



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

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GEMS OF THOUGHT.

Remembrance is the only paradise out of which we cannot be driven.—*Richter*.

The feeling of distrust is always the last which a great mind acquires.—*Racine*.

Most people would succeed in small things if they did not try to succeed in great ones.

Honor is the sacred tie, the law of kings, and the noble mind's distinguishing perfection.

The great secret of happiness is to throw one's self into the circumstances that surround one.

I must ever believe that religion substantially good which produces an honest life.—*Thomas Jefferson*.

There are some men who have so much genius that they can't do anything but sit around all day and think about it.

The superiority of some men is merely local. They are great because their associations are little.—*Samuel Johnson*.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours.

Much as friends add to the happiness and value of life, we must in the main depend on ourselves; and every one is his own best friend or worst enemy.

Irresolution on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest causes of all our unhappiness.—*Addison*.

Speusippus caused the pictures of Joy and Glad to be set round about his school, to signify that the business of education ought to be rendered as pleasant as may be.

"The longer I live, the more I am convinced that half the unhappiness of the world proceeds from little stoppages; from a duct choked up, from food pressing in the wrong place, from a vexed duodenum, or an agitated pylorus.—*Sydney Smith*.

And, O! all ye Gods, grant me to be beautiful in soul. May all that I possess of outward things be in harmony with those within. Teach me to think wisdom the only riches, and give me only so much wealth as a good and holy man could manage and enjoy.—*Socrates*.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often overlook it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—*Helps*.

Culture opens the sense of beauty. I suffer every day from the want of the perception of beauty in people. They do not know the charm with which all moments and objects can be embellished; the charm of manners, of self-command, of benevolence. Repose and cheerfulness are the badge of a gentleman—repose in energy. A cheerful, intelligent face is the end of culture, and success enough, for it indicates the purpose of nature and wisdom attained.—*Emerson*.

ANSWERS TO QUESTIONS.

Given Independently, with Trumpet, by Spirit Peter Mitchell, through the Mediumship of Mrs. Mary C. Smith, at a Seance held at the Rooms of the Editors of this Journal

Phonographically Reported in the dark by Geo. H. Hawes.

QUESTION.—Do our strong desires to have our spirit friends with us reach them?

ANSWER.—Yes. Earnest and sincere desires always reach and are communicated to them.

Q.—Why is it we are told that when we are very anxious our loved can't come to us?

A.—You destroy the bridge you must needs pass over to become conscious of our presence. But we can come to you when you are unconscious, however.

Q.—What is the condition of insane people upon entering spirit life?

A.—That depends upon what caused the insanity. In the majority of cases they come to us as invalids. We have institutions for their special treatment, but not like yours. We have teachers and caretakers for every sorrow and every ailment. Insanity is frequently caused by inharmonious; sometimes by the spirit and the body not being properly adjusted. A person may be ill in spirit because of inharmonious thoughts.

Q.—Have you ever met with spirits from other planets than the earth?

A.—Yes. There are two planets in your system which contain beings more developed than yourselves, but there are many others beneath you in development. If it is your desire you will some time in future inhabit these planets that are in advance of you.

Q.—Is there such a thing as obsession? If so, where is the spirit of the one obsessed while the body is in possession of the obsessing spirit?

A.—Obsession is generally caused by the spirit controlling through the same laws as those called into operation by the mesmerist. The mesmerist subject is often conscious, but finds he is helpless and must do the bidding of the stronger will. Others are unconscious, but are breathing and existing still, and as in natural sleep, very often the spirit passes into our realm.

Q.—Beyond the gates of death is a person obliged to live if he does not want to?

A.—Yes. You are compelled to be born again into spirit life, as well as to be born upon this planet. According to the highest teachings I have obtained, all are immortal.

Q.—Take, for instance, those fearful savages Stanley met with in Africa, are such immortal?

A.—Certainly they are. Animals are immortal; nothing is lost; everything is life. We have with us the birds and the animals and the flowers, but far more beautiful than those you behold.

Q.—Are you satisfied with the manner in which your "Answers to Questions," at our last seance, was presented in the GOLDEN GATE?

A.—I am highly pleased. I only wish I could express myself as positively and intellectually as I desire.

Q.—Is spirit evolved from matter, or is matter evolved by spirit?

A.—Spirit is what I term life, soul, intelligence. Intelligence evolves spirit from matter. I think it would be proper to define matter as crude spirit.

Q.—As man ever met with a spirit that has lived long enough to be conscious of a time when matter was not?

A.—No; matter has always existed in some form. I have met a few spirits who lived before this planet was born.

Q.—Do you recognize the theory of re-incarnation?

A.—A great many do. There are many spirits who come so closely in rapport with mortals that it would seem almost like an embodiment; but this, as far as I have observed, only comes under the law of mesmerism. I think it is from this that some spirits get the idea of embodiment. Still, there is a great deal of intelligence that supports it.

Q.—As man exists on this planet, did he come down from an angel, or has he come up from lower forms of animal life?

A.—The definition of angel is messenger. I say man came as an angel; but according to my best knowledge his first manifestation upon the planet was no better than the orang outang of to-day. But how

much lower in grade was the orang outang at that time? If the same conditions were in existence then, (as I understand they were) that are in operation now, why would not man be evolving to-day from the animals below him?

Q.—What are we to understand by planetary angels or spirits?

A.—Guardian angels watching over the conditions of this planet, that the highest development may be brought about in physical growth, intelligence and spiritual. Not all of these have necessarily been inhabitants of the earth.

Q.—What is the condition of the suicide on entering spirit life?

A.—Generally in an unhappy condition. It is impossible to get away from one's self. They are greatly pained, and they sometimes meet with those who understand them better than any one else, who can render them valuable assistance. They are often chained, as it were, to their happy condition through mental and spiritual states they are in. It makes a difference whether their act was caused by mental or physical difficulties; sometimes they are in such a condition that they are not really responsible for what they do.

Q.—On your side of life whose teachings are valued the most, those of Socrates or Jesus?

A.—Every truth, no matter who may be the instrument through which it comes, must needs appeal to all intelligent and spiritually minded individuals. They each have their worshippers.

Q.—What is your definition of savior?

A.—Anything that benefits, uplifts, upholds and strengthens, saves us. In your day there are a great many saviors; there always have been; there always will be.

Q.—There have been a great many fires and floods the past year—what is the psychic significance of it?

A.—All is tending toward greater unity and harmony among all creatures of this planet; there is to be greater equality in every way—in business, in finances, in social life, in spirituality, in everything that is good and necessary for the enlightenment and help of humanity. The earth is in a condition to receive a greater spiritual influx than it ever has before. Some of the greatest and grandest individuals the planet has been blessed with have entered spirit life during the past three or four years, and that must needs tend to enlighten earth's children. Our grand spiritual Congress convenes frequently to aid and guide you.

Q.—Will the time come when materialization can take place in the full light?

A.—It certainly will. The only difficulty is that the instruments have not sufficient knowledge of the laws, and have not the physical and the spiritual sufficiently attuned to each other, that we can make use of the physical without injury; on this account we dare not attempt too much.

Q.—Beyond the time of which we have any record, has there been a "Golden Age," or a time of greater achievement and general advancement than the present?

A.—No. In the production of some articles of great durability, yes. But taking spiritual growth and everything else into comparison, we say no.

Q.—Do the rulers of Russia, who have kept those roads to Siberia thronged with exiles, realize when they enter your world the great wrong they have done?

A.—Some most certainly do, and they try to influence others to better deeds. I wish to remark here that the greatest spiritual growth upon this planet is upon the Western hemisphere.

Q.—Are there any spirits from the moon, which we understand to be a dead planet?

A.—Yes.

Q.—Will it ever be inhabited again?

A.—It is beginning to be now.

Q.—Will the earth become a dead planet?

A.—For a time, yes.

Q.—Then instead of new worlds being created, the same ones are renewed?

A.—Not necessarily so. Sometimes a world is divided and its particles are used in the construction of other worlds. But nothing is lost.

Q.—Have all the planets of our solar system been discovered?

A.—No.

Q.—Are young children and animals more peculiarly adapted for seeing clairvoyantly than grown persons?

A.—Yes. Grown people through early teachings are generally more or less superstitious, and they are frequently unfitted to become receptive; young children are free from these difficulties, and usually have no fear, unless they have been taught to fear something.

Q.—Do you think it wise to send children to orthodox Sunday schools?

A.—I cannot see wherein lies the wisdom of teaching children falsehood to make them good or pure or intelligent. For instance, such a falsehood as the "fall of man."

Q.—What is your definition of atonement?

A.—At-one-ment; being at-one-ment with good. In our life we understand it as making restitution for any wrong that a person has committed. No one else can make an atonement for the acts you have committed; you cannot be saved through profession alone or through faith alone; "faith without works is dead."

Q.—If we wrong another is there any way to right that wrong except directly with that person?

A.—No, unless perhaps we may send a messenger. You must make restitution as nearly as possible for your own peace of mind. The only forgiveness of sins is to make restitution as nearly as possible. You may say "I forgive you," and it may bring peace to my soul, but it does not wipe out the knowledge of evil doing, and I will suffer from that knowledge until I have entirely wiped out in a righteous way the wrong inflicted.

Q.—Do spirits assist people in their worldly affairs, and is it proper and best that we should ask such assistance?

A.—They certainly do. You may consult them on any subject you choose. But in doing this be sure that you are consulting some one whose judgment in the matter you consult upon is superior to your own. Remember that your own judgment is given you to use, and seek no advice upon anything except with a judgment superior to your own. One of our great objects in manifesting to you is to prove beyond a doubt that we are immortal; that to the soul there is no death.

Q.—When did sin first come into the world?

A.—Ignorance is sin; we are all sinners in that sense. Your mistakes through ignorance become your teacher, and you often learn through suffering to avoid sinning in that direction the second time. Always strive to have your friends and acquaintances avoid falling into your errors.

Q.—Can spirits give a pure communication without partaking more or less of the characteristics of the medium?

A.—Most positively, yes. Why should the telegraph wire imbibe anything of the operator?

Q.—What sort of homes have you in spirit life, and how are they constructed?

A.—The planet you inhabit is only shadow, only darkness, in comparison to our life; from this you will understand that our homes are far more beautiful and enjoyable than the brightest home of earth. We gather our loved ones around us as you do here, only the affection which unites us is more spiritualized.

Q.—How do you mark time in the spirit world?

A.—Astronomical changes have something to do with it, but so different from your own that it is difficult to explain it. As we do not have the struggle you do to support the physical, we do not take much note of time. If you had all the physical power you desire, and less bodily suffering, you would not note the lapse of time as closely as you do.

Q.—Is the inharmonious that exists in many families here caused by physical conditions or spiritual?

A.—It is sometimes both; but more often from the lack of an adjustment of the spiritual or intellectual to the physical.

BENEDICTION.

May your inspirations attract to you the highest intelligences that will guide you to all that is pure, ennobling and good.

A good man is the best friend, and therefore soonest to be chosen, longest to be retained, and, indeed never to be parted with, unless he ceases to be that for which he is to be chosen.—*Jeremy Taylor*.

In every parting there is an image of death.—*George Eliot*.

[Written for the Golden Gate.]

Evolution.

BY E. JOHN ALLYN.

It must be a source of heartfelt happiness to the soul that can perceive the love and wisdom of the Infinite Father of all life and motion permeating all things. It is a consoling thought to realize that this law of progressive evolution is leavening all vitality and surely improving man, and meliorating his hard conditions. This improvement may appear slow, and is, of course, imperfect, bringing some evils while curing others; yet, if we take long reaches of history, the improvement can be clearly seen.

The greatest Roman statesmen thought it absolutely necessary to the prosperity of Rome that Carthage should be destroyed; yet Rome was on one continent and Carthage on another. Now, it is clearly seen that the prosperity of other nations, by rendering commercial relations profitable, contributes much more to our welfare than their destruction or subjugation could.

A few centuries ago cities had to protect themselves by strong walls, and the strong were seeking to enrich themselves by plundering the weak. Now mark the difference. A flood devastated a valley, destroying many lives, and sweeping away factories, houses, and means of subsistence, and a million of dollars is contributed by the charitable to relieve the sufferers. The suffering by devastating fires is ameliorated in the same way.

The prosperity of Rome was based on military force. By means of her well trained legions, surrounding nations were subdued and laid under contribution.

Mankind seemed then to be actuated by the same instincts that prevail in the poultry yard. Here the cock with the sharpest spurs and greatest strength will continually fight those coming rivals who have not yet got their spurs. He will leave his own dinner to drive them away, and will not permit them to eat with the flock. I have often seen them stand at a distance, wait fully, while others were eating, through fear of the sharp spurs of the boss. I have cut the sharp points off with a pruning shears to prevent the boss from killing the weaker ones.

The world is merging from the military stage of evolution to the industrial condition. We do not say Mexico must be destroyed but should rather be fostered that she may develop her productive capacities, and our commercial relations be mutually beneficial. It is true that industrial conditions bring new responsibilities and new dangers, but time will correct many of these evils. The benefits of this condition to the mass of the people are so apparent as to show clearly that progressive evolution, under divine force, is working out a better condition for the people.

Another illustration of this principle, unknown in previous history, is found in the revolution in Brazil, without the shedding of blood or the destruction of property. No bonded debt is created to tax the resources of future generations. The Emperor is treated with humanity and his comfortable maintenance provided for.

South American nations are preparing to step up to a higher plain of civilization, and during the next century the dark continent of Africa will no doubt make great progress towards a better condition of humanity. The concerted action of civilized nations to terminate the slave trade points strongly in this direction.

As mankind become more spiritualized and in rapport with higher spirits, they will see more clearly how to promote their best interests in this physical life, and also to protect themselves from the malign influence of undeveloped spirits in or out of the body.

ST. HELENA, Dec., 1880.

In the man whose childhood has known caresses, there is always a fibre of memory that can be touched to gentle issues.

The wise and active conquer difficulties by daring to attempt them. Sloth and folly shiver and shrink at the sight of toil and hazard, and make the impossibility their fear.

Laziness grows on people; it begins with cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.—[Sydney Smith.]

[CONTINUED.]

The pulpits of many of the orthodox churches were desecrated and used as a means,—not generally by name, however—to vilify my character, to point the finger of scorn at my devoted head, and to hold me up before the people as an infidel, a disbeliever and teacher of immorality, a person not fit to be associated with respectable people. The most virulent was a Baptist preacher, the Rev. T. B., a man of rare eloquence, an autocrat by nature, who ruled his church with an iron will. On two occasions the subject of his discourse was "Spiritualism," against which he quoted every passage of Scrip-

We shall first speak of her. Her principal controls were, Shenandoah, a daughter of Blackhawk, and a school-mate of my wife; but many others, both of the Indian and white races, would frequently influence her; when taken possession of she was entirely unconscious. Sharnie, as we used to call her, would take her at any time in the house, on the street, when riding in the buggy, any where it would be prudent; she would never control her in the presence of those whom she knew would not be agreeable to the medium. Often when walking, she would run here and there, frisking about like a young girl who could not contain herself, being so full of buoyancy and life, laughing, and saying all sorts of funny things to make me laugh, enjoying herself as if this earth was her home. We always knew when she had the medium under control by her peculiar joyous laugh. She said, her mission was, to make long faces short. It was impossible not to be cheerful on these occasions. Frequently when sewing in a room adjacent to my office, she would cause the medium to fling away her sewing, take control of her, and call to me, saying, "How do you do chief?" Nearly all mediums have Indian controls, and this is the usual manner of ad-

In the former case it is more than probable that the desire for the oranges and the oysters was aroused as soon as they got control of the physical body of the medium, just as it is in this life when anything is put before us that we particularly fond of, at other times we do not care particularly about it, we do not have any intense longing; but in the latter the love of stimulants is an abnormal appetite, it impinges upon our spiritual nature and fastens itself there; it is nearly always in our thoughts; and at times the desire is so intense that it overtops all power of resistance. While speaking on this subject I will mention another curious fact in this connection. A married lady was developed in her own home, to treat the sick under spirit influence; when diagnosing a case she was always unconscious; in this state she would give the names and describe spirits there present. She

To be continued.

EDITOR OF GOLDEN GATE:

With best wishes for yourself and the
cause we so much love, I remain, yours
truly, G. D. PARSONS.
COPENHAGEN, N. Y., Dec. 3, 1880.

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From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Ramoth, from the world unseen, through the mediumship of Mrs. E. S. Fox, Scribner for the Sun Angels' Order of Light.]

To each member of our Heaven born Order, Greeting:—

We come to you from the land that is far away, the land whose life and language earth minds may not comprehend or know. You look at the written names we bear and wonder. But know, dear ones, that the name each one bears has a deep significance, expressing the possibility lying within each dual soul. There are those, who, from a certain fitness and adaptability to a certain work, are crowned and chosen for such work; the name they are known by in the land that is fairer than day has a deep meaning expressive of the possibility they will reach as an ultimate. "Given of God," "A Corner Stone," "Conqueror," and too, "The Soul that Finds Peace," are significations of as many names in the land beyond earth conditions. In other spheres, earth names are used, as not yet have these sought to know the higher and deeper truths that wait to bless mankind. Wait the opening of mind and heart, wait the baptism from the Heaven of Heavens to fall upon souls made receptive through unfoldment toward the Divine. Each earth child will, in time, receive and know an Angel name. In time each one will bear the language of higher spheres, and seek to become acquainted therewith.

The very fact that such truths are coming to mankind shows they exist somewhere, and the fact that they appeal to the highest reason, although they open not the doors of memory, proves their origin Divine. There is a never failing Fountain of Truth and the Father's children are all bidden welcome to partake freely thereof; none are denied the overflowing cup. Ramoth comes to many of you silent and unseen, and though you have not known her name, still you have felt her influence and power. She has turned the thought of many loved ones to seek a knowledge the soul long has craved, a knowledge they possessed in the Beyond, ere they came earthward. Why memory should lose its power with the children of men is a question that puzzles not a few. But that these thoughts come home to you as undeniable truth, few would accept, thus proving there is something beyond mortal brain that knows and understands. Mortals require sensuous proof; the spirit grasps its own wisdom and rests content. Each receptive one has a history never written in the annals of time, while still many acts and scenes thereof have found their way in the chronology of the age in which they have lived.

Lives on earth, if of sufficient moment to the masses, are the theme of historian's pens, and those in the spheres are recorded where they can be gathered together and transmitted to earth's children, that knowledge more full and deep may thus find its way into the annals of the present. Generations to come will know of a certainty of a higher life, will believe naught that mere faith may require of them, but will have the proof not only of continuous life beyond the gate of death, but of many lives that reach back into the past, and tell their own story in the march of Progress. For Ramoth says the march has been progressive. Nations and kingdoms have had their rise and fall, religious thought has permeated the mind and given to the world many isms, to prosper, then to wane, losing their usurped power as mind has unfolded, and spirit controlled the masses. We are trying to teach mankind that it were possible for them to become each a law unto himself, a law that will transform the most low of God's creatures into a higher state of living, and surely will uplift mankind, by bidding him not only uproot but destroy the evil within his own nature. As you lay man's possibilities before him, you give him a power to uproot and rebuild; placing himself understandingly under the pale of responsibility, you place in his hands a weapon of sufficient power to break every bond and fetter formed and welded of lesser good. Ramoth knows this is a broad assertion, but it exists in the possibilities of man's nature. Thoughts are tangible things, their power is unbounded. You set in motion a train of thought and you cannot tell where the wavelets will cease. Let each one understand the responsibility they bear, as regards sending forth good, true thought or their reverse, and a better result will be seen.

Dear Members of our Order, in each one rests a responsibility you alone must bear. You need to cultivate the thought garden of the heart; direct, each one, a greater effort to this matter, and make the thoughts of your brain like pure, fragrant blooms, sweet as the breath of the infinite, pure as an Angel's raiment, and the effect will be felt in the land in twelve months. Many reform theories are sent forth upon a mission of good to the race, but none better than this. Ramoth would that she had power to turn the tide of thought into the proper channel.

Children of earth, will you not each one cease building your scaffolds and jails in your brains? These send forth their unsightly effects upon the unfortunate and the weak, and the result is seen and felt far and wide. These masses we cannot reach by so much as a single word, but you, the children of Light, have a power placed in your hands that will in

time dispel the darkness and error of the land, and bring a dawn of Peace. Many are working for good, and we bid them good speed. Many are seeking a work that will help the Angels, and shall find it. But to each and every one, Ramoth, with the Angel hosts who are now able to come near the earth hearts, gives these words of counsel. Look well to the citadel of your thoughts. Guard well the hidden channels; allow no unworthy thought or motive to enter the brain. You have no atonement therefore, but the consequences of each life, with its responsibilities, rests within each soul. Could the thought world of this planet be a world of harmony and peace, Angels would make their abode very near. Their tenting places would not lie so far away. Oh, that the voices of the unseen who wear their robes of purity, might be heard! that in the whispering of nature we might mingle our words, and thus raise a glad anthem of praise to the All Wise for Life, Liberty and the pursuit of happiness, which is His gift alike to all; and sing this so near the earth that mortals would hear, and join with us in the song. One hallelujah then would be heard upon many worlds, and the Universe might ring with notes of gladness as have never before been heard. Why should lesser good longer weave its webs for the unwary? God is Love, and throughout all realms His children should dwell in love. May the time speedily come when all over this land a cry for truth shall be heard, when the sin-soul shall long for redemption, and every heart shall turn toward the Fountain that now sends forth its spray into material life. When thought sends forth its images of terror that become tangible realities where they take form and shape, but shall send out its rays like rays of living light which will bless mankind, and make earth a happy place. Thus Ramoth sends forth her thoughts into the world of matter. May they be the spade to uproot, and the Angels will see to it that rose and lily, pure and sweet from the garden of the Eternal, are transplanted in the atmosphere to bloom there, filling with beauty and fragrance the thought world. Angels are watching with a love that knows no bound, and a longing that will give fruition to long cherished hopes, and success to our willing endeavors to bring good to the threshold of every heart and home.

We have not unfurled our banner in vain. Far and in the future we see it still waving o'er land and sea. The Banner of Love that waves only o'er the land where Right and justice reign, and where truth and purity enshrine, the thought and heart. May Angels soon rejoice that earth has passed o'er the great trial time when battles were fought, and Peace, the white winged Dove, has returned to bless the land. Accept with these thoughts the blessing of

RAMOTH.
J. B. FAYETTE, Corresponding Secretary and President of the Sun Angels Order of Light.

OSWEGO, Sept. 8, 1889.

The Office Boy.

(A. E. Winship, in Golden Rule.)

Are office boys never promoted, then? Certainly. I have known several cases, and will give a free translation of three. I wrote a note to a book house that ran after this fashion:

I want you to try as a boy Fred ——. He is plucky, means business, will not whine about promotion, will work as early and late as you wish, will hold his tongue, and will earn \$2 for every one you pay him. He will be contented with \$3 a week.

I received this reply in substance: I have no vacancy among the boys, but such a boy as you mention will always pay twice over. It was a loud commendation you gave him. If you dare stand by it, send him along. I shall keep your endorsement for ready reference.

Fred reported for work the next morning. He began at the bottom, sweeping, dusting, clearing up, taking away books, carrying off waste paper, etc. In a short time the store looked as it never did before. He was the first there in the morning and the last at night. He never asked what to do next, but found something to do until new work was assigned. He kept his mouth shut, his eyes and ears open, and his feet and thoughts active. The fifth week they raised him to \$5, and gave him work above four other youths whom he found there. At the end of four months he was raised to \$12 a week without asking it.

Ben went from the high school into an office at \$3 a week. They told him plainly that there was no probability of promotion, as no boy had been promoted for twelve years, but there was a possibility. There was nothing about him that was promising. He had not stood high in school, was not a good penman, was not strong physically; but he went to work with the full determination that he would "get there."

A few days after the senior member of the firm saw him going to the postoffice, and was so delighted with his evident intent to boom the mail business that he said to his associates: "I wish there was some way to label Ben 'This boy is from the house of —'." It is worth something to have such an exhibition of business on the street.

In the course of a few months another boy was secured, and Ben was given \$6, until, in less than three years, he was having \$20 a week, making a place for himself by the way he did everything. In those three years a thousand other boys in Boston had changed from place to place,

and were still working for \$3 or \$4 a week.

The boy who is merely an office boy will never be promoted; neither will he who is above being an office boy; who is lazy, indifferent, talkative, sulky, moody, meddlesome, envious, jealous, afraid of doing more than his share, and bound not to earn more than he is paid for. He will be promoted who makes himself equal to every emergency; who loves work, learns how to work, how to be cheerful and loyal, lending a hand everywhere; who puts brains into his work; who lets his "head save his heels," who will work anywhere, at any time, at anything, without complaint.

Such is the force of envy and ill nature that the feelings of good men are more published to the world than their good deeds, and that one fault of a deserving man shall meet with more reproaches than all his virtues will with praise.

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[TITLE PAGE.]

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"SPIRITUAL FRAGMENTS."

In order to enable us to publish a holiday edition of our "Spiritual Fragments," in book form, the copy of which is now ready for the printer, we will furnish the first three hundred copies subscribed for at \$1 per copy. (The retail price will be \$1.50.) The book (which will be a work of about 275 pages, neatly printed, on fine paper), will contain some seven hundred of our best "Editorial Fragments," carefully selected and revised, with a view to their spiritual merit, and covering a great variety of topics. This book will be found helpful to all persons seeking for the best in their own lives, and for a clearer understanding of life and duty. To Spiritualists especially it will open up new and profitable veins of thought. There will be nothing like it in our literature. You will want a few copies to send to your friends. Send in your orders at once. P. S.—Since the above was in type, we have concluded to place the copy in the hands of the printer and take the chances of disposing of enough books to help us through with the publication. A number of friends have already subscribed for the work—some taking five and ten copies.

LORD OF ALL.

Immortal man sometimes repines in this strain:
"I am weak above all creatures. The beasts of the field, the fowls of the air, and even the fishes of the sea have power to prevail over me. The sunshine and the rains, the earth, the air, and the fire, are all mine enemies."

In infancy man is the most helpless of all creatures. All that is in him of future use and power, mental and physical, lies dormant. The beast comes into existence with its strength and instincts developed for, and so far supplemented by the parent. But the animal grows only in one direction—in physical proportions, while the infant man has a three-fold nature to develop—a physical, mental and spiritual being. The needs and necessities of these three natures in one, are increasing and crying out for gratification, and unto which the beasts of the field, the fowls of the air, the creatures of the deep, the earth, air and sunshine, all respond. The beauties of the natural world, the sublime mysteries of the boundless universe, feed and nurture his soul, fitting him for the reception of spiritual truths, so "he dieth not like the beast of the field," that in all its existence assimilates naught but herbage and grain.

The body of man is truly but a reed, but the indestructible being that dwells therein works miracles through the frail instrument, transforming the world around him and subjugating the elements and powers of nature with untold benefits to his race and protection to the dumb creatures that serve him all their days. All things at last prevail over physical man as over the beast, but with the former "it is not all of life" to live, nor all of death to die; with one it is the end, with the other another beginning.

The Holiday Festival of the Elsmere Free Kindergarten will be held this Saturday afternoon, the 14th inst., at one o'clock, at the rooms of the School, on Jessie street, between Fourth and Fifth. There will be interesting and varied exercises by the children, and a royal distribution of gifts from the big Christmas-tree to the little ones. A cordial invitation is extended to the friends and patrons of the School to be present; and it is hoped that the teachers and children will be glorified by a rousing turn-out of those interested in the noble work done at this Kindergarten.

THE WRONG END.

The attempt at Sunday legislation by our Legislature is a strong one in one sense, but there is not much sense in it, because morality cannot be legislated into people, though it often succeeds in making them more secretive of their iniquity. Why is there a demand for bull, bear, cock and prize fights? For gambling houses, saloons, barrooms amusements, dance-collars, melodons and other demoralizing spectacles and attractions? Simply because those who support them were robbed of their moral and spiritual birthright. Many indeed, are born depraved, and it is a sin that those who commit, will be held responsible for by Divine law. The world suffers the consequences of its ignorance of the multiplying and replenishing the earth, and the suffering will continue so long as more care is given to animal than human generation. What good is there in one-day morality, supposing it could be strictly enforced? Not the least; and if God made man, it is blasphemous.

The time will doubtless come when we shall have a race of men whose appetites will be normal, and aspirations, pure; men whose hours of leisure and Sunday will be spent in contemplation of Nature's wonders and mysteries, in reading, reflection, social gatherings and profitable discussion, and communion with spirits, the source of our moral strength and inspiration, if we seek the good.

A time will come in man's progression here, when he will direct his attention as much to cause as he does now to effect. If it be blessed to "die in the Lord" it is doubly so to be born in his spirit and purity. To such all days are Sundays, for their conduct does not vary; they live just all the days of their lives. We already have many such in our midst, and we know that the fittest only survive.

"WHITHER."

This is the title of a book published by Prof. Briggs, of the Union Theological Seminary, New York. Its animus is clearly indicated by the following quotation: "The process of dissolution 'has gone on long enough. The time has come for a reconstruction of theology, of polity of worship, of Christian life and work. The drift 'in the Church ought to stop. The barriers between the protestant denominations should be removed, and an organic union formed. An alliance should be made between Romanism and all other branches of Christendom." Now that is new and good theology. We read of a universal church, and how is it to be except by a perfect union of all denominations and the obliteration of names and creeds? then the word "salvation" should be adapted as significant of the one aim and object of the reconstructed thing known as religion now by so many names.

Some one says: "Romanists were never more 'alive than they; their priests never labored with 'greater zeal; they were never more successful 'than now in perverting souls." Another says: "Spiritualism was never more rampant than now; never were mediums, those emissaries of 'Satan, more successful in luring souls to hell." Next come the Methodists with similar mention from catholic quarters, then the "poor, blinded 'infidel," get a hit from all hands. It is time all this clashing ceased, because it belies the progress of the times.

There is positive spirit revelation to-day, declaring that while it is possible for the souls of erring mortals to undergo great suffering, it is quite as impossible that any can be eternally lost or damned. The race has grown to manhood and womanhood; that nursery hobgoblin tales will not answer, the churches all know, and rave rather than reason.

There is no reason in a name as applied to religion, except in effect. We earth-bound travelers are journeying to the same destination; the competition lines make bigots and hypocrites. Consultation and union is needed, and will come just so soon as the head managers are willing to sacrifice Mammon to Truth.

SUMMERLAND FREE LIBRARY.

The residents of Summerland and vicinity have contributed over \$1,500 towards the erection of a building suitable for a Free Library and Hall for public meetings at Summerland. Mr. H. L. Williams donated the ground, and work has begun in earnest. Much of the lumber is on the ground, and the erection and completion of the building at an early future day, is beyond question. An Association with a Board of Trustees to hold and manage the property, has been regularly constituted under the State law, and the machinery of the corporation is in complete running order.

The Association has already several hundred volumes of valuable books as a starter for the Library, most of which were purchased by Mr. Williams and presented to the Library.

But as yet, the cost and furnishing of the building (which will amount to about \$3,000), is far from being provided for. The residents of Summerland and Santa Barbara have certainly contributed liberally; now, should not the non-resident lot-owners, for whose benefit in common with the residents, this valuable improvement was inaugurated, stand in and give the noble project a lift? There are several hundreds of non-resident lot-owners, the value of whose property will be materially enhanced by this enterprise, and small contributions from each would complete the building. Don't hang back, friends. Wm. B. Bowley, Treasurer of the Association, is now on a visit to his old home in Melbourne. He will return in the Spring, but the work cannot wait till then; it must go ahead. During Mr. Bowley's absence Mr. H. L. Williams has been chosen acting Treasurer. He will receipt for any funds contributed, and make faithful report of the same.

It must be remembered that Summerland is already an assured success. A railroad station and Post-office have been secured, and many improvements are now on hand, including a large building for a restaurant and hotel. A good general

variety store has been established, and several contracts for private residences have been recently made. But all are interested in this Hall and Library Building, and all should lend a hand toward its construction.

THE ELSMERE KINDERGARTEN BAZAR.

The social and bazar for the benefit of the Elsmere Free Kindergarten, which was held at the residence of Mrs. John B. Rider, 2513 Folsom street, last Saturday night, was a big success, the attendance and the financial outcome much exceeding the most sanguine expectations of the ladies of the Elsmere Club. Notwithstanding the inclement weather, a hundred or more persons were present, and the sales during the evening were lively and continuous.

Noticeable feature of the literary and musical entertainment included a recitation by Mrs. Alice Kingsbury Cowley, the erstwhile popular actress, entitled, "The Little Newsboy," a piano solo by Professor Blue, and a highly diverting and artistic recitation of "Darius Green," by Dr. Thomas L. Hill.

One corner of the bazar room was devoted to a display of some of the loveliest kindergarten work that we have seen in this city, prepared by the pupils of the Elsmere school, under the direction of its principal, Miss Josie Hill, who presided over this department of the bazar.

A large part of the room was taken up with a rich and tempting spread of fancy articles of varied character,—the sales-ladies of this branch being Mrs. Catharine Hill and Miss Libbie Hill. Ice cream and cake were dispensed by Mrs. J. B. Rider and Mrs. Annie Hill, while the candies and sweetmeats were in charge of Mrs. Wallis.

A very large wall-pocket, handsomely painted by Mrs. Dr. Thomas L. Hill, was disposed of by lot, and a beautiful buggy robe, the handiwork of Mrs. J. D. Wheelock, the President of the Elsmere Club, was sold in a similar manner. In each case the tenth number drawn from a hat by a blindfolded boy, obtained the articles. Ticket No. 22, held by Miss Libbie Hill, drew the wall-pocket; and No. 20, held by Dr. T. L. Hill, secured the robe.

At the close of the social very few articles remained unsold. The amount accruing from all the sales was in the neighborhood of one hundred dollars,—to be devoted to the purchase of presents for the children at the holiday festival of the school, which takes place this Saturday afternoon.

Special thanks are due to Mr. L. J. Ewell, who generously donated the milk and cream used at the social; and also to Mr. and Mrs. J. B. Rider for their unceasing efforts to make the affair a success it undoubtedly was. Thanks are likewise due to the numerous generous donors of articles for the bazar, and to all the zealous workers who contributed to the grand success of the occasion.

WORRY.

One may injure himself in many ways, but by none more thoroughly than worrying. Worrying is a hereditary thing, but just when and in whom it originated, is impossible to find out. It is equally impossible to judge as to the mental status of its originator, as it has tainted the peace of all classes since time was known to man. Worry is petty, mean and inconsistent for the most part, as it is either about worthless matters, or directed towards anticipated events of which we really know nothing, and perhaps may never happen; or, if destined to come, beyond our power to control.

Worry is a thief, too. It first steals our peace, then our temper, then our health, then our will-power, leaving us like a broken machine, that is sometimes not worth repairing. If we would get the worth of our living, we must become strong enough to "command our souls in peace." Worry is one of the ills of Satan that we must not trust, even behind us—it must not approach us from any quarter; we do not want to count it among our environments. Emergencies come to all in this life, that require the force of the best developed man and womanhood to meet and withstand. Those who waste their soul and spiritual forces in worrying from day to day, will be overwhelmed and lost in the first strong wave of real sorrow and calamity. The world is coming to know that thought as well as speech is under one's control; and more, that thought is just as potent for good or ill as speech is. Our mental condition determines the quality of the atmosphere we create around us, which may be felt, if not understood, by all. As we feel, we cause others to feel. Peace, hope and charity within us, will bring us strength and power for any ordeal.

Money is not the supreme object of human search, even in these mammon-worshipping days; men do love work in many instances, and multitude care vastly more for friendship and genuine esteem than for ducats.

As to equality, Dr. Voorsanger's stale platitudes give evidence that he has either criticized "Looking Backward" without studying it, or he has shut his eyes tightly against whatever would have compelled him, in common fairness, to modify his pre-determined theories. Read "Looking Backward" carefully and dispassionately, anybody and everybody, and then answer whether or no the incentives to real distinction held out in its pages are not more than sufficient for every human being who rejoices in the possession of a nature with which the animal world cannot compete.

The music was very fine at both services. Mrs. McCarty took the solos in the morning admirably. Mr. James G. Clark sang a stirring ballad after the lecture in the evening, which furnished the speaker with an excellent subject for an improvised poem, "Men of Thought and Men of Action."

On Sunday next, Dec. 15th, at 10:45 A. M., W. J. Colville's subjects will be: "Day by Day the Essential Bread," and at 7:30 P. M., "Civilization Civilized, or Practical Means for Actualizing the Co-operative Ideal." All seats free; voluntary collections.

N. B.—W. J. Colville, having assumed all responsibility for the conduct of these meetings, together with all the expenses connected therewith, those friends who expressed a desire to contribute to their maintenance, are respectfully invited to place their offerings on the plate, or hand or send it to the speaker; this announcement is simply made to prevent confusion. Class lessons are now being given daily at 7:30

MR. COLVILLE'S WORK.

On Sunday last, Dec. 8th, W. J. Colville lectured as usual in College Hall, 106 McAllister street, at 10:45 A. M. and 7:30 P. M. Notwithstanding the heavy rain, the attendance was large; in the evening every seat was occupied.

The morning lecture was on "Divine Motherhood the Hope of the Race." In the evening a reply was given to Dr. Voorsanger's Thanksgiving sermon, in which he almost ridiculed Bellamy's theory of co-operation, set forth in "Looking Backward," and spoke of idealism in general as impractical. W. J. Colville's lecture was a complete refutation of Dr. Voorsanger's position, the ground taken being, that while competition is a law of brute nature, and one can see countless illustrations of its working in the animal world, the glory of man is in being more than animal, governed by a higher law—the law of love. Dr. Schindler, one of the ablest progressive Rabbis in the Eastern States, takes this higher ground, and it seems rather anomalous that in this city of liberal thought and cosmopolitan sentiment, the Rabbi of a congregation, claiming to be reformed, and quite opposed to ancient superstitions, should uphold the vilest of all ancient traditions, viz.: that man is so innately vicious that he cannot live without fighting his brother. We certainly do not see an immediate universal response to the highest idealism on the part of the masses, but those who know anything of the deep, strong undercurrent of advanced opinion ever gaining ground among workmen and women, and who are at the same time tolerably familiar with the real feelings of capitalists, cannot fail to be aware, that instead of the breach widening, it is really healing, though we may still expect many signs of commotion before the age of peace has universally dawned.

Governor Stanford, and other great property owners, have very recently advocated measures highly conducive to a better state of feeling at large among representatives of different spheres of social life and activity, and one of the most encouraging signs of the times is, that the pulpit and press everywhere is taking up the theme of co-operation in a manner calculated to bring about an amicable solution of present difficulties, despite the pessimists and croakers, who are not all converted yet. The most hideous view of religion ever presented, or indeed, presentable, is revamped in Dr. Voorsanger's sermon, in which he gives it as his opinion, that the very word of God would become obsolete, and the offices of religion extinct, were Bellamy's "dream" to be realized. If religion can only be maintained at the expense of bloodshed, let it go, say all right-minded people, but such a detestable and iniquitous position is utterly unworthy any person save a rampant atheist, who, blindly infuriated at the mere mention of the name of God, insanely attributes the self-evident results of pride, carnality and selfishness, for what he foolishly styles "religion." Selfishness, palsy personal ambition, the desire of a few to tyrannize over the many, has ever been the cause of persecution, and until the cankerworm of selfishness is removed entirely from the human mind, vice and wretchedness will continue to abound. But it may be asked, is not self-preservation a natural instinct? It is, but selfishness and self-preservation are not at all the same, for the wisest political economists have always clearly seen that the welfare of the entire collectivity must include, of necessity, the individual well-being of each member of the collectivity. The most hateful spirit of all, manifested by the opponents of general co-operation, is the endorsement given to the heinously indecent worship of wealth, no matter how acquired; this diabolical frenzy sacrifices thousands of beautiful young women every year to the Moloch of modern artificialization, is the occasion of numberless wretched homes and marriages, too sad to contemplate. If men and women can listen complacently, in the presence of their children, to sermons, which broadly state that the incentive needed to bring forth the real talent of mankind, is simply thirst for material acquisition, and when these children drink in such pernicious doctrine from those to whom they are taught to look up as to moral, intellectual guides, it is very remarkable if their subsequent career is ignoble?

Money is not the supreme object of human search, even in these mammon-worshipping days; men do love work in many instances, and multitude care vastly more for friendship and genuine esteem than for ducats.

As to equality, Dr. Voorsanger's stale platitudes give evidence that he has either criticized "Looking Backward" without studying it, or he has shut his eyes tightly against whatever would have compelled him, in common fairness, to modify his pre-determined theories. Read "Looking Backward" carefully and dispassionately, anybody and everybody, and then answer whether or no the incentives to real distinction held out in its pages are not more than sufficient for every human being who rejoices in the possession of a nature with which the animal world cannot compete.

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P. M. W. J. Colville speaks on Monday and Friday, Mrs. J. A. Root on all other days. Special arrangements are in preparation for Grand Christmas celebrations. Full details next week.

EDITORIAL NOTES.

—Mrs. M. J. Hendee, the pioneer medium, will leave in a few days for Dixon, Cal., to spend the holidays with relatives.

—Mr. and Mrs. W. H. Yeaw have returned from Los Angeles where they have been sojourning for the last few months. They will spend the Winter in this city.

—Send in your orders for "Spiritual Fragments," a \$2.00 book for \$1.00, for the first three hundred copies, after which it will be placed on the market for \$1.50 per copy. Every Spiritualist ought to have a copy of this work.

—Mrs. Jennie Moore, the materializing medium, will leave with her husband for Chicago tomorrow, to be absent several months, when she will again return to this Coast. She has been kept very busy during her short stay in this city.

—The editor of this journal has been so busy, the past week, getting his book, "Spiritual Fragments," ready for the press, that he has been obliged to neglect his editorial columns, whereas it is quite probable that some of our readers will rejoice.

—"Spiritual Fragments" will be printed on fine, heavy calendered paper, in the best style of the art, and will be ready for delivery by the middle of January. We give all subscribers for the book, for the first 300 copies subscribed for, benefit of fifty cents reduction on the price of the book.

—"The Problem of Life," a new monthly bearing date January, 1890, is now out. It contains 40 pages of solid reading matter for 10 cents; annual subscription, \$1. W. J. Colville is the editor and chief contributor; he is assisted by other able writers who sign themselves "Ellen" and "Frederick."

—W. J. Colville's work in Oakland and Alameda is progressing finely. The Oakland Synagogue is always well attended on Sunday and Tuesdays, at 3 P. M., and Thursdays at 7:45 P. M. Masonic Hall, Alameda, is very central. The meetings there are on Tuesday evenings and Thursday afternoons.

—W. J. Colville will furnish us next week with replies to a short series of timely questions sent to him for public consideration, bearing on the actual condition of our friends in spirit-land. Mme. Blavatsky's "Key to Theosophy" will receive some attention in these answers, and another view of "DevaChan" presented for the consideration of thoughtful readers.

—At the Annual Meeting of the Stockholders of the "Golden Gate Printing and Publishing Company," held at the office of the Company, on Saturday last, the following Trustees were elected for the ensuing year: Hon. Amos Adams, I. C. Steele, W. H. Yeaw, E. W. Steele, and J. J. Owen, all re-elected. As a majority of the Trustees were absent, no Board Meeting was held.

We publish this week an interesting report of another of Mrs. Mary C. Smith's wonderful seances. These seances are given under crucial test conditions in our own parlors, the medium being so secured that it is utterly impossible for her to reach the trumpet. The voices spoken through the trumpet are beyond reasonable question those of disembodied spirits. They bring with them a beautiful influence.

—A wonderful panorama of the "Battle of Gettysburg," especially wonderful in its optical effects,—was placed on exhibition at the elegant panorama building, corner Market and Tenth streets, on Tuesday evening last. It was painted by the famous panorama painter, Mr. E. J. Aston, assisted by a large number of artists. It is the work of years, and is by far superior to any similar work ever before exhibited in this city. Our readers should not fail to take in this magnificent battle piece.

—Brother E. W. Steele sends us a photo of a field of pumpkins upon his ranch in San Luis Obispo county, the actual yield of which is sixty tons to the acre! No one will doubt it who sees the picture. The writer remembers relating, when in the East a number of years ago, that he had once seen a field of pumpkins in the Santa Clara Valley, where one could walk across the field stepping from one pumpkin to another, and that each pumpkin would require the strength of two men to lift into a wagon. He was immediately regarded as a first-class liar, and yet it was the blessed truth. Wiser than we, Brother Steele protects his reputation with a photograph!

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists met last Sunday to hold their usual exercises, Dr. Macsorley presiding. The afternoon meeting was opened with singing; afterwards, a poem was read by the President; also, a number of friends gave their experiences, which proved very interesting to those present. A number of mediums being present, circles were formed and a number of tests given.

The evening meeting was not so largely attended as usual, owing to the inclemency of the weather. The meeting was opened with singing by the congregation, "The Spirit's Mission," followed by invocation and a poem, "The Spirit Teacher," by the President. Singing was again rendered, "Come all ye Yeary," Dr. J. H. Temple was then introduced as the medium for the evening. After a few remarks the medium proceeded to give tests—quite a large number; also names were given and recognized readily. The medium held the audience with much interest until the close, and all seemed well satisfied with the proceedings. Next Sunday evening Mrs. Ladd Fintigan will be present, and give tests—quite a large number; also names were given and recognized readily. The medium held the audience with much interest until the close, and all seemed well satisfied with the proceedings. Next Sunday evening Mrs. Ladd Fintigan will be present, and give tests—quite a large number; also names were given and recognized readily. The medium held the audience with much interest until the close, and all seemed well satisfied with the proceedings.

Progressive Lyceum.

EDITOR OF GOLDEN GATE:

At present sunshine does not always prevail in the day, and clouds and rain will exert a depressing influence upon some spirits; but, notwithstanding this fact, many who are laboring in the gentle service of Love,--the creator of all--found themselves drawn to the Lyceum room, No. 909 Market street, on last Sunday morning, where they enjoyed its session. The lecturer, Mrs. Abbie L. Babb, of the Lyceum, and Robinson, one of its old companions, were both detained by sickness, the latter being very seriously ill. In the absence of the conductor, the musical director, Mr. C. H. Wadsworth, served in both capacities, and the exercises were conducted with considerable interest shown by the pupils whose department was very good. Words of wisdom were furnished by nearly all the groups, and in one of the largest groups almost every member gave a good epigram, while the following little women had recitations: Cora White, Mabel Ward and Lena Miller, their selections being respectively, "Little Kitty, Long Time Ago," "Little Members" and "A Little Chatbox."

Later in the day the Lyceum committee on Constitution and By-Laws held a meeting, and will probably present the result of their work in a form on next Sunday that will infuse greater vigor into the future progress of the Lyceum.

The project of establishing a literary society in connection with the Progressive Lyceum has advanced so far, that a meeting has been called to be held at the residence of W. F. Muhler, Jr., No. 30, 3rd street, during this week, to give it a firm foundation.

The Aid Society will meet semi-monthly now instead of bi-weekly, as it has been doing while the bazaar was being hurried to a termination.

The next entertainment will probably take place during the last week of December, although the date cannot yet be decided upon, and will undoubtedly prove as pleasant as any of those preceding it.

W. J. KIRKWOOD.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

This society has taken Metropolitan Temple into further notice, and will hold meetings every Sunday at 2 o'clock and evenings at 7:30, the afternoon meetings being for conference and tests, and evening meetings for lectures by Prof. Dawbarn, and platform tests by Mrs. J. J. Whitney. The hall was quite well filled on Sunday, and the afternoon meeting was interesting. The opening speech, given by Mr. J. A. Collins, after which Mrs. M. E. Ellis interested the audience with some pertinent remarks and closed by giving several tests, which were recognized. After a solo by Mrs. Rutter, Mrs. M. Miller gave an eloquent speech. A great power seemed to overshadow her and give to her the words needed to harmonize and chain the attention of the audience. She also gave several tests. The little flower girl was present and sold some flowers for which tickets were sold some time ago, was disposed of, and whoever holds the ticket No. 15, will receive the basket by calling at Miss Wiggan's house, No. 17, Seventh street. In the evening there was a test, after which Prof. Dawbarn gave one of his most practical lectures on the "Manufacture of Success," after which, under the sweet influence of the singing of Mrs. Carrie Minor, Mrs. J. J. Whitney became entranced and gave a test, which was quite a test, amounting to nearly forty in about thirty minutes. Notwithstanding the unpleasant weather, the meeting was a grand success in every respect, and next Sunday we expect that those wishing seats will have to come early.

Mrs. S. B. WHITEHEAD, Sec'y.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

Circle of harmony in St. George's Hall, 909 Market street, at 11 A. M. The last Sunday was opened with singing of "The Sweet By and By." The invocation by Mrs. Logan gave us to feel that all belong in one vast chain of being; that ultimately the lowest and worst will progress and evolve out of their narrow prescribed spheres into the broad sunlight of Universal love and a purified angelic sphere of angelhood. Mrs. Miller took the lead and seemed in her element for about half an hour, to interest the audience. Dr. Temple being controlled, spoke upon charity; asserting that even the gift of a piece of silver took the magnetism of the donor with it, the same as magnetized paper, and exhorted all to deeds of charity and benevolence, as well as to the investigation of Spiritualism. The audience rising, sang enthusiastically, "All Hail the Power of Jesus' name," after which Mrs. Miller gave several tests, which were appreciated. Mrs. Churchill acknowledged what she had given her, and also said that she had been a medium from childhood, having heard her dear sister's mother's voice at the age of three years, and young child, before the Rochester rappings were heard of. Mrs. McCann gave a few private tests to the persons sitting beside her. The time was too far spent for anything more except announcements. Mrs. Logan said that Prof. Dawbarn would hold seances every evening in the Parlors at 841 Market street, also that the 11 o'clock Sunday meetings would be continued.

At the Temple.

EDITOR OF GOLDEN GATE:

I attended a meeting at the Temple, last Sunday evening, to hear a lecture on Spiritualism and hear Mrs. J. J. Whitney give tests. Her tests were truly remarkable, but the wonder to me and many others was that she could give tests at all after sitting so long. Mr. Dawbarn's lecture was about an hour and a quarter long, and the subject treated was hardly calculated to produce the best results. I was disappointed to find, what I had expected, that with such lectures the speaker should take a hall, and address them to "men, or women only." It is well to speak on human nature, but there are times and places for it. I have seen a lecture on "Spiritism," and be brief, and let Mrs. Whitney's controls have more time, the audience would be better pleased. Why does not Mrs. Whitney take a hall for tests; that is what the people want. One test medium like her or John W. can convince more people to the truth of Spiritualism than all the lecturers who have in the field.

AN INVESTIGATOR.

St. George's Hall.

EDITOR OF GOLDEN GATE:

The lecture and sham Mormon wedding drew a large audience at St. George's Hall, December 8th. The lecturer, Prof. Seymour, showed why marriage is, to so great an extent, a failure. Marriage and divorce are constantly going on in every department of nature, from the atom to rolling spheres. By this means new creations or formations are constantly occurring, and thus the energies of nature go on and are expended. Mr. Seymour is a fine seer, clairvoyant and mind-

reader, and describes incidents in the past and future of persons in the audience; also, at his rooms, 22, 841 Market street, December 15th, next Sunday evening, at 9:09 1/2 Market street, a free lecture on prenatal laws and what is inherited from one generation to the next. Also platform tests of spirit presence, etc.

St. Andrews Hall.

EDITOR OF GOLDEN GATE:

The Wednesday evening meeting was well attended on the 11th inst., although the streets were in a very bad condition from the heavy rains. The little hall was filled and a very pleasant evening was spent by those who attended. The meeting opened with a song by the audience, followed by a lecture on Spiritualism, by Judge Collins, which was received with applause. Mrs. Scott Briggs made a few remarks, calling attention to the meetings of the Single Tax Society, at 841 Market street. After a song by Mrs. Rutter, Prof. Seymour then took the rostrum and occupied the balance of the time up to 9 o'clock, with a fine discourse on the subject of "Spiritual Advancement."

After the usual notices by the Secretary, the audience formed into circles and the mediums gave tests, which were received with great satisfaction by those who received them. The mediums, Mrs. J. A. Collins, Mrs. McCann, Mrs. M. E. White, Mrs. Ellis, Mr. Clements, Mr. H. Davis and Mrs. Ladd Finnican, gave many tests. Meeting closed at 10 o'clock to meet next Wednesday evening, at 8 o'clock, at 111 Larkin st.

Passed to Spirit Life.

From the City of Chicago, November 14, 1889, Mr. Michael Doyle, a man who, by his own exertions had risen to a poor boy to one of the most respected citizens of the City by the Lake. He was a rare man; his heart was always full to the brim of the milk of human kindness, and his kindly, genial ways won him the respect and esteem of all whom he met. Living in a wide circle of friends, all of whom will be saddened to hear of his transition. Though he was the victim of a slow and painful disease, no murmur or complaint passed his lips during his long illness. Doyle, though a Catholic by faith, was a broad and liberal-minded man, knew little of the truths of Spiritualism, but met death calmly, feeling that it was but an angel sent to call him to a fairer home. The funeral services were held at the residence of the Catholic Church, who took for his text, "The Maid is not Dead, but Sleepeth."

Among those present were a number of Spiritualists who were greatly surprised to hear the priest deliver an address full of the beautiful teachings of Spiritualism. He spoke to some length of the fact and blessed assurance we have that our dear ones are not forever parted from us by death; but are, in fact, in a spiritual body, and will be able to visit us, and await our coming in a fairer land than this.

Spirit Charles Murphy, the guide of Mrs. Moore, inspired the priest to comfort those left behind. He left a vacant chair at his home, to fill a brighter one long prepared for him. His reception into spirit-life was grand and beautiful, meeting all his loved ones gone before. Charles Murphy was one of the throng to receive him as he entered the immortal world. However, there were more spirits who could and would comfort and inspire every priest and clergyman in the land, until all men should know and love God's own truth.

Mr. Doyle leaves a wife, son and daughter to mourn the loss of an affectionate and loving husband and father, but it is doubtful if any will miss him more than his two grandchildren, with whom he was a great favorite and companion. Of Mr. Doyle it can truly be said:

Well does the life on earth is 'er,
For there comes no more night.
Freud from this we'd of care a pain
Thou dwellest now in realms of light.

DEW-DROP.

A MIRACLE--DR. A. B. DOBSON AGAIN.

If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

"Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion, her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the university at Ann Arbor, Mich. As we were preparing to send her to that institute, Mr. Potter, of Allston, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her and she believed he could cure our little girl. We said we would not send Gertrude to Ann Arbor until we first consulted the humbug at Macquoketa, Ia."

We wrote to Dr. Dobson, he answering immediately, and calling her disease a fearful case of St. Vitus dance. We lost no time sending for his magical spiritual remedies, and in two weeks after she commenced taking them, she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick looked to see us, asking who cured our child. We told them, and gave them his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; his rooms were full all the time of the day; over one hundred took his treatment. Our little Gertrude met the Doctor several times (she and we would naturally love the person that brought health to our child.) Whether this cure was due to spirit power we know not, but one thing we do know, that our little girl was terribly afflicted, unto death's door, and now she is as well as any member of our family, and her getting well has been the means of many of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

"J. C. KIMMEL."

"MARY KIMMEL."

Mr. Kimmel is a prominent cloth merchant, and he and his wife are members of the Presbyterian church of Macquoketa, Ia. Hundreds of such cases as this Dr. Dobson and his band are curing among them many old school physicians.--*Macquoketa Record.* [see adv. in another column.]

GERMAN ELECTRIC BELT AGENCY.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention; write them and see for yourself.

"Render Unto Caesar the Things Which are Caesar's."

EDITOR OF GOLDEN GATE:

I make no pretensions as a writer for the press, as this will show you, but wishing as an honest man to do what I can to correct an injury that has been done Mr. Williams, and the low, mean misrepresentations that have been sent broadcast over the land in relation to Summerland and this beautiful and Eden-like valley of Santa Barbara, I would, for the first time in life, ask a corner in the GATE to say to some special friends back in my old native State of Virginia, my late home, Texas, and also in Philadelphia and the State of Arkansas, that I have filled my mission to this place. I have walked not only all over the Summerland platted in city lots, but also all over the entire Ortega Rancho of about 1,000 acres that has recently been platted and added to Summerland in five, eight and ten acre blocks, and it affords me pleasure to report in favor of Summerland. What we heard before I left the "States" about this being a salt marsh, barren, unproductive hills and valleys, "unirrigated," which was difficult to obtain," etc., is just a plain no such thing. There is no place on the Ortega Rancho that a salt marsh could be made for much less than an expenditure of \$10,000, owing to the high bank along the ocean. The land is rich and productive and will grow anything you plant in it. I have been from one end to the other of this beautiful valley, in search of an irrigation ditch, and so far, have found no trace of one.

The late fair in Santa Barbara I asked gentlemen from all parts of the county for information about irrigating ditches, and to a man they told me there was none in the county and none was needed. I have been here over two months, and all the irrigation I have seen is a little in Santa Barbara for lawns and gardens. Two months ago I saw beads here no larger than my little finger, that to-day will weigh more than double some men's skulls, brains and hair all put together--and that too without rain or irrigation.

What I have seen "I know for myself, and I have for another," and right here in this valley I have seen corn that made eighty to ninety bushels to the acre, nearly a ton of Lima beans to the acre, two cuttings of fine alfalfa, Irish and sweet potatoes, beets, cabbage, garden stuff generally, and pumpkins and squash, without end, that have not had a drop of rain or irrigation since the seed was put in the ground. I just wish you could see the growth of clover that now makes green every uncultivated spot of this country. We have had no rain here except since November set in, since last April or May, but the whole country is one bright meadow of beautiful, fresh green clover. Pastures are fine indeed, and of good beef and butter will bear inspection anywhere. To me a long story short, somebody, from some cause, has made a mistake, and though our little city does not appear what it will be in the near future, it is all you could ask for as a grand spiritual center, and will be all your fondest hopes can picture.

Summerland as plotted, is not unlike the city of Lynchburg, Va., or Austin, Texas, except that Summerland, with her beautiful mountain scenery as a background, and her grand old Pacific and majestic islands in the foreground, makes her sea view far superior to either, and as to climate, Virginia, Florida, France or Italy can boast of no such spot. If you, a Spiritualist, can't find a place here to suit, or a home you would love and can make delightful, and you need further development, and would like to come home with the class that is rapidly building up this soon-to-be beautiful city of an hundred hills. As a home center for Spiritualists I know of no spot on earth possessing so many natural advantages, and in spite of the efforts to crush it, Summerland is a fixity. The fiat of the spirit world has gone forth. It is a success. And now "the spirit and the bride say, Come, and whosoever will, let him come" to Summerland, provided he is a Spiritualist, and willing to make his home with us with a big No Whisky clause in all the deeds. This will be truly a Spiritual Colony, but not the kind that controls so many on election day, and instead of coming from the bright over yonder, come from the mouth of a long-necked black bottle.

Some poor, hard working, down-trodden Spiritualist may ask what he could do at Summerland for a living. To such I would say, there is now a demand for carpenters and plasterers, and you can buy a good lot 25 by 60 feet for 30 dollars, or a five or ten acre block on very easy and reasonable terms. I hear it said that California is no place for a poor man, but why, I cannot see, for you can work 285 days out of the 313 work days in each year. Ordinary farm work ranges from \$1 to \$1.50 per day. Land is, as a general thing, high, but you can rent or lease it on better terms than you can in Texas, Arkansas or Virginia, and raise, on an average, double as much to the acre as in either of the states named, and you can, nine crops in ten, calculate close in your harvest--something you can't do in Texas and Arkansas, and if crops are more sure in Virginia, when the poor man has paid the "sharks" for their fertilizers in order to let the mortgage from his team and oxen in order to be ready to mortgage them for the

same thing next year, he finds not enough left to square up with his merchant. So, on the first of January, with a heavy heart, he looks at the pale, overworked wife, the dependent children to feed, knowing how very he is a slave to the "task master," and a doomed "hewer of wood and drawer of water," world without end. We use no fertilizer here. You can raise two and three crops of many things each year. I can live cheaper than any place I have found from "Dan to Beshbea." I am a poor man myself, and have no axe to grind at Summerland, having come to California to stay, and what I have said is from an entirely disinterested standpoint, and true as the Fourth Chapter of John.

You can depend on sixty to ninety bushels of corn to the acre, eighty to one hundred bushels of barley, from 1,000 to 2,000 pounds of Lima beans, and every thing else in proportion, without irrigation or a drop of rain. We have strawberries every month in the year, more fruit, better fruit, cheaper fruit than anywhere else in the world. In vegetables the balance of mankind, and you can raise more with less work on an acre of land in this valley than anywhere in the United States.

If I had 2,700 brothers as poor as I am and as willing to work as I am, I would tell them all to come to Summerland, and when it began to run over, let "blood of our blood and bone of our bone" take the places of Chinamen, and go to picking beans and breaking down cornstalks, plowing, hoeing and churning.

If I can serve you in answering any questions, or giving any further information about California, and especially about our beautiful Summerland, I will do so cheerfully, and as to whether I am truthful or not, I refer you to Gov. Ross of Texas, Little Billy Mahone and Fitz Lee of Virginia, and as "blood will tell," a postal to him at Carpentaria would enable him to tell what little he knows of another crazy Spiritualist known as

Yours truly,

J. S. BARBER.

The Library and hall will soon be ready for occupancy, and it is a beautiful building, large, roomy, and a credit to any place. Buildings are rapidly springing up and nearly every train brings us a new comer.

J. S. B.

SUMMERLAND, Dec. 7, 1889.

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