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Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 29.

IF WE COULD KNOW.

If we could know what the future years are telling—
 If hope's rainbow-arch could be thrown
 O'er our pathway from dawn to dawn—
 Would the knowledge be of service, if 'twas known:
 Set our heart-strings athrill to music ringing,
 A sweet refrain,
 Devoid of pain ?

The home tasks, would they be less irksome to bear,
 And would we have the nerve to work, knowing
 That a shadow silent and grim was going
 Before to blight our best gifts bestowing,
 Through sunset vales, a solemn funeral dirge-like air
 O'er our lonely pathway
 With no power its steps to stay ?

If we could know our loved ones lost were near us,
 Would we have faith to meet their caress ?
 When on their heavenly mission, intent to bless,
 Would we give them welcome as they pass ?
 Would we believe their cheering message sent to us ?
 Would we believe
 Nor longer vainly grieve ?

If we cannot find out the mystery of our life,
 The secret that enfolds us here,
 The unexplained wisdom sphere
 Of God's love dawning from year to year ;
 We know existence is in growing through earthly strife
 We pave the way
 Towards that more perfect day.

God's love within calls us up to high endeavor,
 And duty spurs us on as with a lash ;
 Impulses strong, vain and rash,
 May rise to lure with fitful flash,
 Yet with sweet persistence love watches ever—
 To guide and bestow
 A blessing for each bitter woe.

Summerland, Cal. BISHOP A. BEALS.

EASTERN AND WESTERN CIVILIZATION.

REV. E. M. WHEELOCK.

When that prehistoric catastrophe occurred, which the traditions of many nations have preserved under various symbols as the deluge or flood, and which has been handed down to us by means of the rude picture-writing of the primitive ages, there was a cataclysm or physical convulsion of the planet. The old continents, with their

thronging peoples, disappeared and became the bed of the ocean. The new continents of America, Asia and Europe slowly uprose. The former seats of human habitation sank beneath the sea. Only islands now rise above the waters where once were the mountains and hills of a great, populous continent. These geological changes transformed the surface of the globe and destroyed most of the former inhabitants.

The leading survivors from this fatal shock of flood and fire—destined to begin a new civilization—were divided into three colonies or clans.

The first family, dominant among the sons of men, the progenitors of the Aryan—our forefathers, indeed—were then occupying the highlands of central India. They absorbed the inferior and scattered human remnants around them, taught them the primitive arts of human society, and extended by successive migrations to Persia, Egypt and Greece, where they founded the Hellenic culture ; at a later date passing into Italy, central Europe and Scandanavia, finally settling in England.

The second family occupied a plateau of inmost Africa, where they preserved the remains of their primitive culture and simple religious faith until recently, but have finally been subjugated by the Arab slave-hunters and merged into the negroid race of the continent.

The third family inhabited the islands in the group of Japan. They have remained isolated in a large sense, subsisting on the fishes, fruits and grains, eating little or no meat, cultivating great tenderness in animal life and constant kindness toward all animals. Travellers on the islands of Japan note the temperance of the people. Until Japan was opened, by the cannon of England, to the trade of Christendom, there was not a saloon or standing bar, and no public drinking or liquors that intoxicate. The honesty of the people is attested by the fact that the shop is often left by the proprietor with nobody in, while he goes to a distant part of the city. If a customer happens in, he makes his purchase himself, and leaves the payment in a box placed for that purpose. There

were few bolts or bars placed on the buildings until after the country was opened to immigration. They are always humane to animals. Horses are not beaten, and oxen drawing loads have awnings fastened over them as a shelter from the sun in summer. Gunning for sport is unknown. You might travel over the islands for years, and you would never see a native boy tormenting cats and dogs, or stoning birds.

Our own European forefathers—originally Pagans and worshippers of Odin and Thor—gradually came to accept the various forms of Christianity that were presented to them, while our Oriental brethren became the followers of the gentle-hearted Buddha. This faith, prevalent with nearly one-third of the population of the globe, has this record—that no blood marks have ever followed in its footsteps. Buddhism has waged no religious wars, and shed no human blood to proselyte the nations to its creed.

When one recalls the burnings and the tortures of Rome and the 50,000,000 of human beings slain in religious wars throughout Christendom, the mind feels oppressed at the contrast. The explanation is simple. The reformed teachings of Buddha came when the ancient and polished civilization of the East was at its highest point, so those teachings could be appreciated, received and understood. But the religion of the Man of Nazareth was presented to our ancestors when they were painted, idol-worshipping barbarians, clad in skins and brandishing the bloody mace. Their trade was war, their pleasure cruelty, drunkenness and riot. The pure spirit of the new faith could not be received in its fullness by those whose thinking organs had been warped by the brutish and inhuman rites of idolatry, evoked from the savage ages of stone and iron. Thus Christendom has not yet been Christianized, being hybridized between the uplifting words of the Son of Man and the cruel misconceptions of polytheism.

It was inevitable that the new religion, being received among these forming nations of half-civilized savages, should partake somewhat of the crudeness and cruelty in which they lived. Thus it happens that Christianity, while leading other faiths in its doctrines of human hope and enlightenment, while it has largely been the religion of liberty, of reason, of broadening ethics, has fallen behind the Eastern cult in its humanity toward the forms of animal life. Our fathers borrowed from Judaism the conceit of an elect and chosen people who were the favorites of heaven. From the same source they borrowed also the conceit of the irrepressible lordship of man over all brute life—it was his property, with which he could do as he pleased. This conceit, grown powerful by twenty centuries of indulgence, has fixed a great gulf of cold indifference between man and his humble companions in evolution. Christianity is but just awakening in its followers a heart of consideration and pity for animals. Hitherto they have simply been the slaves or the prey of man. The dividing gulf waits to be bridged. The next century will look back upon this as the dark and callous age where the horrors of vivisection were defended and practiced by men of science and

exhibitions of needless and extreme cruelty, given daily in its medical and biological schools. We have nursed a proud and cold exclusiveness, and looked unfeelingly down on the sufferings of the humble world of dumb creatures beneath us. As if while God made man in his own image and likeness, the beasts are from somewhere else, and the animal world is something thrown into the scale for our own service and benefit, on which we can trample as freely as we trample on the grass.

CLERICAL PRIVILEGES AND PERQUISITES.

The *Banner of Light*, the oldest of the Spiritualistic journals, comes out strongly against the ordination of ministers by Spiritualist Societies. "Many speakers and mediums," it says, "desire ordination for the object of obtaining half rates upon railroads," and for many of them "the title 'Rev.' has many attractions." The *Banner* says: "Some Societies have ordained hundreds of people, many of whom could neither read nor write, while others are graduates of the penitentiary or on their way there. Keepers of houses of ill-fame, of liquor saloons and brothels have also been ordained to the Spiritualist ministry, and sent out to reform (?) the world! Is it not time to cry a halt upon this pernicious and criminal practice?"

Societies have and should have the right to ordain when they choose (and the character of the Societies should be judged by the character of their authorized representatives), but no religious Society should by ordination have the right, under the law, to confer on any person powers which belong to the civil officers. The *Banner of Light* understands this. It says that "the civil law did not go far enough in divesting the church of authority in affairs of State, when it reserved to the clergy the right to solemnize marriage, to attend funerals, to enter prisons and reformatories as spiritual advisers, and exempted them from jury duty. Under these reservations a long train of evils has grown up through the influence of this privileged class. Some Spiritualist speakers and mediums have begun to yearn for the perquisites supposed to be attached to the position of a minister of the gospel. We deplore this tendency and enter our solemn protest against it."

The *Banner* says: "No clergyman of any denomination should be permitted to perform marriage ceremonies nor receive privileges because of his priestly offices. We stand for the total separation of both church and State; therefore would refer the marriage question to the civil authorities where it properly belongs. We believe a crusade to this end should be at once inaugurated." A completely secularized government would not allow marriage to be legalized by an ecclesiastic, nor would it permit a chartered railroad company to make the day laborer pay twice as much fare as is paid by the clergyman.

Those liberal ministers who declare that they are in favor of the total separation of church and State might be called upon to use their influence in favor not only of taxing church property, but of abolishing half rates to the clergy and their privilege of legalizing marriage.

B. F. U.

POWER OF THOUGHT.

A friend writes me: "What do you think of mind and the power of thought-waves, or vibrations? Can thought heal the sick?"

The power and mission of thought is becoming a favorite study. Many questions are asked, but answers are not generally lucid; and this is necessarily true for two reasons.

There is an Invisible Power that cannot be comprehended; and man's knowledge is too limited to heal successfully, and pupils are not sufficiently progressed to assimilate what is given them. There are other reasons: many ideas cannot be expressed by language. To say there is no evil—all is good, etc., does not reach the cause nor grasp the power that heals the sick, that subdues pain and produces harmonious conditions and gives joy as well as health. We must have something that seems possible at least, and the more reasonable the better.

It is evident that all things are permeated with Life—call it ether; call it the soul of this and all life, and the sustaining power of all worlds. I will assume that this Life is intelligent; it operates by Law and as naturally and certainly as the sun shines. It uses instrumentalities to accomplish ends. Being Intelligent, it unfolds in perpetual growth, of the visible and invisible. Being of Love, all things are good. Being Wisdom, all so-called inharmonious conditions must be adjusted. Being perfect, it has endowed all physical manifestations with a volition and power to work and grow into harmony with the interior soul of all things. The rain knows how to fall; the grass knows how to grow; all animals know how to adapt themselves to their conditions, and man is no exception to the rule.

The lower orders of nature may have nearly fulfilled their mission as far as inner life is concerned, but man is far below the summit to which he is destined; he must labor and struggle until he realizes his "possibilities" and knows how to replenish the half filled vessels within him with that perfect ether—Life—God—that fills and sustains the Universe.

Having become satisfied that this intelligent principle exists in the province of Law, we must seek after it—not as a myth—a something far from us, but as a real, actual substance, ready to blend with the same principle within us, which has been obscured by our ignorance and materiality.

To comprehend these things is not easy. The world, of necessity, is largely dominated by selfishness and crime. The material must, of course, in its present stage of progress, absorb the attention of mankind for centuries yet, and but a few of the torch bearers are standing on higher ground to welcome the distant coming light.

If I were teaching a class (after explaining the foregoing basis), I would impress upon the student's minds the necessity of forgetting self and worldly things as much as possible. The following will convey some of the ideas that may be helpful:

I desire the entrance into my spirit, from the great fountain of Wisdom, Power and Love that

permeates all Being. I know that it is absolutely around me. Let material things and thoughts recede. With my strongest efforts I make room for this Divine Principle, which ever presses to come in. I know there is power ready to assist me. Good is the ultimate. All nature struggles for higher life—greater development. That better life is for me. The power to heal myself and others is waiting to assist me and imbue my thoughts with healing balm. Every particle and atom is sustained by the wisdom that waits to assist me. My heart is open; my will is strong; my invitation pressing.

When the healer's mind becomes fully impressed with the necessity of such preparation, and he fully believes and realizes his co-partnership with divinity—then we may look for success in healing.

Ensenada, Lower Calif.

E. D. FRENCH.

NOT MIND READING—A Remarkable Test.

On July 16, 1879, I made a call upon J. V. Mansfield (the spirit postmaster) then temporarily stopping at Saratoga Springs.

I had known him by reputation a long time, but this was the first time I ever called upon him. I had supposed his great success in answering sealed letters was by mind reading and therefore I had not taken an interest in his phase of mediumship.

At this date, at the suggestion of my wife, we called upon him in the daytime, and I wrote a short letter to Daniel Cady and sealed it up. I asked him to give me such answers as he might think proper.

At once Dr. Mansfield began to write and the following is an exact copy of the answer:

MY DEAR FRIEND BULLARD:—Excuse me for taking time that you intended your dear friend D. C. should have employed—but as C. is not present at this moment, I have ventured to volunteer a few remarks. I am with you and yours often and so is our old friend John A. Griswold, but you don't seem to recognize our presence. You and yours are on the right track, so fear not what the world may say or think. Cady is here, and I will give away.

Your friend, BENJ. TALLMADGE CUSHMAN.

Now Judge Cady was a former Judge of our Supreme Court and had been dead 20 years. He was a personal friend of the writer when in earth-life and had often communicated with him from his spirit home.

John A. Griswold was a member of Congress from Troy, N. Y., during the civil war, and furnished the money to build the monitor which did such great destruction to the rebel vessels in Hampton Roads. Mr. Griswold was the Republican Candidate for Governor of New York in 1868, but failed at the election or was counted out. He was a neighbor of the writer, who then resided in Troy. Mr. Cushman was also a former resident of Troy and had been in the spirit world but a short time when the above letter was written. He was a Spiritualist, an educated man and well known in Troy as a man of integrity. We had always called him "Tallmudge Cushman" and I had never heard that he had the name "Benjamin."

Soon after I inquired of his friends in Troy and found his name was "Benjamin Tallmudge Cushman," being named after his mother's father. At

the time the above letter was written neither Mr. Cushman or Griswold had been in my mind for a long time, and the name "Benjamin" in connection with Mr. Cushman had never been in my mind.

To my intelligence, the above was conclusive evidence that the medium did not get his facts from my mind, but that an invisible intelligent person gave the medium the facts to write to me. Wife and I were present during the writing and we know that the letter to Mr. Cady was sealed up and the medium did not know to whom it was addressed.

The above facts are respectfully submitted for the benefit of the Society for Psychical Research.

EDWARD F. BULLARD.

323 Monroe St., Brooklyn, N. Y., July 4, 1897.

PLAGIARISM—UNJUST JUDGMENTS.

The sketch of experience on page 392 of the JOURNAL of June 24, signed "Eclectic" prompts my pen to a word of endorsement. Such hasty judgments, and arbitrary rulings under the ban of prejudice are baneful, and reveal an evil animus at war with all the high teachings of Spiritualism. To judge, and condemn on the *ex parte* testimony of one, two or half a dozen, prejudiced persons, is a travesty upon all our pretensions to honor, and the entire genius of Spiritualism. Supposing the lady in question had indulged in that common staple of religion (Plagiarism), if she had valuable thoughts, and was inspired to express them, who would be harmed by hearing? But, it may be said, it is dishonest, and therefore she should not be recognized as a platform representative. But that will not do. Who among the accusers is free from all simulation? Who has not—sometime in life—copied another thought, and passed it, without comment, leaving the hearer to suppose it was original?

Original! What is there that is original? Who gives a thought that no other ever expressed? A person may be intensely inspired to present the written expressions of others. Yes, a medium may be impelled—or even compelled—to repeat something long stored in memory, and the same with the endorsement of a wise and good spirit, and even, too, without stopping to explain that it is a quotation.

I was never conscious of repeating a discourse, or any considerable part of one, that I had ever heard or read, nor of enunciating a poem committed in advance; but I have quoted a line, or couplet, in an improvised poem, which if written would be inclosed in quotation marks, and for the time, that was as really a product of the power that improvised the poem as any other part of it. There are cases in which mediums have repeated, nearly verbatim, the production of others, which they had never heard or read, and could prove that it was not possible that they could have known aught of it except by the mediumistic law, and mediums that are true cannot interpose their own notions to accept or reject any sentence or lesson, impressed upon the susceptible condition, that gives value to their mediumship.

I know an instance of a whole sermon being

copied verbatim and used as a prize essay; and which, though the judges knew it was a literal copy, the evidence was so conclusive that she knew nothing of it, and *could not have known*, that they were compelled to give her the prize.

But suppose the lady described by "Eclectic" had been consciously guilty of plagiarism, it would not prove that she was not inspired, or that all her products were thus obtained. The animus of this attempted ostracism is against all the efforts of the superior world to inspire or help us.

No wonder the meeting was "under an oppressive and lifeless cloud." O, so many such clouds have drifted into the summer skies of spiritual life and light, to chill and stifle inspiration and poison the atmosphere in which shrinking sensitives are struggling to breathe and to welcome the light of heaven. I knew a case where one of our most popular speakers was thus frozen, and her engagement cancelled, by the influence of unreasoning prejudice which dictated to the Society against their reason and protest, and all because of some villainous gossip unsupported by any except the one who used it for evil, and without ascertaining anything against the lady, she was insulted by the secretary by a misrepresentation, and much to the regret of the best part of the Society and the majority, too, her services could not afterwards be secured. The lady was not the loser, but the Society was, and those who so unjustly acted were the greatest losers, for they sinned against their own better natures.

"Judge not that ye be not judged" is very good scripture. Personal prejudice, and denunciations, are a poison to all who allow their weaker natures to be used to enslave their higher self.

We cannot avoid the attractions and repulsions that draw us to one, and repel from another; but we can cultivate kindly feeling and "sweet good will" toward all; and the more we do this the better are we fitted to exemplify our glorious gospel; and the less we do it, the more are we at the mercy of selfish scheming in our own souls, and vicious meddling of psychic agencies in this world and the next.

LYMAN C. HOWE.

ORIGINALITY OF SPIRITUALISM.

"Show us something new" has been the cry of mankind from age to age, and is especially true in regard to the education of the natural man in the things pertaining to his spiritual being.

Solomon said "That which hath been, is now; and that which is to be hath already been; there is no new thing under the sun."

Among the pagan philosophers of antiquity none were more antagonistic to the Christian religion than Celsus, and his chief charge against it was there was nothing new or original in its ethical code. It is also true that from the time of Zoroaster up to the present there have been no new moral principles enunciated, but simply a re-statement of those already known, or, a new interpretation of their meaning.

Contrasting the exhibition of originality in the truths proclaimed from the beginning of the Christian Era with those existing before that

dawning, we find that the pulsations of spiritual power were as strong in one as in the other, and both were exhibitions of the same Spirit as manifests itself to-day. I give just one illustration.

The poet Horace says, "I see what is right, I approve of it, but I follow the worst." The Apostle Paul says, "What I would, that I do not; but what I hate, that do I." And so I might go on and give illustrations without number to prove that the words of Paul are no more new to him or the men of his age, than are the moral precepts of the Christ new and original with him.

It is not to be doubted that there is a power in these precepts, but their power lies in their applicability, or their force upon the moral nature of man, and is the power of Truth. No one has ever set a limit to what may be expected from the working of this power, nor can anyone do so. What Truth has already done, what men have already experienced from the working of this power, and what may be expected, are but manifestations of the magnificent possibilities that are the gifts of Divine Love.

It is not a new power or energy, but that which we have already experienced, "and right in the line of the power that *now* worketh in us." It is that power that has been at work for ages and "is able to do exceedingly above all that we can ask or think."

Men have asked from time immemorial "What is Truth?" because they had a belief in Truth, but not a realization of it. They had no convictions of its immanence in the actual lives of men, hence they looked for it through an atmosphere of mistakes and mis-apprehensions. They had held Truths just as one holds illusions that somehow cannot be made to seem real, and so were not alive to them. It has always been easier to do that which you know is inside the realm of known influences rather than from the power of those influences that are outside, and untried. This is why men have fashioned spiritual things after themselves, limiting their own obligations and magnifying the obligations of others.

It is to a world of anxious enquiring mankind that the Truths of Spiritualism come making those truths that are closest, dearest and problematical, the most real things in their lives.

The Supreme Being is shown to be different from what man has supposed him to be from the teachings of orthodox teachers; the certainty of continued existence beyond the grave is established; the duties which men owe to God are defined; the rights of all men are recognized, and the perfect life, or true greatness, is actualized in that which consists in ministry to others; these, and many other Truths, are proclaimed with the calmness of knowledge, because we have been experiencing them every day, and our manifest joy and freedom from fear are the outflowings of a life rooted in that deep and loyal relation to Divine Love that no change of time can destroy.

Nobody speaks with such calm assurance, with that deep knowledge of the Truths of life that experience gives, as the true Spiritualist.

Its teachings are not new, for they have been among men since the first man was born, but it is

the giving to these teachings of a power and life in the actual existence of man, that makes them the way in which mankind attain unto the peace, joy and righteousness of the Infinite Godhead. All the duties of life are taken out of the purposes beginning and ending in self, and find enlarged life and power in compliance with the impulses and requirements of Truth. All the ethical teachings of Christ, and others, which enjoin man's duties toward God and man, are brought into harmony with Truth, and thus are indeed a "new life" to the material man, yet is in closest sympathy and union with Divine Love.

This is the sense in which Spiritual Philosophy, (our knowledge of God), and Spiritual ethics (our duty toward our fellow men), come to us "from above," or, is the making effective in the earth-life of the life of the Spirit, or, is the Divine efficiency manifesting itself in human feebleness and ignorance.

This, Infinite Love has been doing from the beginning of the Ages. G. W. BRADFORD.

VISIONS OF BURIED GOLD.

Orson N. Jayne who has a cotton field just above Port Lavaca on the west side of Linn's Bayou, in Texas, had a vision; a woman appearing to him with a ghastly cut running from her left shoulder to her right side. She asked him "what he was worrying about." He replied that hard times and loss of money were making him anxious. She replied:

"You have plenty on your land; there is no use worrying; if you will begin at the west corner of your field and count off 50 rows of cotton, and then go to another end of the row and step back 30 steps and dig, you will find enough to make you independent."

In the morning the vision was so clear that he followed the directions and, getting his plow and team, turned up a furrow at the point indicated. He found a fifty-cent silver coin, dated 1861, and he showed it to several persons, who advised him to continue his search.

In company with James Sterry he went back and found \$3.75 more in silver. The woman appeared and told him to dig more to the Southwest. He and Sterry, becoming alarmed, left the place and did nothing until next morning, when he unearthed \$4,000 in gold, all of San Francisco mintage of the 50's.—*Exch.*

☞ He who asserts that Spiritualism is a delusion, exposes his ignorance. How small he is when compared with such as these, who all testify to the truth of Spiritualism: Prof. James, of Harvard; Prof. Elliott Coues, of the Smithsonian Institute; Rev. Heber Newton, of New York; Rev. Minot J. Savage, of Boston; Sir Wm. Crookes, inventor of the X-ray tube; Prof. Oliver Lodge, of the British Academy of Science; Flammarion, the French astronomer; Prof. A. R. Wallace, F. R. S., and many others, in all countries, who possess the most brilliant minds, and are held in highest esteem by the scientific world.

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SAN FRANCISCO, JULY 22, 1897.

Defense of Prof. Wallace.

The *Christian Register*, a fair-minded Unitarian periodical, in a notice of Edward Clodd's work, "Pioneers of Evolution" says:

In the treatment of Wallace quite too much is said of his Spiritualism, to the end of discrediting him as a thorough-going scientist. It will only repel those who are Spiritualists, and those who are not will feel that less would have been better, if it could not have been more forcible. It is quite possible that Wallace's inability to go with Darwin in his derivation of the spiritual man from the physical, reflects his Spiritualism. But Faraday's "Sandemanianism" was as unscientific as possible; and yet it never prevented Faraday from being as thorough-going in his science as any one could be.

In general, Mr. Clodd's book, which is extremely valuable and interesting, does not seem to us well calculated to make converts to the doctrine of evolution, but rather to harden the opposition of those theologically opposed to it, and to harden still more the temper of those *parens of science*, of whom there are many, whose temper is already hard enough, and whose conceit of knowledge is not less than that of the theological dogmatists. This is written by one who accounts himself an evolutionist pure and simple, who does not like to have the

doctrine discredited by an unhappy presentation.

The attempt of a popularizer of knowledge, like Mr. Clodd, to disparage Alfred Russell Wallace, is contemptible. Prof. Wallace has long been recognized as an accurate observer, as an original scientific discoverer, and as a great naturalist. None was more ready to acknowledge his great services to science than Charles Darwin.

Prof. Wallace holds that man has faculties, in the origination and development of which there was the operation of spiritual forces not recognized by Darwin. In this view many thinkers concur with Wallace. Is Mr. Clodd competent to decide questions in reference to evolution, on which men like Darwin and Wallace are not agreed? Nothing but unreasonable prejudice against Spiritualism could make him so one-sided. Are Prof. William Crookes and Prof. Oliver J. Lodge, two of the foremost scientific men of the age, less scientific or trustworthy because they have extended their investigations into a field which Mr. Clodd has not explored?

In reference to evolution, Mr. Clodd may not be aware that Spiritualists were early promulgators and advocates of their conception. In an elaborate essay on "Evolution Before Darwin and After," Mr. B. F. Underwood, the former editor of the PHILOSOPHICAL JOURNAL, says:

The Spiritualists made the Development theory a part of their philosophy. It was made prominent, though treated discourteously in "Nature's Divine Revelations," by Davis "the Poughkeepsie Seer;" and with larger knowledge of facts and with more definiteness of statement, in a work which appeared later, entitled "The Arcana of Nature," by Hudson Tuttle. Sometime in the fifties, William Denton, a Spiritualist, and a man of considerable scientific attainments, defended the natural origin of man by development, in a public debate at Chagrin Falls, O., with James A. Garfield, then a Campellite preacher, afterward President of the United States.

Elsewhere Mr. Underwood mentions the fact that Robert Chambers, now known as the author of the celebrated work, "The Vestiges of Creation," was a Spiritualist. The great philosopher, Immanuel Kant, regarded by many as the profoundest of all modern thinkers, was of the opinion that invisible, intelligent beings existed and that the time would come when they would freely communicate with the people of this planet. Is his "Critique of Pure Reason" of any less value on account of this belief?

The Bard of Bonnie Brae.

Bro. H. M. Higgins, better known as "Bonnie Brae Higgins" passed to the higher life on July 13, at 3 a. m., at his home ten miles east of San Diego, Cal. Age 77 years.

Thirty years ago H. M. Higgins was the most noted publisher of Chicago and the Northwest. He was the author of many popular songs, chief among which were "The Old Musician and His Harp" and "Hang Up the Baby's Stocking." These two ballads attained a popularity in this country and Canada that has seldom been surpassed, and the composer realized over \$50,000 in royalties.

In 1871 Mr. Higgins left Chicago with a fortune of \$100,000, and, coming to California, he purchased and developed Bonnie Brae ranch, a magnificent property in Sweetwater Valley, and now containing the oldest citrus orchard in the country. Here he also originated and propagated the Bonnie Brae lemon, which has attained fame throughout the world.

Mr. Higgins met with reverses in the last few years, which made him comparatively poor at the time of his transition, but he was rich in experience, and in knowledge of the spiritual philosophy. His body is buried in one of his famous lemon orchards. His survivors are his widow in Chicago, a son, W. W. Higgins at Pueblo, Col., and a daughter, Mrs. Carr, at National City, Cal.

Breakers Ahead.

The last issue of the *Spirit of Truth*, Hot Springs, Ark., contains a communication from John C. Bundy, confirmed by the whole Editorial Spirit Band, commending a former warning by Robert Dale Owen, in which he says:

The dangers or breakers in the pathway of the spiritual ship are not from the enemies of Spiritualism, but from its mammon-loving friends. It is a source of keen satisfaction to know that at least one other Spiritual journal gives heed to angel warnings of breakers ahead; and that one was my beloved RELIGIO-PHILOSOPHICAL JOURNAL. Brother Newman has done well to heed this timely warning.

The cause of Spiritualism is in danger of being perverted or "snuffed out" entirely, by the rapidly-increasing Ishmaelites, who are absorbing the movement. The acrimonious state of popular Spiritualists is well-known.

As the play of Hamlet with Hamlet left out, would be a farce, so is Spiritualism without the spiritual; like salt that has lost its savor, it is fit for

nothing but to be trodden beneath the feet of men.

Spiritualists should realize their grand mission and opportunity for if they will not, the glorious truths now committed to their care (as precious jewels) will surely be taken from them and given to others. We unite with the Spirit World in the warning that there are real "breakers ahead."

Old and New San Francisco.

An Illustrated Lecture, with specially-prepared Stereopticon Views, will be given as a Benefit Entertainment to the PHILOSOPHICAL JOURNAL, at Scottish Hall, 105 Larkin street, San Francisco, on Thursday, July 29, at 8 p. m., by Mrs. Julia Schlesinger, assisted by Prof. Carlyle Petersilea, Dr. Thomas L. Hill, the well-known elocutionist, and others. Tickets 25 cents each. Every one who believes in the up-building of the Cause on the Coast, should be there, and also induce their friends to go. The lecture is fine, and the whole entertainment first-class.

This lecture is descriptive of the past and present of San Francisco from its early settlement by the Franciscan Friars down to the present day, and is given under the auspices of the Pacific Illustrated Lecture Bureau. Optical projection by E. W. Jensen.

These STEREOPTICON VIEWS are specially prepared from photographs, and are correct representations of San Francisco's rise, growth and development during the half century of its history as a city.

This is the first illustrated lecture ever given devoted especially to San Francisco, showing the lights and shadows of the Metropolis of the Pacific Coast, with its beautiful Golden Gate Park, its baths, hotels, theatres, palatial homes, museums, art galleries and public edifices. The shadow side is also represented by a peep into Chinatown, showing its inhabitants, theatres, joss houses, opium dens, etc.

Five Hundred Millions.

"Ancient Heathenism and Modern Spiritualism," and "Primitive Christianity and Modern Spiritualism," by H. L. Hastings (London: Marshall Bros.), are two publications intended to deter Christian readers from Spiritualism. We think they will produce the opposite effect, says *Light of London*. Mr. Hastings abundantly demonstrates the truth of our assertions:

he differs from us only as to his explanation. He says—"Evil and only evil:" we say "Good and evil." Mr. Hastings makes some interesting admissions. He says:

Some Spiritualists set their number as high as eight millions, and in this they are far under the mark. There are probably nearer *five hundred millions of Spiritualists in the world*. The savages of Africa, the Chinese, the Hindus, the Thibetans, the South Sea Islanders, and nearly all the nations where idolatry, barbarism and devilism prevail, claim to have intercourse with unseen powers, many of whom they claim are *spirits of the dead*, and in numerous instances they could show the Spiritualists of Christendom manifestations and marvels such as they have never yet witnessed.

It was predicted years ago that Spiritualism would soon blow over. Does it show any signs of blowing over? Admitting that the number of its adherents is in some cases over-estimated, has it not millions of votaries which it has never claimed? And is there any evidence that its votaries are less earnest, or that its literature is less widely circulated, than in time past? Spiritualism has been rampant for three or four thousand years or more. It has not blown over yet.

Yes, truly. But why not say that *good spirits* as well as evil ones do exist? Surely that is only reasonable. Mr. Hastings would be a good Spiritualist, if he were but consistent.

Dr. J. M. Peebles is expected home in a few days—his third journey around the world having been hastened by his presence being required at home sooner than he expected. While in London, he was the guest of our mutual friend, Prof. J. J. Morse. We hope to see him in San Francisco soon, if business arrangements will permit. The doctor was greatly fatigued by his journey through India, Egypt, and the East. The climate and friendly welcome in England will, we hope, invigorate him sufficiently to make the rest of the journey a pleasure.

The Theosophists (American Section) held their 11th annual convention at Chicago, Ill., closing on June 27th. Delegates were there from nearly every State, Europe and India. Mrs. Annie Besant and the Countess Wachmeister were there to expound Theosophy, or the "Wisdom Religion," to delegates.

Cuba.—*La Revista Espiritista*, the leading Spiritualistic journal of Havana, Cuba, has increased its size from 16 to 32 pages, an evidence of progress in that country.

An Old Woman (probably a medium) was cruelly dragged to death in New Mexico lately by ignorant barbarians. Just think—in the winding up of the last decade of the 19th century, within the confines of a nation that proudly places herself in the front ranks of civilization, an aged woman, bent under four score years, has suffered a death akin in horror to that meted out of old on Salem common to the unfortunates accused of commerce with Satan. It is a fact that in the vicinity of Las Vegas, N. M., a woman of eighty, tottering to the grave, was dragged to death at the heels of horses for the offense of witchcraft.

Theodora Salas, the victim, was considered by the ignorant natives to be a witch. She was supposed to have had an evil influence on the health of a Miss Lafoya, the belle of the neighborhood. For this she was taken out in the mountains by the girl's brother, Theodore Lafoya, and his chum, Antonio Lucero, who, attaching a lasso to her head and her feet, dragged her to death at the heels of their horses.

It is said the girl's mother advised the young fellows to make away with the woman in this manner, in order that Miss Lafoya might immediately recover her health.

Angel Wings.—A memorial window was recently removed from a Syracuse (N. Y.) church because one of the angels on it was without wings. Here a new question as to orthodoxy arises, that will presently create a theological cyclone. If wings are indispensable, what must be their length, folded or in action? and shall the modes in wings be subject to changes four or five times a year?

Brazil.—*Reformador*, the organ of the Brazilian Spiritualists' Federation, published in the Portuguese language, at Rio de Janeiro, Brazil, is running a very interesting serial, by Gabriel Delanne, (translated from the French) entitled "Spiritualism Before Science."

A thought wave is desired to be sent to all patriots on July 27, from noon to 1 p. m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

James G. Clark, the Poet of the People, is "slowly and painfully struggling back to material life, after six months of utter helplessness." So writes Miss DeLano, of San Diego, who left her lovely home to go to the bedside of Bro. Clark, to nurse him and administer to his wants during his months of affliction. She is a veritable "angel of love and charity," who foregoes ease and comfort to cheer our brother in his dark hours. She writes thus:

It is the most pitiable case I have ever seen, and his extreme restlessness and lack of sleep make it very hard for nurses. He really needs three for each day and night. He is quite despondent at the prospect and wanted to go—when so very low—and now wishes every day that he could have been freed—and it is a marvel to all the doctors that he is still here.

Everyone who knows him well is aware that his only income was from his voice and pen, and nothing in reserve—of any account—and the expense of this long sickness is very heavy—even with much volunteer nursing.

Those who are able to do so (and there are many) should send a contribution to this noble man, who has always given freely of his talents, for every good cause, and especially inconvenienced himself to cheer the sick and sorrowing. It will be many months before he can help himself again—therefore this *hint* to those who can render assistance. His address is Pasadena, Cal.

Babylonian Talmud, (Tracts Shekalim and Rosbana) translated by Michael L. Rodkinson. Price, \$2.50. New Talmud Pub. Co., 54 East 106th street, New York.

This is Vol. IV of the Section Moed, which is to be complete in eight volumes. It treats of Head-duties and the New Year, municipal taxes, sacrifices, customs and religious ceremonies of the Israelites, printed both in the original Hebrew and English texts.

In the list of officers of the temple some new light (to those not familiar with Jewish rites) is thrown on the word *catholic*. The list begins with the king, high priest, assistant high priest (*saga*) and two *catholicos*, etc. In a foot note it is explained that the word *catholicos* is here used in the sense of patriarch or head, and that the sense in which it is used by the Roman Catholic Church—"Depository of universally-received doctrine in contrast with heretical sects"—is erroneous. In the Greek the word means general or universal. The translator concludes the note by saying: "I am surprised to find no mention of the office of this name and function, under the appropriate title, anywhere in the 'Enc. Brit.'"

Among the Meetings.

ASA F. WILBUR.

Three very interesting meetings were held at 909 Market street, on the 11th. Among the speakers and mediums were Rev. Hanson, Mrs. Sealey, Mrs. M. A. Ellis, Prof. Gee and Dr. Rinco, the Doctor giving some very good astrological readings. Portier's orchestra (four pieces) furnished excellent music.

C. V. Miller's Sunday evening circle, on the 11th, was one of the best of the season. The materializations were unusually strong, and nearly all were recognized, while some came in from the cabinet and conversed with friends present. The parlors were packed.

Mrs. Kate Heussmann's free meeting at 111 Larkin street, on Sunday evening, the 11th inst., was well attended. The tests given were sharp, clean and concise, some being of a rather humorous nature, and were mostly acknowledged as correct.

The Children's Progressive Lyceum's meeting on the 11th was more than usually interesting. The children, both of the larger as well as the smaller growth, entering into the exercises with a spirit that was most pleasing. A grand work for the world and humanity is being done in the Lyceum, and every Liberal and Spiritualist parent should send their children there and go themselves as often as possible.

Mme. Young's hall was packed on the evening of the 11th, with eager listeners to the proofs of immortality, as they came from her lips. The tests given were very clean and concise, and created a deep impression on those present who were unacquainted with the beautiful laws of spirit return.

J. R. Stitt's meeting at 997 Market street, on Sunday, the 11th, was well attended and the exercises were most instructive and entertaining.

At the Wednesday evening meeting of the People's Spiritualist Society, on the 14th, C. H. Simpson spoke on "The Duties of Spiritualists and Mediums." Mrs. Griffin followed him with remarks and tests, and then John Slater made a few remarks in the same line as Mr. Simpson, closing with a fine inspirational poem reciting the beauties of peace and harmony. The election of officers was postponed to the 21st of July. Mr. Slater will be present at the meeting on the 21st.

It is the Duty of all Spiritualists in Central California, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

Psychometric Dictionary, by the author of "In Higher Realms." Board covers, 25c. For sale at this office.



From the Boy Orator.

TO THE EDITOR:

The cause here is progressing about as well as could be expected. Mrs. Olivia Shepard delivered a lecture at Summerland two weeks ago on "Materialization." Last Sunday we held a conference. On Friday, July 4, a patriotic program was rendered at Liberty Hall in the morning, when a large and enthusiastic audience was present. The Children's Lyceum was present and took part in the exercises. Summerland has a good Lyceum. It is under the direction of Mrs. P. Flick, who is an earnest worker for the Cause. My engagement at Santa Barbara closed on Sunday, July 11. I understand that Maud Lord Drake, will occupy the rostrum on July 18. We expect Prof. Loveland to be with us during the camp-meeting. Prof. Bowman of Los Angeles and Mrs. Maude Freitag will also be present.

Montecito, Cal. C. ANDERSON.

Life is Interesting.

TO THE EDITOR:

Life to me is becoming more and more interesting. I see that the Universe is but one stupendous piece of mechanism, moved by the potential power of Infinite Wisdom, each part vibrating in harmony with each other, in accordance with Nature's divine purposes.

I only wish that my ability was equal to my desire to assist in the growth of this uplifting Cause. But I hope and believe that we in this country are on the verge of better business conditions. What every person needs, particularly at such times as these, is courage and hope. These, backed with the proper effort will surely bring reward.

I am pleased with the JOURNAL and often think that the contents of one issue is worth more than the cost of the paper for a year. I have been a subscriber to this paper for a number of years and was well acquainted with Col. Bundy. He often told me of his struggles in behalf of the JOURNAL, and I have no doubt his anxiety and overwork in the interest of his paper brought him to his untimely end.

It is sad to reflect that the early workers in all great movements in behalf of the welfare of humanity should become martyrs to the Cause for which they labor. But this has ever been so, and probably will continue. It seems to be the lot of the early workers to be cannonaded while they live and canonized after they have gone.

H. C. HONORS.

Detroit, Mich.

The book entitled "Mediumistic Experiences of John Brown" is received, and is a grand work. C. E. Miller, editor of the Commercial, Montevideo, Minn.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Cadwallader, of Philadelphia, is now in England, and is doing good service in the lecture field.

Dr. Peebles, Mrs. Clara Watson, Mrs. Cadwallader, and Mr. J. W. Colville are now all on a brief visit to England.

Sunday's *Call*, San Francisco, had a good notice of the "Mediumistic Experiences of John Brown, the Medium of the Rockies."

Mrs. H. T. Brigham and Miss Belle Cushman expect to spend next summer in England, arriving there before May 1st, and remaining until Sept.

Dr. Rin-es' Society will open a camp meeting at Trestle Glen, Oakland, on Aug. 8. Later his branch societies at Sacramento and Stockton will hold camps.

Mr. and Mrs. Carlyle Petersilea, give entertainments every Wednesday evening, at 8 o'clock, at their residence, 803 Golden Gate Ave., San Francisco, Cal.

The San Francisco *Bulletin* of July 17 had a scurrilous caricature of one of the best mediums in the city—and yet some Spiritualists will patronize that insulting sheet.

Mrs. Cora L. V. Richmond will be at Cassadaga, N. Y., from July 27 to Aug. 5; Vicksburg, Mich., Aug. 12 to 15. Sept. 12 she goes to Topeka, Kan., and Sept. 20th to Nashville, Tenn., at the Spiritualists' Convention there for the rest of the month.

Among those who were "honored" with additional handles to their names at Jubilee time, Mr. William Crookes figured, and will in future be known as Sir William Crookes. We congratulate him on this mark of royal favor, if it is esteemed an honor, and as things go, we suppose it is.—*Two Worlds*.

The International Spiritualist Benevolent Association, an offshoot of the I. F. T. B. S. S., of this City, holds meetings at 909 Market street, every Sunday from 4 to 5 p. m. The object is to care for the sick and bury the dead, as well as for mutual improvement spiritually. C. H. Rin-es is the president and A. P. Welcome secretary.

On July 14, the usual meeting was held at Dr. Palinbaum's, 856 1/2 Isabella street, Oakland, Cal. After some remarks by Prof. Lowe, Dr. Palinbaum and Mrs. Amanda Smith gave spirit messages. The guides of Dr. P. are very successful in healing, and are making quite a stir in that vicinity. These weekly meetings are having very marked results. Mrs. J. Breen who lately developed under Dr. P. is giving good readings at these meetings.

The Kaw Valley Spiritualist Association will hold a camp-meeting at Garfield Park, Topeka, Kas., from Sep. 4 to 19 inclusive. The program is large and interesting. Well-known speakers will be present. The railroads will make a rate of one fare for the round trip from all points in Kansas, including Kansas City and St. Joseph, Mo., to Topeka. Excursion tickets sold Sep. 4, 5, 8, 11, 12, 15, 18 and 19, with return limit of Sept. 24. Secretary, T. P. Kelley, 310 Harrison street, Topeka, Kans.

On Sunday, July 11, the Union Society of Oakland, Cal., held meetings as usual in Loring Hall. In the afternoon Mr. Preston lectured on the necessity of looking within ourselves. Mrs. Drew stated her impressions while at the Christian Endeavor meeting in San Francisco. Good tests by Mrs. R. Cowell, which were all recognized. In the evening Mrs. A. E. Harland gave a lecture with Thomas Paine as guide. All were entertained and got something to think about.

The annual out-door meeting of the First Spiritual Union, of San Jose, Cal., held on the 11th ultimo, in Alum Rock Park, Mrs. H. L. Bigelow, acting chairman of the morning meeting for this month, presided. The speakers were, Mrs. Seal, Mrs. Irene Smith, and Mrs. R. S. Lillie. The latter gave an improvised poem on the subject, "Our Meeting in the Woods." In the evening Mrs. Lillie again addressed the Union. At the close she improvised a poem on "Mother, Home and Heaven," and "The Light Within." Mr. Lillie sang, "I long to be at Home," which was significant, as they started on their long journey East the next day.

William Burgess, well known to many of our San Francisco readers as a thorough Spiritualist, and editor of the late journal devoted to Spiritualism, *The Searchlight*, left for the East on the 21st. He will be accompanied by his wife and daughter, Miss M. A. Burgess, who has been visiting him and who is superintendent of the printing department of the Government Indian School at Carlisle, Pa., an institution with which Miss Burgess has been connected for many years. She takes back with her ten Indian youths from the Harpa Valley Agency, who will be educated at Carlisle. Bro. Burgess' many friends here will wish him *bon voyage* and a safe return to the City of the Golden Gate.

I desire very much the success of the *JOURNAL* on the Pacific Coast. If the Spiritualists of this Coast do not sustain it, cold-hearted, selfish negligence will be the cause, for there is abundant wealth among them to sustain it and make it a power for good among us. E. D. FRENCH.

Rev. B. Fay Mills, one of the most successful revivalists of the day, has abandoned evangelical creeds, and joined the Unitarians. The divinity of Jesus, which was his stock in trade as a revivalist, he now denies. So the world moves.

Camp Meetings this year are announced as follows:

Lake Brady, O., June 27 to Aug. 29.
Onset, Mass., July 4 to July 30.
Peoria, Ill., July 15 to Sept. 1.
Mantua, O., July 18 to Aug. 22.
Chesterfield, Ind., July 22 to Aug. 5.
Sylvan Beach, N. Y., July 25 to Aug. 8.
Grand Lodge, Mich., July 25 to Aug. 8.
Clinton, Iowa, Aug. 1 to Aug. 29.
Gilbert Lake, Minn., Aug. 1 to 16.
Vicksburg, Mich., Aug. 6 to 29.
Summerland, Cal., July 18 to Aug. 8.
New Era, Oregon, July 9 to Aug. 1.
Freeville, N. Y., July 25.
Lake Sunapee, N. H., July 25.
Burlington, Vt., July 25.
Lake Pleasant, Mass., Aug. 1.
Marshalltown, Iowa, Aug. 21.
Topeka, Kans., Sep. 4.
Upper Swampscott, Mass., June to Sept.
Island Lake, Mich., July 29 to Aug. 31.
Cape Cod, Mass., July 18 to Aug. 1.
Ashley, O., Aug. 15.

An Object Lesson to us, is the Christian Endeavor, which by its thorough organization has grown from 48 persons in 1881 to 3,000,000 in 1897. The Spiritualists could in the past 50 years have had a larger following, if it had as good an organization.

Mrs. Hendee-Rogers (formerly Mrs. Upham) is the pioneer of the spiritual mediums of San Francisco, and is well-known as an electromagnetic and psychic healer. Many remarkable cures have been performed by the aid and advice of her spirit guides here and in Oakland, as well as elsewhere. Giving correct diagnosis without asking any questions, her success in healing is phenomenal. She is also an excellent platform speaker and psychometrist. She has lately moved to 122 Taylor St., corner of Eddy St., San Francisco.

Col. D. W. Hughes, a Spiritualist of Vandalia, Mo., has invented an X-ray egg tester, by which a dozen eggs can be looked through at once, to determine whether they are good or bad, whether they will hatch hens or roosters. He was also the inventor of the corn planter.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Life in the Stone Age, or the Story of Atharael the Al-Aryan. Given through the mediumship of U. G. Figley. For sale at this office. 91 pages. Price 30 cts.

Over 70 Years a Medium.

Twenty-four years before the Rochester Rappings, Mopoloquist introduced himself to John Brown as his guardian spirit, and has since led his youthful steps through dangers dire in the Rocky Mountains in the "thirties" and "forties," when few white men ever penetrated those regions and returned in the flesh; has warned him of the tomahawk of the savage; the bullet of the assassin; the fangs of wild beasts, and told him and his friends how to escape; and has foretold the unusual events of each coming day with the accuracy of history.

When A. J. Davis and the Fox girls appeared upon the scene, through his spirit guide Mr. Brown had already grown wise in spiritual philosophy, a thousand miles from the haunts of civilization, though no education was his, save what the spirits taught him. He had visited the spirit world and had foretold the advent of Modern Spiritualism, and that it would have its journals, speakers and mediums.

Mr. Brown considers his spiritual powers so sacred that he has always preferred to gain a living by labor, to using his mediumship for gain.

The following index will give a faint idea of the magnitude of John Brown's "Mediumistic Experiences:"

INTRODUCTION.—The History of Spiritualism not yet written. The Several Centers of Spiritualism. Origin of Spiritualism and Christianity compared. Three distinct Phases of Mr. Brown's Mediumship. Medium nightly visited by his Spirit Teacher. Failure of Efforts to Defeat his Predictions. An Explanation Demanded. Transcorporeal Action of Spirit. The Spirits' Methods of Teaching. Why the World has not been Enlightened. "California Admitted." Why the gift of Prophecy left Brown.—High Moral Tone.....10

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See our Book List on page 447.

The Philosophical Journal.

There comes from afar weekly fluttering to me,
An angel, white-winged and fair;
On its face a smile as sweetly it beckons to me
And its touch thrills my soul with prayer.

It comes to me robed as an angel of "Truth,"
With voice ever tender and bearing meek.
As I await its approach my soul leaps to greet,
For borne on its wings is the knowledge I seek.

Oh how I love that winged angel of light,
Bringing such rare gifts of thought to me;
Thro' life's weary way, mid the hours of care,
The gleam of its robes will cling to me.

Ever faithful the white-winged angel labors,
Gathering purest and brightest gems from afar,
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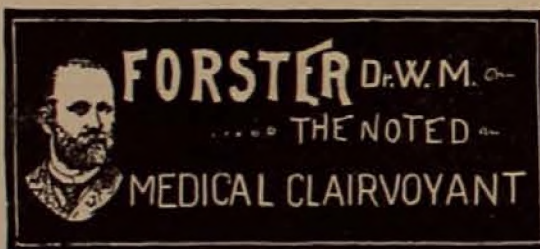
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We pass harmonious along;
Content we are with frugal fare;
Ape we not avaricious throng.

We envy them not their sumptuous lot;
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