

THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

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

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INSPIRED BOY MUSICIAN.

In Visalia, Cal., there lives a musical prodigy—little Uda Waldrop. He was born in Berryville, near Little Rock, Ark., in 1885, and never saw a musical instrument until three years of age, when he chanced to be in a room containing a piano, and he then toddled up to it and played some, though he was not tall enough to see the keys.

He began improvising little tunes when he was five years old. Even at that age he produced harmony that was excelled by few adults. He could follow the modulations of every air he heard played, and his harmony was almost faultless.

When between five and six years old his parents moved to Oregon, and in his sixth year he acted as principal performer in a music booth in Portland for a large firm. It was there that Liberatti, the noted Italian band leader, first heard Uda sing and play. He thought at first that the big pipe organ before which the tiny boy was seated was being operated by machinery. He could hardly believe the child had created the wonderful strains of music to which he had listened. But when he did become convinced he offered Uda's father a tempting price for the boy's service on a continental tour as a soloist, but the father refused, although the boy was promised a thorough education in music.

The family then spent 2 years in a concert-tour of the cities of the Northwest. Several times Uda gave piano recitals in the presence of eminent musicians, and they all declared him a wonder.

This boy's talent is not inherited. Neither his father nor his mother was musically inclined, either vocally or instrumentally. He has always had a wonderful power of reproducing any musical selection he once hears. He plays without the least apparent trouble in such keys as A flat, D flat and G flat, transposing even in the midst of a strain without the least perceptible confusion.

He delights in playing "Cavalleria Rusticana," "The Holy City," and various selections from Wagner, Mendelssohn, Verdi, Mozart, Beethoven and others of the great masters, producing harmony according to his own ideas in each selection, and competent critics have pronounced his harmony

inferior to none. His counter melodies are another important feature of his playing.

He can play as well blindfolded as with his eyes wide open. Yet this boy does not know one note of written music from another, and has never taken a lesson in music in his life.



When Uda was about ten years old his family moved to Healdsburg, Cal., where his father is a Baptist preacher. His mother died not long ago, and he is now living with his sister, Mrs. Louis Beyer, in Visalia. He is very modest and unassuming, and does not seem to realize that his musical talent is out of the ordinary.

Of course he is inspired, as was Mozart who when a boy astonished the world with his delightful harmonies. He is now only 13 years of age.

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ORIGIN, EVOLUTION and DESTINY of SOUL.

We know by observation, reason and comparison that space can have no end, therefore it is infinite; that matter fills all space, and consequently is infinite also. We know that its quality, variety and properties are vastly beyond our comprehension and really to us infinite. We know that matter is continually changing; that every action, thought, word or deed is the consequent of change, and change is caused by the properties of matter previous, and there cannot be the first cause.

Matter may be divided into two classes—physical and ethereal, and these two classes include everything that exists, and they may be called coarse and fine matter. We know that these two classes blend together so that they cannot be separated. We know that ethereal matter of some variety is interspersed in all physical, and combines with it, forming individual compound. We know that ethereal matter of different kinds will unite and form physical, as gold in quartz.

We know that everything that exists within our comprehension commences by the union of two or more particles of matter, and by continual change grew up to what they are. Men, animals, vegetables, minerals and worlds—none are exceptions. From these facts we arrive at conclusions and form our belief.

We know that man, like everything else, starts by the union of different particles of matter that has the properties to attract from its surroundings matter that unites with it and produces a change, the consequent of which is another compound with other attractions and other properties that attract, produce change and growth which continues until maturity. At birth a perfect organization is formed with all the parts of that organism and a start for the next, and all these have been brought about by change, influenced by its environments and properties of previous unions. To this organism—which we will call physical—belong the five senses, and it has a perfect arrangement of nerves that produce all the action of that organism, so as to keep up the action of change and growth. At this time a new organism has commenced growing. It is the sensual or nervous organism, but not connected with the nervous arrangement of the physical organism only by sympathy. It has the brain for its center and connects it with the five senses and other parts of the physical organism, and controls the outside action of this organism, or what is not controlled by its own nervous arrangement. This organism is stimulated by the action of the senses which carries their action through its branches to its center—the brain where the memory is located—and consists of innumerable planes of ethereal matter that intersect the entire brain, and what is brought to the brain changes some of these planes where it remains entire.

The actions of the various organisms are concentrated in the brain, and from them and memory emanate thought, reason, judgment, comparison, knowledge and all that sort of thing, and the combination forms a union and commences another organism which we call mind, and as the part of which it is composed is ethereal, the organism is

ethereal also. Here the ego formed from the eternal existence of all matter first shows its existence. To this new organism belongs the intuitive, or sense of knowledge, and the arranging sense, this sense being the different parts in proximity, so they act harmoniously.

The intuitive sense knows what the memory remembers, and the action properties and possibilities of the mind of its environments as far as it is developed. But the mind acts mostly by the influence of the five senses, and memory by habit, as it has not confidence in the intuitive. But when this sense is fully developed it knows all its surroundings and what every ethereal plane is charged with, and sometimes this sense grows up with the other senses for I have known children at three years old to know and tell things unknown to others. It is by this sense, knowing what planes are charged with, that the wonderful acts are done called psychometry, clairvoyance, descriptions of others that the one had never heard of or seen and many other things are done that appear so strange.

We believe these organisms grow up together, and though they intermingle so much, are entirely separate in their individuality; that after a time, when the first two have arrived at maturity, they soon begin to decline and gradually go down to death. But the mind continues to grow on, and at the death of the other organism is more advanced in its line than ever before, and considering everything in nature as evidence, we must conclude that it continues to exist.

We believe that the mind, like everything else, is made up of its attractions, environments and changes, and as such, have made it such as it will be when it leaves the other organisms, and such it will be when it enters its individual existence. It carries with it the sense of knowledge and the arranging sense, and it has the properties of attraction and repulsion, according to its make up, and it is composed entirely of ethereal matter and it will be attracted to its like, and the same action that made it is going on. The drunkard will be attracted to the saloon, the banker to the bank, the selfish and avaricious to their kind. The highly educated and great theorists will soon be drawn to their old associates for opinions. The Laplace mind will be drawn to imaginary nebula for new worlds, and the Darwin student will be looking for the missing link. But those whose surroundings have led them on to humanity and a desire that all may become wise and happy, noble and good, and all progress in wisdom and knowledge that brings people out of their ignorant and debased situation, to know what is just and right, will be expelled from the ignorant and bad of earth and be attracted to their kind in the next sphere, and seek with them to do good to all, learn much, exchange knowledge with each other and all be happy, and all unite in finding out the cause of the action of the Universe and seeking to progress in wisdom, good and happiness to all.

In this state of progression the mind will attract fine matter from the next sphere and it will unite with the fine matter of the mind, and they will form a nucleus that will attract fine matter from both spheres that will unite and cause a change

which starts a new mind that continues to grow until it arrives at maturity, when it throws off the old mind, as the old mind did the physical body, and becomes an active mind in the next sphere, and with the old mind is thrown off things that the first mind acquired while with the other organism—such as sex, selfish love of particular ones, and the like, and in this sphere all are alike, and all love each other the same and with the mind-senses more developed, are able to know more, think deeper, compare better, understand more of everything and progress farther in wisdom, fact and happiness.

This progressing, studying, learning, and changing from one sphere to another continues until all is known and all are happy. In knowing all there is known, then all will be alike, and will not weep that there is not any more to learn. Progression will cease, and we being like many drops of water on a level, will unite in one great mass of knowledge, wisdom and love, and here will end our immortality.

When we look and see how much there is to learn within our comprehension, and then consider the amount of the Universe, with its ever-varying cosmos, we cannot imagine the end of immortality.

We believe the minds made up of bad associations will be attracted to those associations and will hover around them until their individuality in that has gone. Then if there is enough left of good to attract fine matter and make a growth, they will do so and progress like the others, only not near so fast, as their attractions will not be as great, or their enjoyment so much. There may be some with the bad that has a loved one with the good that may attract to the better class, and they are fortunate who have such a friend.

We believe that those who study the action of nature for the express purpose of inventing some great machine or gaining for themselves renown, and for what money there is in it, and not for the benefit of mankind in general, are not really of the progressive kind that produce real knowledge and happiness to the people. Others may be benefited by their study, but not by their intent. Those minds will hover around their inventions and profits and those benefited by their success. The highly-educated and self-conceited that have been teaching the people fables instead of facts and those that have been following theories and trusting to opinions instead of facts, will be hunting for their imaginary heavens and the substance of their wild theories.

We believe the more we raise others in knowledge and increase their happiness, the more we accelerate our own.

In consideration of this belief we should adopt these rules of action. We should seek to know what is right and to do right. We should be just with the whole world, both man and animals.

We should seek knowledge of facts and thus progress in wisdom and impart the same to all around us. We should assist the indigent, not by selling all that we have and giving the proceeds to the poor, but by using our money and influence in providing work for them that they may come out of the dismal state of ignorance and dependency,

and be independent and know they are somebody. We should refrain from all indulgences that are physically injurious or morally debasing. Leave fashion to the ignorant worship of that god; cease to gratify the unnatural taste for anything not nutritious and beneficial; avoid gluttony in everything, and be always pleasant, social, kind, just and true, showing to others that we are progressing in the right.

DR. E. B. SOUTHWICK.

CHARITY.

Our Dumb Animals contains a rebuke from Geo. T. Angell, the humanitarian. He says:

"We are sorry to see that the Rev. Dixon, of New York City (who was heavily fined for going over into New Jersey with his shotgun in early spring and shooting little yellow birds and robins for fun) in his sermon of Nov. 14th suggested our raising an army of five millions of men and building a navy that would sweep the ocean. We do not think that the devil could have inspired a more unchristian sermon."

That is correct, we think. No religious man must do the work of Esau.—*American Israelite*.

It is stated that the "pagans" of the Orient are often disgusted with missioneries who practice, what to the Buddhists is a sort of cannibalism—slaughtering and eating Gods creatures. Denouncing the hog as a very dirty animal and then eating it is, in the eyes of "pagans," worse than barbarism.

A prominent church member of Philadelphia, who talked his kind of religion on the streets of that city from a carriage drawn by a "bob-tailed horse" was rebuked by a secular journal. No noble man—no gentleman will sanction the mutilation of God's creatures to suit the whim of bipeds of low aspirations. Great souls like Buddha and Lincoln abhor such cruelty. The declaration of the "Son of Man" relative to those that are saved—"in as much as ye did it unto the least of these, ye did it unto me"—not only applies to man but to all Allah's creatures.

JEWISH QUAKER.

THE CREED QUESTION.

Days should speak and multitude of years teach wisdom, nevertheless I have the temerity to offer a few thoughts concerning this "statement of principles"—this embryo creed for Spiritualists. I have not yet assured myself that I *believe* enough or *know* enough of the phenomena and philosophy to declare before the world that I am a Spiritualist; but of this I am assured that if the Spiritualists are going to have a creed then I am not with them. There are already too many Gods, too many creeds, too many ways that wind and wind, while just the art of being kind is all the sad world needs. A creed is essentially authoritative, dogmatic, fixed and fatal to progress. The only use for a creed is to place its embalmed body in the museum of mummies of the dead past. Verily by their creeds—yes—*creeds* ye shall know them!

All the bitterness and wrath, anger and clamor, evil-speaking, hatred, variance, emulation, pride, bigotry, persecution and death which have sprung from creeds as effect from cause. The devotees of

the various creeds comparing themselves among themselves and measuring themselves by themselves are not wise. That they are all eminently *orthodox* is indisputable. But by the very deceptableness of unrighteousness, like whited sepulchres, they outwardly appear beautiful unto men but within they are full of dead men's bones and all uncleanness. We are not to judge at all, and even if we form but an estimate of a man we may do so not upon the ground of his creed—his belief, but upon that of his conduct. It is not what I believe, but what I know. It is not what I know but what I love. It is not what I love but what I am. It is not what I am, but what I am striving to become?

Call him not heretic whose works attest
His faith in goodness by no creed confessed.

Thou must thyself be true if thou the truth would'st teach,
Thy soul must overflow if thou another's soul would'st reach.
It needs the overflow of heart to give the lips full speech—
Think truly and thy thought shall the world's famine feed;
Speak truly and each word of thine shall be a fruitful seed;
Love truly and thy life shall be an all sufficient creed.

WALLACE E. NEVILL.

SOME QUERIES.

In the JOURNAL for Feb. 24, regarding the appearance of the little girl in the tree, after giving the best of evidence that there was no fraud or collusion, that none of the parties could be called Spiritualists, that all admit the form of the little girl was there. Then Mrs. Eyster says, "still, I wonder what it was?" If any person with ordinary sense, unbiased will, without any superstitious ideas of the power of God to perform miracles, and kindred notions, would stop and think for a few minutes, they should arrive at two or three conclusions:

First—The form of the child was there in evidence. It is not said to be that of Edie—nor is it denied—therefore we will claim it is Edie's, which is an evidence of the fact that Edie is not dead, but lives, and came at the request of the other little girl, who beyond a doubt was her chum and friend.

Second—It shows that there was a medium or mediums present who could furnish the material for Edie to materialize, that they were passive and the conditions were good, and that it does not require people to be Spiritualists, or that darkness be required to produce a materialized spirit. The assertion of the gentleman that it was an "optical illusion," shows his ignorance of such matters, and that he was trying to mislead. The photographer was correct—he had a spirit picture.

Third—Such being a demonstrated fact, why any wonder, or any beating around the bush? Had it been any matter in connection with church, how quick it would have been advertised and enlarged upon, etc. Here we have the daylight evidence of spirit life, and the ability of that spirit to return and show itself under proper conditions, even by having a photograph taken. Hence, why wonder or surmise. It is not necessary to have a Bible, Swedenborg, Krumacher or the Dictionary, to establish that fact. The evidence and truth is self-evident. Mrs. Eyster's investigations and statements furnish the most conclusive proof of

the fact that it is a spirit picture, and her purchase of the picture corroborates that fact, so why wonder, or ask what it is?

DARK SEANCES.

It is about time that *all* Spiritualists discard dark work. If we have any religion, it is the *religion of light*, and we should have nothing to do with darkness. Dark seances, and the so-called mediums who pretend to work in darkness have done the Cause more harm, and called for more explanations than every other phase of mediumship, and has given the rascals, rogues and frauds all the foothold they ever got, in their field of operation. And the present condition of Spiritualism and the existence of the "anti" element is directly traceable to dark seances and dark workers. We therefore say, discard them, and all of their representatives, workers and defenders.

SAN JOSE NEWS.

The last fake is advertised for Tuesday, in San Jose. The great and only musical, slatewriting, handkerchief photographing medium, who has been loudly proclaiming all these and other things to the public of Stockton, San Francisco, etc., now comes before the public as the great exposé. Of all the crew of frauds, he is the man of gall, and people who have paid him for past services should arrest him for obtaining money under false pretenses.

E. A. Marshall and R. M. Mobins are occupying the rostrum of the Union Society during March.

The annual election comes off April 3.

On Sunday, March 27, there will be an all-day meeting.

W. D. J. HAMBLEY.

JUBILEE REFLECTIONS.

O wad some power the giftie gie us
To see oursel's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion.—BURNS.

In this year of Jubilee of modern spirit revelations, we may with profit, consider what this Jubilee really means. For what are we rejoicing? Is it joy over a great deliverance from the bondage of priestcraft, of the peoples of the world—or is it joy over the formation of an exclusive cult which seeks power and prestige on much the same lines of priestcraft itself?

Has Spiritualism given to the world a new philosophical religion—or has it only brightened up a jewel that has long lain hidden amidst the rubbish of decaying fanes?

That we are moulding into shape the beautiful and soul-cheering images of new thought, cannot be denied—but we should be moderate in our claims of newness, as well as of individual congratulation for having won our Jubilee through the opportunities offered by the spirit world.

We should remember that through all the dark and bloody ages of dominant priestcraft, the world had its apostles of liberty. Often silenced by the jail, the sword, engines of torture and the fagot—yet living in their defiant utterances of truth, at the hazzard of death and physical destruction, in the heaven-concealed nooks and crannies of the world's libraries even to the present day.

In all this we should give thanks that our heaven-sent Spiritualism was silently at work for the redemption of mankind from the terrors of ignorance to the light of love and wisdom; which is now being more fully revealed through our own blessed organization than in any other cult—but we must not claim it all. We must accord to the great and learned liberals, who knew naught of the divine source of the inspiration which the spirit world gave them, their full meed of the deliverance which we Jubilate to-day.

Neither must we forget the noble examples of those true-hearted souls within the church through the ages; who, mistaken in some things, still lived up to their highest conceptions of truth and right—patiently, piously, prayerfully working, at every mortal hazard, for the world's redemption from the bondage of sin. In view of their grand works and examples in moral ethics, we must forgive them if they had no higher conception of God than a great King of Kings and Lord of Lords, and if sin in all its hideous manifestations suggested to their minds the existence of a mighty personal devil.

While we realize the munificent blessings the angels are conferring on the world through Spiritualism now, we must also be ready to give the credit where it belongs—to heaven's blessed ministers of light and mercy who have planned and put in motion all this mighty modern work of redemption; while we, as agents in their hands, should be more than content to take to ourselves the credit of doing a duty and doing it well and conscientiously.

Let us then with due thankfulness to all the sources from which our rejoicing comes, sing our songs of Jubilee, listen to the statements of the march of freedom and progress by our peerless orators, and with hearts filled with gratitude and joy in it all; resolve anew to live the altruistic life of our religious philosophy—without a word of wrangle with any other cult from whence any portion of that philosophy was derived.

If we feel a delivery from the bondage of error, let us be careful to avoid even the semblance of perpetrating another bondage for future generations, in the growing light of new revealments, to find it necessary to cast off as we now do the bondage of priestcraft. J. MARION GALE.

SHALL WE ADOPT PRINCIPLES?

On page 186 of the JOURNAL Dr. Peters asserts that "Spiritualism is a scientific study of psychology—that is all."

If this be true, then Spiritualism is a psychic research society, and in the language of Poe—"only this and nothing more."

Again the Doctor says: "To speak for Spiritualism is unscientific, and classes it with sophistry, theology, Theosophy and other myths."

While I endorse the remainder of the Doctor's very pointed article, I beg to give a few reasons for differing in the above-quoted views.

If 50 years of patient, scientific investigation by hundreds of the leading minds of the world, has not succeeded in evolving a basis for a scientific

philosophy of life, here and hereafter, then it is never likely to do so, though we were to continue our investigations to the end of time.

We do not advocate a system founded upon mythology or any past revelation, but upon such facts as have been proven and scientifically demonstrated in this age, and upon the higher intellect and reasoning faculties of man, guided by the teachings of nature and the cause of humanity.

Unless the investigator is guided by a "Declaration of Principles," he is likely to find so many contradictions and absurdities in the hundreds of books upon Spiritualism, and among its teachers, that he becomes so bewildered that he often fails to distinguish between the chaff and the wheat, denouncing the whole system as a delusion.

Again the great mass of humanity have not the time, money or inclination to investigate on their own account—particularly if there are no "principles" to instruct them how to do it intelligently, so as to prevent their being humbugged.

A "Declaration of Principles" would be subject to revision as often as new facts demonstrated any fallacy or added important truths; these revisions or amendments to be made at the annual conventions of the National Association.

There is as great a difference between the words, "dogma," and "creed," as there is between truth and error. They have no connection.

Spiritualism is not only a society for psychic research, but the most perfect system of science, philosophy and religion ever demonstrated to the human race. ERNEST S. GREEN.

THE NEW TIME.

'Tis time "Old Time" hung up his scythe
And let "New Time," so strong and blythe,
Take up the work his palsied arm
Has left undone, and caused alarm—
Alarm that in this fruitful land,
Where plenty lies on every hand,
Where God bestows his bounties free,
That there should destitution be
Among the men that till the soil,
Among the honest men of toil,
Who labor both with hand and pen—
That they should not receive the gain—
The gain produced by their own work,
The work that wily schemers shirk.

Some tearing down may need be done
Before "New Time" has well begun
The structure that shall boldly rise
And firmly stand, to the surprise
Of those who would the men enslave
Who've been both pioneer and brave
In the defense of what is right—
The saving salt of life and light,
And helped "New Time" to now appear
To bring both hope and courage near.
Light always darkness does dispel;
It penetrates each crack as well
As in an unobstructed space,
Joy giving to the human race;
So will "New Time" to justice be
The harbinger of Jubilee.
When we can boast "good times are on,"
We're nearing the millennial dawn!"

San Diego, Cal.

MRS. C. K. SMITH.

If you want a valuable book, look over the list in another page and order now. A Spiritualist who does not read is a back number.

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THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., MARCH 31, 1898.

PROPHECIES BY DR. MUEHLENBRUCH.

Some time ago we asked Dr. Muehlenbruch to give his impressions regarding the probabilities of war with Spain, and other events of universal interest. In reply the Doctor gave in writing some visions with their interpretations, as follows:

On the 24th of January, (1898) I had a vision concerning Cuba. I was standing by a long one-story building—one tower in the center and one at each end. I was standing at the center entrance with a United States Army Officer by me. All at once he pressed a button and up went the American Flag. That means our flag will float over Cuba before 1898 has passed.

Yes, we will have a brush with Spain. Why I say a "brush," I will have to give another vision. I see two large hills. Each is covered with guns. American officers are standing by them. They only fire a few shots, after which they shout "Hurrah!" That means only a "brush."

But now for America itself. I see for the year 1898, 1899 and 1900 dark times—financially dark—murders, much starvation, upheavals of the earth, much damage, many lives will be lost, a destruction of one city by earthquake. Two cities will suffer, but one in this country will only suffer, while one across the ocean will be destroyed.

In 1900 one city in this land of ours will be swept away by water, and one city beyond the ocean will suffer the same fate. America will see the greatest fire it has ever witnessed in its history.

This "brush" with Spain will not be the end of the war; it will only be the beginning of it. It will end in a religious war, and there will be much suffering.

We will have three assassinations of high-standing officials—two across the Atlantic and one here; also France is going to be in trouble—trouble over Germany. One of those assassinations come to Germany and one to France. These will occur before 1900. Russia will be divided before 1910.

Spiritualism will be recognized by all people, nations and churches, and we will become a body stronger than any that has ever been in history, but there is up-hill work before this occurs.

The United States will lose one more warship by explosion.

There will be a train-wreck in the vicinity of Oakland in which many lives will be lost.

The letter containing the above prophecies was received March 17, and in a special dispatch to the San Francisco *Call* of March 19, appeared the following, which may already be a confirmation of one of the predictions.

VICTORIA, March 18.—Oriental advices received here to-day on the steamship Victoria from Yokohama say that Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake. Sixty persons were killed.

QUESTIONS FOR ORTHODOXY TO ANSWER.

Dr. Peebles, in his parting shot at Elder Healey, (the Second-Adventist defamer of Spiritualism), propounds the following pertinent questions for him to answer in a straightforward manner:

First—What tempted that "cherub," that holy angel, to sin in heaven?

Second—If God knew that this cherub-angel would sin and become a devil or *the* devil, why did God create him?

Third—If he did not know it, then was not God absolutely ignorant of what this angel would do, when becoming the devil?

Fourth—As the devil and devils are personal beings, what do you consider the condition of Mary Magdalene, after those seven devils went out of her?

Fifth—Do you believe that the God of this Universe literally took off the "Egyptians' chariot wheels?"

Sixth—Do you believe that God actually wet Gideon's "sheep fleece?"—Judges vi, 31-37.

Seventh—Do you believe that God meeting Moses in a tavern "sought to kill him?"—Exodus iv, 24.

Eighth—Do you believe that Isaiah walked bare-footed and "naked for three years?"—Isaiah xx, 3.

Ninth—Do you believe that your little Second Adventist sect is right in regard to the seventh day, the speedy personal coming of Christ, the burning up of the world, and the thrusting of all the people into the graves of oblivion and annihilation who are not Adventists—and that all the Christian churches are wrong upon these points, excepting your own self-righteous selves?

And remember when answering these that the following are the rational doctrines of Spiritualism; namely, that God is infinite in goodness, wisdom and power, and worthy of all reverence and devotion, that the divine spirit seeks to benefit, uplift and sanctify all souls, that virtue brings happiness and peace, that vice brings punishment and misery, that divine chastisements are disciplinary, that in

all ages God has sent messengers, angels, and ministering spirits to comfort and bless humanity, that spiritual phenomena to-day are God's living witnesses of a future conscious existence, and that the more upright, pure, and Christ-like lives mortals live in this world, the happier will be their condition in the future world.

The 10th question was, "what objection have you to these truly beautiful doctrines of Spiritualism?—doctrines that you yourself in your better, higher moments, hope for and pray for."

THE LACK OF SUCCESS.

J. Marion Gale, the poet, who has had 40 years experience as a Spiritualist and a teacher, in a recent letter expresses the following opinions which every experienced worker must admit to be true:

It is painful to realize, as we must, that there are so many who have received the heavenly blessings, and who are almost indifferent of their duty to spread the light. For my own part, I am poor and an army invalid—but I manage to take three of our standard Spiritual papers and would rather reduce my food supply than lose one of them. But I know that there are many, in easy circumstances, and others who expect their bread from Spiritualism, who do not see it their duty as well as interest to support the Spiritual papers.

While I would in nowise under-estimate the value to the cause of our able speakers and test mediums, still I fully believe, that the books and papers are, after all, our chief missionaries and supporters of both the phenomena and the philosophy in their altruistic work designed by the angels who gave them to us.

If I were so situated as to go out and lecture in the propaganda of the philosophy which we have freely received from the blessed angels, I should still see my most hopeful efforts in sustaining the few grand advocates we have in print and helping to add to their resources.

AN ALLEGORY—by Spirit Rosebud.

The following allegory, copied from the *Banner of Light*, was given to a class in the Children's Lyceum, at Atlanta, Ga., by Spirit Rosebud, through the mediumship of Mrs. Loe F. Pryor. Rosebud is a missionary to this side of life, we are informed, and has lectured in several of the States. She is the daughter of Mr. J. R. Armstrong, of this city. Here is the allegory:

"Do flowers live in heaven?" Merlie asked, with oh! such a questioning look in her sweet brown eyes.

In answer to this query Iris came—she, messenger of the gods, like the rosy dawn bearing in her arms many of Queen Flora's beautiful treasures; flowers gathered in the kingdom of light, from

whence only the beautiful come. As they clung and twined around her graceful form, Merlie could hear them whispering to each other, telling of their homes far away and the loving friends they had left in the Eternal City, to come in answer to a mortal's wish.

They were not sad, for they all knew they must do the work that was placed before them ere they could return to their homes. They had come to talk with Merlie, and each was anxious to speak of the land where they dwell. She asked them how they were made.

"By the hand of God," said they.

Yes, all were molded by God's hand—molded in many beautiful patterns. The lily's waxen petal was shaped from the white, fleecy clouds of the summer's sky; the sweet roses are formed from the sunset's glow; violets and pansies are cut from the azure dome of heaven, while the anemones come from the ocean's wave; the snowdrops and lilies-of-the-valley are fleeces of ice and snow that come from the great mountain's peak; and the sweet narcissus is the love and hope of man—all made by God, then given into the keeping of Queen Flora, so that she and her happy band of angels might tint and color them before sweet Iris took the seeds to earth, there to grow for the good of man.

As the angels took the beautiful blossoms in their arms they were so lovely, coming from the hand of God, in their delight they (the angels) would leave kisses sweet upon the unfolding petals of all. Some of the flowers, in their modesty, would blush a rosy hue; others a pale, sweet, pink, while many remained purer and whiter, while their hearts throbbed deep with emotion; and others caught and retained the color of the angel's eyes—blue. One angel, brighter than all the rest, for he dwelt in the sun, so filled all the flowers which he touched with love, they reflected back and retained the light and shade of his drapery; he was clothed in yellow.

"So are the flowers made and painted for earth children, sweet little sister," Iris said, "and after their work on earth is done they come home, here in the Garden of Love to ever dwell as a delight, to gladden the eyes of all souls which have finished their work in life."

"Yes, even the thistles and weeds have a work to do, and are clothed beautifully when that work is done," Iris made answer to the question if there were any thistles in heaven.

"Ah! sweet, gentle flower, thou art so bright. Wilt thou teach me ever to do right?" Merlie asked.

Then all the flowers bowed their heads, and she heard the tinkling chimes sweetly sound from the depths of the blue-bells:

Your life, my child, may be
Like the flowers so fragrant and sweet,
Which blossom forever and ever,
Though disturbed by Death's pattering feet.

Then the gates of heaven were opened, and Merlie saw sweet Flora with her magic wand, which she waved thrice, and Iris, the messenger of the gods, and all the flowers faded from view.

LOE F. PRIOR.



The Editor is not responsible for the opinions of correspondents.

A Remarkable Seance.

TO THE EDITOR:

It was an unexpected affair, two of the party being there by accident and the others without being previously announced.

The house is of the cheap box variety, and the seance room, 12 x 14. The cabinet consisted of two blankets hung across the corner of the room so as to part in the center.

Soon after 7 o'clock the circle was formed, consisting of Mrs. Walling, Mr. and Mrs. Sullivan, and four veterans from the Soldiers' Home.

The girls are 10 and 12 years old. They went into the cabinet. The light was turned out, making total darkness. Singing began, and in less than ten minutes two forms came from the cabinet, beautifully illuminated and richly dressed.

In form, size and appearance they were as good a representation of the two young mediums as could be wished and it seemed strange how they could be so suddenly transfigured in a dark corner with neither light or paraphernalia, but that it was a most beautiful transfiguration I believe must have been in the minds of all. They moved lightly and freely around the circle, each carrying a small banner about two feet long and six inches wide. While all were admiring the sudden change which seemed to have suddenly taken place, the smallest one vanished, motto, clothes and all, into thin air outside the cabinet while the other went behind the curtain.

After singing, three small girls came out and waltzed in time of a guitar. All wore rich apparel with an over-abundance of lace, and the illumination of their garments was so brilliant that a person near them could be seen.

After the girls returned to the cabinet, a full-grown woman came to Mrs. Sullivan and was recognized as her daughter in spirit life. While the two stood clasped in each other's arms the light from the spirit form seemed to spread until both were enveloped and the now illuminated garments of Mrs. Sullivan could be as plainly seen as those of the spirit.

CORWIN PHELPS.

Santa Monica, Cal.

Visit to Florida.

TO THE EDITOR:

I have just returned from Florida, having been engaged by the Southern Cassadaga Camp. I was very successful in giving good manifestations both on the platform and in private. At the De Land, (Florida), Opera House I gave a public writing for the benefit of the Association, and the editor of

the *De Land News*, and his wife, were appointed as a committee. The report of the seance in the *News* was very flattering.

I also gave a public slate-writing seance at the Auditorium of the camp, for the benefit of the Association. Over 40 messages were given and all fully recognized by those present. The management of the camp were loud in their expressions of gratitude and satisfaction.

I have opened an Occult Book Store in connection with the office for the regular practice of my mediumship. It is located at 103 West 42nd street, New York. FRED P. EVANS.

Oakland News.

TO THE EDITOR:

The lecture of Prof. Loveland on the origin and composition of the Bible drew a full house at Gier's Hall, Oakland, on Sunday, March 20. All were deeply interested in the lecture. By the way the Professor is handling the subject we think there will not be much left of the book by the time the course is completed, except history and spiritual phenomena.

Mr. and Mrs. Lillie have been holding meetings every Tuesday evening, in California Hall, Eleventh and Clay streets, for the past two months. Mrs. J. J. Whitney will assist them in their work one month longer. This will no doubt prove a happy and successful combination of forces, and advance the Cause here.

The 50th Anniversary of Modern Spiritualism will be celebrated at Gier's Hall, on the evening of March 31st. Mrs. R. S. Lillie, Prof. Loveland, Mrs. E. L. Teed and Mr. J. R. Little and many other prominent workers will assist in the exercises. Refreshments will be served.

MRS. M. E. VAN LUVEN.

Dr. W. H. Terry, editor of the *Harbinger of Light*, Australia, suffered great loss by a recent fire. He says that in February the temperature was often as high as 130 degrees. The country became as dry as tinder, and fires spread, burning forests and fields of grain, herds of sheep, cattle and homesteads. His own ranch, which he had been beautifying for a lifetime with tree-ferns and foliage plants of that climate, and all his orchards were burned, the flames only stopping at the walls of his cottage, which they had blackened.

Sweet Music.—It is not generally known to the Spiritualists of America that Doctor C. W. Hidden is the author and publisher of some of the sweetest songs of the season, but he is, and his music is for sale at the PHILOSOPHICAL JOURNAL book store. For full information concerning Dr. Hidden's songs, see advertisement in another column.

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.

This is Anniversary week. Let us all jubilate.

Andrew Jackson Davis is now practicing medicine in Boston, Mass.

Mrs. Lois Waisbrooker will be at Ogilby, San Diego Co., Cal., till May.

The Boy Orator delivered an interesting lecture at Mme. Young's hall, San Francisco, last Sunday evening.

Mrs. S. Slocum and Carl Eberhardt will be married at the close of the Jubilee Anniversary exercises, by Mrs. Lillie, next Sunday evening at the Metropolitan Temple.

J. C. F. Grumbine opens a class in Chicago, April 12, at 2:30 p. m. Full particulars can be gotten in circulars on application to Mr. Grumbine, 7820 Hawthorn avenue, (Sta. P) Chicago.

Mrs. Loe F. Prior, 48 Simpson St., Atlanta, Ga., is supplying spiritual instructions in Chattanooga, Tenn., on Sundays and Wednesdays, and at Atlanta, Ga., on Thursdays and Fridays. She intends next fall to visit the Pacific Coast, and will of course meet with a hearty welcome.

On Thursday evening, at 997 Market St., San Francisco, the Medium's Protective Association will celebrate the 50th Anniversary of Modern Spiritualism. Mrs. Seal will deliver the lecture. All are invited.

"What is the difference between the teachings of the Christian Church and the Spiritualists?" was the subject of an eloquent lecture by Mrs. Lillie at El Dorado Hall last Sunday evening, under the auspices of the Society of Progressive Spiritualists.

The Oakland Psychical Society held Jubilee exercises at Fraternal Hall, last Sunday. The platform was occupied by Prof. Loveland, Mme. Montague and Dr. Muehlenbruch. It was a fine celebration of the Anniversary.

The San Francisco Children's Progressive Lyceum last Sunday had entertaining Anniversary exercises. Every available chair was occupied, and many visitors were present. Appropriate silver-chain readings had been prepared by the conductor, and the songs and recitations by the children were unusually good. Mr. Chas. Anderson and Mrs. C. A. Dean of Portland, Ore., gave instructive addresses. There was soul-inspiring music by Prof. and Mme. Young, and also by Prof. Reck's orchestra (six in number). All present were unusually happy and proud of our success in having held the first celebration of the Spiritual Jubilee year.

Mrs. Maxwell-Colby has returned from her visit to Marysville, and has

resumed her work. The many friends of Mrs. Strain, with whom Mrs. Colby was visiting, will be pained to learn of the loss by fire of her elegant home, on Monday the 21st inst. The loss was quite large nothing being saved but what clothes were on their persons.

Preparations are being made for the annual convention of Ohio Spiritualists, which will be held in Columbus, the first week in May. The Society has had an encouraging growth since its organization last year, and the turnout for the coming convention is expected to be larger than for the first convention.

Dr. N. F. Raylin is now in Denver, Colo., where he intends to remain until May, when he expects to proceed to Chicago, and thence to Rochester, N. Y., to attend the Jubilee exercises there. As a grand inspirational speaker he is second to none, and should be kept employed constantly on the spiritual platform.

The Union Spiritual Society of Oakland held Anniversary exercises last Sunday. Several speakers and mediums from San Francisco assisted, and a grand time was the result. Mrs. R. S. Lillie's lecture in the afternoon was soul-inspiring and eloquent, and Dr. Carpenter's lecture in the evening was entertaining and instructive. An excellent lunch was served by the ladies at 5:30 p. m.

Prof. Geo. W. Walrond lectures and gives tests to large audiences every Sunday evening at Gray's Academy, Denver, Colo. The Spiritualistic interest is growing very strong again in Denver: for a time it subsided. Dr. Raylin from San Francisco was present at last Sunday evening's gathering and when Mr. Walrond invited him to the platform he received quite an ovation. He made some stirring remarks on the labor question.

The 50th anniversary will be celebrated in Columbus, Ohio, on Sunday, April 3, when the leading Spiritualists from all parts of the State are expected to attend. The Board of Trade Auditorium has been engaged for the meetings and all-day sessions will be held. The Columbus Society will be assisted by the State Association, the meetings really being under the direction of the State officers and partaking of the nature of a State celebration. It is claimed that there are 35,000 Spiritualists in the State of Ohio, 7000 of whom are in the city of Columbus.

The Semi-Centennial Jubilee, under the auspices of the California State Spiritualists' Association, will be held at Metropolitan Temple, San Francisco, on Sunday, April 3, 1898, commencing at 10 a. m., and continuing all day and evening. All are welcome. Addresses will be delivered by Mr. C. H. Wadsworth, Mrs. R. S. Lillie, Prof. Loveland, Thos. G. Newman, Mrs. R. A. Robinson, Mrs. Rebecca I. Johnson, Mme. Montague, Mrs. Sarah Seal, Dr. Savartha, Mrs. Addie L. Ballou and Mrs. Elizabeth Lowe Watson. There will be good music, both vocal and instrumental, and Mrs. J. J. Whitney

and Mme. Young will give spirit messages. The Lyceum will give an entertainment at noon. The Musical Jubilee will be held from 7 to 8 p. m., when Prof. Werner will play the pipe organ.

The Reviewer.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. London and New York: Longmans, Green & Co. For sale at this office.

This book comprises about 50 occult poems, mostly in the Oriental style, at least three of them being translated from the Chaldaic of the poet Memphis. One of these is a hymn to the Egyptian Goddess Maut, another to the Egyptian God Osiris, "Lord of Amenti, Judge of the Dead," and the third is "A Fragment from the Book of the Respirations of the Egyptian Goddess Isis. Here are some examples from the hymn to Osiris:

Knowledge is weighed by measure, work by rule.
Osiris holds his scales above the deep,
And from the shades he gathers whom he will,
Parting the shreds of life from those of death,
Severing light from darkness, wrong from right.

Who from the deep
Calleth the mist-like spirits to ascend
Thy courts of accusation and tie up
The rolls of judgment as they fall from out
Thy grasp, declaring fate to all the spheres
Of dim Amenti.

The first part of this hymn is a solemn chant, representing the gathering of clouds—a symbol of woe, and the second part is a lively strain, representing the falling rain—a symbol of blessings descending from above. A few lines will illustrate the latter:

Strong in the building of cities, strong to
the best of his purpose,
Laden with armor and weapons, came forth
thy foe, O, Osiris;
Came forth with blazon of trumpet, strong
in the strength of his legions.
But I, the Avenger, have met him; I, the
Avenger, have conquered.
Girt with the soul of thy wisdom, mailed
in the heart of thy power,
Having no weapon of warfare, holding no
sword but thy honor,
Went I to meet him, the Wringer, the
Bringer of Death, the Destroyer.
Behold, he hath fallen before me like wheat
which is cut by the reaper.

This poem illustrates the power of mind over matter, of truth over error.

Besides the three poems above mentioned, those that are most likely to interest Spiritualists and other independent thinkers are: Life—Truth—A Voice from Hades—A Voice from the Past, and Dreamland.

The teachings of these poems is of a humanitarian and spiritual nature, although we may not be able to accept as truth some of the legends.

Practical Guide to the Investigation of Spiritualism, Healing and the Occult Sciences, with instructions for the development of clairvoyance, magnetic healing, and occult power generally, also rules for spirit manifestations, by Prof. Geo. W. Walrond. Price, 15 cts. For sale at this office.

This is a new edition of Prof. Walrond's pamphlet, and though the former edition was good, this is a great improvement on it, bringing the subjects down to date and adding new ones. It treats on Occultism, Zodiacal Signs, Birth Stones, Astral Colors and Ruling Planets; Clairvoyance, Psychometry, Palmistry, Hypnotism, and Rules for the Development of Mediumship, besides the testimony of many eminent men to the truth of Spiritualism. It should be in the hands of every investigator of Spiritualistic, Astrological-Psychic, and Occult Phenomena. It is one of the best missionary pamphlets extant.

Leola Marguerite, daughter of Mrs. Loe F. Prior, the noted Spiritualist lecturer, has written a poem for the *Banner of Light*, entitled "There is no one to Love me," with a prose reply entitled "There is some one to Love me now." It is a beautiful composition for any Lyceum.

The *New World* for March 1898, opens its seventh year with a strong and varied table of contents, among which we notice: Truth and How we Know it—Two Famous Maxims of Greece—Philosophy as Affected by Nationality—Henry George and his Economic System, etc. The usual 50 pages of careful book reviews follow. \$3.00 a year. Houghton, Mifflin & Co., 4 Park street, Boston.

The April *Open Court* presents its readers with an illustrated editorial by Dr. Paul Carus on "The Human Heart as Mirrored in Religious Art." Old woodcuts are reproduced, portraying the various conceptions of the soul as the vehicle of good and evil, while representations of modern ideas are also given. 10 cents: annually, \$1.00. The Open Court Publishing Co., Chicago, Ill.

The *Heavenly Telephone* is the title of a new monthly to be issued at \$1.00 a year, by Alvin Kelly Pease, Manchester, N. H. It is to be in the line of advanced thought, and its aim will be to show church people the truths of spirit communion and spirit return.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

See our Book List on page 207

Thought Building.

Each day we build by the thoughts we think,
And we live in the house we are making;
We can build a heaven or build a hell,
All aiding to the road we are taking.

Thoughts bring food to both body and soul,
For thoughts are seeds of actions;
Therefore our thoughts are the leading powers
And the cause of all our actions.

If the thinker is happy in doing good,
His thoughts will inspire, as ever they should,
And carry a blessing wherever they go,
For thoughts are seeds from which great deeds
grow.

For nature's god is the power of law;
And the truthful lines of justice draw;
And for every act in the human mind
The actor will there some justice find.

A. C. DOANE.

Anniversary Medal.

Our English friends are soon to hold a Lyceum Jubilee, and a prominent Lyceum worker, Mr. T. O. Todd, has furnished the design and is having a medal struck off commemorative of the advent of the Lyceum. The medal is a beauty, and in the years to come will be much sought after. The bust of A. J. Davis is most appropriately placed on one side and the lowly Fox homestead on the other. A. J. Davis received as inspiration the plan of the Lyceum, which is in accord with the conduct of the children's associations in the Summerland, and established the first Lyceum in New York, in 1863. The motto is his words: "A child is the repository of infinite possibilities." We are glad to see this recognition of the just claims of this wonderful seer.—*The Lyceum*.

It is the Duty of all Spiritualists on the Pacific Coast, 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.

An Essay on Mediumship, by Prof. J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. \$5.00. For sale at this office.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the **JOURNAL** to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH [10 lines], \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.: benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7.30.

MADAME MONTAGUE holds meetings at Washington Hall, opposite Tivoli, San Francisco, Wednesday evenings at 8 o'clock.

THE 'WOOD' BINDER.
PATENTED SEPT. 24 TH, 1895

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Mrs. Elsie Reynolds,

Materializing Seance, Wednesday, Friday and Sunday Evenings, March 30, April 1 and 3, at 332 O'Farrell St., San Francisco. Admission, 50 cents.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s.6d. per year, (40c) post free. Florence House, 26 Os-naburgh street, Euston-road, London, N. W. Eng.

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Question Department

Answers by "PHILO."

Rules for Bible Translators.

QUES.—What were the 15 rules given by King James to his translators?
WALTER BOULD.

ANS.—These rules are too lengthy to be given in this department, but may be found on pp. 196 and 197 of the "History of the English Bible," by Rev. W. F. Moulton, M. A., D. D.

In his caveat authorizing the translation (mentioned a page or two preceding the rules), King James commanded that no marginal notes should be allowed, as he had seen some such notes giving a more definite interpretation of the meaning of the text, which he said "alloweth disobedience to Kings." Such translations, he gave them to understand, (expressed in up-to-date parlance) "didn't go." He further hinted that a certain previous translation which had pleased him, (having evidently been made for the express purpose of pleasing him) should be followed as closely as possible.

The rules, as carried out, are summed up in Selden's "Table Talk," in a reference to the work of these translators. They worked in companies, but met in conference as one body; and here is what occurred:

"That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrapha to Andrew Downs) and then they met together, and one read the translations, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on."

Passed to the Higher Life.

At Dr. J. M. Pearson's, near Mid-dletown, March 6th, Miss Pauline Jolly, a native of Oregon, aged 17 years and nine months. She was the eldest daughter of Mrs. Lillie Jolly, formerly of Portland, Oregon, but at present residing at the home of Dr. G. W. Carpender, 531 Alvarado St., San Francisco. Many friends mourn her loss, as her disposition was loving, and she always scattered sunshine in life's pathway. Her knowledge of the great Spiritual truths buoyed up her soul, while passing through the deep waters of dissolution, and so lighted the way. Her faith was exemplified by her last words, showing that she had nothing to fear: "Let not your heart be troubled; in my Father's house are many mansions. I go to prepare a place for you."

How sweet to reflect on those joys that await us

In yon blissful region, the heaven of rest,
Where spirits immortal in presence shall greet us
And lead us to mansions prepared for the blessed.

DR. G. W. CARPENDER.

Mrs. Katie Lawrence, 715 Howard St., San Francisco, Cal., desires a position as housekeeper or nurse.

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READ ON:
I. "The locust eradicated every spire of green."
II. "The burns I deemed slight, proved fatal."
III. "Far across the sugar fields, shone the cabin lights."
IV. "The master of the situation, yet his courage failed."
V. "Count the milestones as you go."
VI. "The sleet filled his eyes, nearly blinding him."
VII. "Down the long street they marched to the sound of life and drum."
VIII. "The picket turned suddenly looking in my direction."
IX. "From the top of the bank she gazed eagerly upon the rushing waters."
X. "She loved the earl, yet her manner was distant."

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