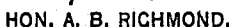


CONTINUED ON PAGE 7.



But the commission met and investigated, and, in 1887, published what they designate as a preliminary report. From the conduct of the commissioners since then, I did not know that I correctly understood the meaning of the word "preliminary," and so consulted Worcester's dictionary, and found it defined to be "preceding the principal matter; introductory; that which precedes; a preparatory step, act or measure," etc. As I knew that they were all honorable men, and most of them Christian gentlemen, with a slight admixture of infidelity or

of members, insulting innuendoes and misrepresentations and stale jokes at the expense of Henry Seybert's cherished belief, we cannot but think that in the affairs of man it is sometimes strange

"With what a show of truth and seeming sincerity  
Cunning sin can cover itself withal."

In speaking of the phenomenon of independent slate-writing with Medium Slade and others, on page 21 of the report, after narrating a few most ridiculous

John Neville Maskelyne, the well-known conjurer of the Egyptian Hall, London, England, in a published controversy in relation to the report of the Dialectical Society, says:

"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the report of the Dialectical Society are produced by trickery; I have never denied that such manifestations are genuine, but I

comprehension of savants or science to have a fragment of matter write an intelligent word or sentence as it was for the decaying body of Lazarus to come from the grave at the bidding of the Nazarene, or to command the winds and the sea into obedience.

The commissioners say that the "burden of proof that this phenomenon is not *légèredemain* is upon the mediums." Oh! shades of all the logicians that have ever lived, enlightened the world and passed away—think of it! A body of learned men seriously propose that in a contro-

When the slates commence to write. It continued to write for ten minutes. Then opened the slates, and found them covered with writing. The first sentence was the one I uttered in answer to the question of the medium—translated into Latin, as follows:

"Tempora mutantur, et nos mutantur in illis."

Below that was a communication to me written in Morse telegraphic characters, and on the other side of the slate being the under side of the upper one, was written a communication signed







# SPIRITUAL SCIENCE.

## Master Thoughts on the Science of Spiritualism.

### Man the Mortal, and the Spirit Man.

Science is the orderly arrangement and careful study of facts. Each great discovery compels a gradual change of thought, for our thoughts and beliefs are founded on universal as well as on personal experience. Therefore he who would deal with scientific Spiritualism must take these changes into account, for Spiritualism is not and cannot be the Spiritualism of even ten years ago. The persevering investigations carried on by the physical societies of England and the United States have been truly scientific, according to the above definition. Anyone can collect facts, but the process by which they are arranged, classified, and their lesson of truth taught, is the meaning and work of what is called science.

The reason that modern Spiritualism has not long ago commanded the respect of the world of intelligence, is because its facts have been, for the most part, misunderstood, and therefore misstated by Spiritualists themselves, who have been claiming as the work of spirits out of the body that which was in many cases really done by spirits in the body. Therefore, in order to arrive at a true scientific Spiritualism, we must commence by a scientific examination of man the mortal; that is to say, we must take the facts already known or discovered about man the mortal as our starting point.

#### MAN THE MORTAL.

This mortal body is a very wonderful, but self-intelligent machine, and the first great fact we reach is that, for the most part, it is altogether independent of the true man, who is really an outsider, coming from time to time to visit and make use of it. Since I have called this body a "self-intelligent" machine, let me commence by proving that to be true. My readers all know what is meant by the word "nerve." They accept as a fact that the nerve is the source of both pleasure and pain, and are well aware that the general work of the body is controlled and superintended by several millions of "what we have agreed to call nerves."

The nervous system is a most wonderful institution. First, for instance, there starts from somewhere at the surface a very fine thread, which is called a sensory nerve. It leads to and is attached to a nerve center. From that nerve center starts another thread, properly attached to a muscle, and called a motor nerve. When anything happens on the surface which concerns the sensory nerve, it uses its thread as a telephone, and immediately tells the "center" all about it. The center actually takes time to think it over and make up its mind, and then it transmits its orders by the motor nerve. If your finger is exposed to uncomfortable heat a sensory nerve forthwith carries the tale to its center, which presently sends an order, telephoned through a motor nerve to a muscle, to pull that finger away from the fire. Yet this is all done so deliberately, that to use an old illustration, if your arm reached to the sun, and some solar volcano were scorching your finger, you would die of old age before the order to pull your finger away had been received and acted upon by the proper muscle.

But it takes the power of many nerve centers working together to make any great effort possible. So nerve centers are connected by other filaments or telephone wires, and they have to come to an agreement before they can act together. Suppose someone takes advantage of your peaceful nap to tickle the inside of your nostril, and thus agitate your fifth sensory nerve. There are no less than fifty-five nerve centers that must come to harmonious agreement before the necessary muscles will be permitted to allow you the luxury of a sneeze. Should even one of these nerve centers stand out, you could only have a make-believe sneeze that would afford you very little satisfaction. The point that is demonstrated in this illustration is that all these nerves are working without consulting you who are proudly claiming to be their owner.

But this is only the light play-work of this "intelligent machine" you call your body. There is a tremendous amount of heavy work to be carried on steadily, as long as you live, with which you have nothing to do. For instance, the physiologist tells us that every time you breathe the medulla does work equal to lifting 500 pounds as long as you live. But it is not your work. Just try to interfere and see how soon there will be trouble. Say "I will breathe just so many times a minute," and see how long you can play the monarch. In less than fifteen minutes there will be a mutiny, and you will be ordered to stop your interference, and you will be glad to obey. And, as you know, every organ in the body has a similar independence.

#### WHO ARE YOU?

If the body is thus proved to be a great independent and most intelligent republic, what and who is the reader of whom I am writing this article? What term shall we use to designate the being who calls himself "lord of creation," and declares by theological presumption that he is a pocket edition of the great Creator himself? There are just two words, and only two, that seem to me to express what I mean

when I say "you" to the owner of this wonderful and intelligent body machine. By the man who finds in matter the potency of all life you are called "consciousness." By his better-informed brother you are styled "spirit." You have a direct relation to this machine-body by means of what you call your "will," though how will can affect matter the wisest man, and possibly the wisest angel, knows no more than the baby a week old. But the fact is there all the same. You have the use of this self-intelligent machine, which will obey your will to a limited—very limited—extent, and then only on certain conditions. As we have seen, you must keep your will off the running-gear of the machine. The machine can run itself, but you cannot run it. That must be distinctly understood and obeyed, or there will be serious trouble.

But there is another all-important condition to note. Every time you use this machine you are compelling it to do double toil. It must not only keep up its own work, but do yours too. And this additional task makes it very tired. So you must agree to get out every now and then and leave it alone. In fact, it demands that you shall absent yourself about one-third of the time. In other words, the body rests from doing any work for you, which condition you call being asleep. But it is busy as ever attending to its own business. If you don't get out entirely, that is to say, unless you sleep a dreamless sleep, the body cannot continue to do its work in the best manner, and then you call in the doctor. So you, whether we call you "consciousness" or "spirit," are a being altogether separate and distinct from the great conglomeration of intelligent nerve centers acting upon muscles and bones, which we call the mortal body.

#### BELIEVING AND KNOWING.

We have thus taken a few facts in universal experience, and have merely arranged them so that we may learn their lesson. The fact being established that spirit or consciousness is altogether distinct from matter, we may claim that Spiritualism is really a science, for science, as we said in the beginning, is but the orderly arrangement and careful study of facts. But a very rotten building may be erected on a good foundation. These facts are sure death to the belief of some that matter is lord over all, for consciousness or spirit is proved to be a distinct entity from the body. But they are equally death to the other extreme that claims spirit as all there is to mortal man, or even that spirit can have more than a limited control over matter. The facts themselves, say "good-by" to Christian Science, Faith Cure, Prayer Cure, and every practice of the man-made god worshippers. Facts are eternal truths, and my reader should now see that, as a scientific fact, he is a spirit working in partnership with a self-intelligent machine he calls his body. That is the basis, but only the basis, of scientific Spiritualism. But, for want of these truths, Spiritualists have all along the past been believing altogether too much and knowing a very great deal too little.

It has been in failing to draw the line between knowledge and belief that Spiritualists as a whole have failed to win the respect of the world. We have, for instance, just noticed the limit of our power as a spirit over our own body. That fact should teach us that there must be a yet greater limit to our spirit power to control any other body. Our present control of our own bodies, which is by the use of our will, is almost altogether dependent upon practice. Those nerve centers of which we have spoken act together very slowly at first. Each center takes a great deal of time to think about it. But they gradually act and think quicker, and we call that "habit." It is thus that the instructions given through will power by our spirit are at last received and acted upon so quickly that we feel as if we were instantaneous.

But as soon as you try to get your will-power to work on my body there is no "habit" to help you, and you become like the babe a few hours old, whose will has not yet learned how to control the lifting of a finger or the turning of an eye.

#### BELIEVING TOO MUCH.

In the light of such facts as these, we can now see that the Spiritualist has been believing a great deal too much about the extent of spirit power. He has been calling on "dear spirits" to do this, that and the other, in or through his body, when even his own spirit had to wait for long practice. The lesson of such a fact is that most of the phenomena on which modern Spiritualism prides itself must be the action of the spirit of the mortal, because no other has learned by long practice how to get into harmony with the particular self-intelligent machine we call "the body." The only exception is in the case of the guide or control of the medium who has taken the pains and time, which we call the developing process, to evolve the "habit" by which the nerve responds to his thought.

#### WORKING PARTNERS.

We have thus seen that the basis for a really scientific Spiritualism must be the knowledge that this world, in which we are now living is a world of spirits, each with a more or less limited control of the self-intelligent machine he calls his body, and which control he uses up long practice. And we learn by observation that it is only to a very limited extent that it is possible for one spirit to operate the ma-

chine belonging to another. The relation of every spirit to his mortal form seems to be that of a firm. Instead of the firm name being "Smith & Jones," it is usually "Spirit, Mortal & Co.," the Company consisting of such spirit or spirits as may by practice have qualified themselves for admission as working partners. The firm as a whole becomes accountable for the actions of the firm, but, as with Smith & Jones, the individual members may practice virtue or vice, for which the firm has no direct moral responsibility. But the laws governing spirit intercourse with spirit, by which these spirit partners have their relation to each other and to outside spirits, are very different from the laws by which spirit operates upon body; and herein lie vast fields of undreamed-of possibilities.

#### MIRACLES.

It is herein, for instance, we can see the true explanation of the so-called miracles of healing upon which the various religions of the world have been founded, and the clutch of a hungry priesthood fastened upon humanity. Spirit acts upon spirit by what we may call "suggestion." Here lies a body-machine in a state of sickness. In other words, the harmony between the self-intelligent machine and its controlling spirit is for the time lost and destroyed. The controlling member of the firm has exhausted his knowledge and lost his power. He receives a suggestion from a wiser and more experienced spirit than himself. He at once acts upon it. Harmony is restored, what we call disease disappears, and the relation between the partners, which we call health, is re-established. An ignorant mortal shouts "miracle." A society is formed; a temple is built; a priesthood evolved to the glory of God and the curse of man. As a matter of fact, the spirit member of the earth-firm has been able by long practice, when wisely directed, to produce a certain effect which even an archangel friend could not have done directly. And it thus happens that our scientific friends have been teaching a grand truth when they have demanded that we recognize the force of "suggestion," although they themselves have failed to see what that means and implies.

It would be tedious to carry this thought into all the fields of phenomena, but it is well for us to keep in mind, as a scientific fact, that direct communication with the spirit world, except through the spirit of the mortal or a long-acquainted control, must necessarily be extremely rare. We will thus have a good starting-point for a "Common-Sense Spiritualism" that will command the respect of the world. In other words, we must draw the line between what we believe and what we know if we aspire to be level-headed Spiritualists.

#### CHARLES DAWBARN.

San Leandro, Cal.

#### A DREAM.

I stood at the foot of a high mountain, And down the mountain's side came a maiden Dressed in a silver robe, That sparkled and shone as with the fire of a thousand suns. Her face was such as no man could describe. For oh, the wondrous beauty of it! As I gazed with wonder-upon her, She smiled, And then my heart seemed to burn within me. And a mad love filled my soul. A great fear came upon me, And, tremblingly, I fell upon my knees, Hiding my face. She placed her hand upon my head And bade me arise: And as I obeyed, all the earth seemed to rock and sway. Raising mine eyes, I cried: "Oh, wondrous being, who art thou?" She clasped my hands and said: "Mortal man, my name is Love; I know thy wish—'tis to behold thy twin soul." "That was part of thyself," And, as I bowed my head in assent, She said: "Then, come, Thro' a valley she guided me— Thro' a valley where I saw the bones of dead men lying. Passing from this, We came to a fountain, Whose waters shone and sparkled, Seeming to murmur strange words, Leading me to the fountain, Love said: "Drink!" And even as I drank, a strange thing happened. For I seemed to pass from the seen to the unseen; I heard a burst of music from the fountain, And the music was Love, Love, Love; The leaves rustled love, The birds sang love, All, all was love. Filled with wonder, I turned to my guide; "This is the land of love; And now come more, drink." Again I drank of the golden waters, And lo! the valley was filled with spirits; Multitudes upon multitudes, They passed and passed again; And Love said: "These are souls who wait to be born into earth-life." And ever as they passed, I saw that some were men, And some were women; Some walked together— And some wandered alone. And Love said: "All were created twin souls, male and female; And tho' some be separated each from the other Thro' many ages, Yet must they be finally united, For so God hath decreed. Some you see walking alone; They are those whose soul-mates have gone on before, And they but wait their time to be born, Hoping in some way to find the one whom they have lost.

Then one fair soul saw I walking alone, And coming before me she stopped; And as I looked into her eyes— Ah, God! Again that rush of love that seemed to overpower me. Then the fair young soul took my hand And said: "My soul's mate, hast thou come to be born again? Have I not been I am lonely and have waited for thee

These many thousand days." And I was dumb and could not speak. Then the spirit of Love said: "This is thy twin soul before ever she had been born into earth-life; I show you the things of long ago; Thou wert born before her, And she was left sad and alone; Ye did both live upon the earth many times, And yet did never know each the other; But the time now is when ye shall meet. And Love, For now do ye both live upon the earth for the last time. And because thou hast believed in this great boon granted thee Of seeing thy soul's mate. Mark her well, For the time has come for the return, And she waits on earth for thee. And once again I looked, And once again my soul's mate smiled; The air was filled with music, And the sunlight played upon the golden waters; And the waters murmured Love, Love, Love. I pressed my lips upon my twin soul's brow And sank senseless upon the earth. I awoke, And ringing in my ears was the sound of the waters, And burning in my heart was an unquenchable love. And over mine eyes came the face of my soul's mate, And that face was such as I know. I H. MARVIN.

## PHENOMENAL.

### Thrilling Tale Told by the "Mendocino Cattle King."

#### Owes His Life to a Prescription From His Deceased Mother.

HOW HE ESCAPED WOODMAN—MARVELOUS STORY OF THE RANCHER KING'S CONVERSION TO THE SPIRITUALIST CULT.

George E. White, the "Mendocino Cattle King," has been converted to the doctrines of Spiritualism, and is now a strong advocate of the cult.

"Do you know," he said cautiously, bending forward so as not to be overheard by certain hangers-on, "that they are all around us in the air now? One just tapped me on the back of the head—that is the way they usually manifest themselves."

"How was I converted to a belief in Spiritualism?" Well, now, that is a rather long story, but I will try to abridge it all I can. Before I finish you may think me crazy, but just let me whisper a word in your ear—it was only a few years ago that I was as skeptical as you and pool-pooled the idea myself.

"As I said, it was only a few years ago that I lay flat on my back in Oakland, and the doctors had given me word that I waited to procure my ticket across the River Jordan. I was mightily scared, but finally resolved that I would make a test of Spiritualism and see if there was anything in it."

"So I called a medium and she went into a trance. In a short while the spirits of my mother and my first wife appeared to me. My mother sorrowfully laid her hand upon my fevered brow and said:

"Oh, my son, I am distracted to find you in such a condition." "Tell me, dear mother," I said, "whether I am going to die?" "That is beyond my ken," was her answer, "but we will do all we can for you." Then they made out a prescription, which was left me.

"Well, sir," said the cattle king excitedly, "you might not believe it, but I took that medicine and was well in a very short time. From that day to this my faith has been growing stronger every day."

"Oh! you want to know if I have received any communication from the Spirit-land in regard to the recent trial of Crow, Van Horn and others, in Weaverville, lately, do you? Well, just wait until I tell you what I want to and then you can question me."

"Well, some time ago I went to Boston. While there the spirit of my former wife would oftentimes come and sit in my lap and we would talk over the condition of affairs terrestrial."

He was asked if the same manifestations ever occurred here in California, and replied not as to sitting in his lap. White thought spirits were as particular where they appeared as human beings, and that the spirit of his former wife evidently was better pleased with the Bostonian than the Californian climate.

"Now," he continued, "let me tell you of the seances Mrs. Whitney, a certain young lady whose name I do not know and myself have been in the habit of holding here. When Mrs. Whitney goes into a trance, she is rigid and pale as death. In fact, she is really dead, and her spirit is at work busily calling the spirits of departed persons up."

"Every day they come. There are about twenty of them in all, and they are under the guidance of a Persian magician eight feet four inches tall. 'Talk about beauty and grandeur. You just ought to see that Persian magician. It is something a man could not believe without seeing. His garment is after the Eastern or Oriental type and of the finest materials. On his head is a golden crown that emits rays bright as an arc light, and oh—the star on his breast!"

Here the Mendocino cattleman leaned back dreamily, and the look on his countenance was perfectly ecstatic.

"Just give me that cane of yours," he suddenly exclaimed, "and I will make a diagram of it." He took the cane and drew a diagram on the floor of the star the spiritual Goliath over in his breast. When he had finished describing it in detail he continued his story:

"As you know, I have not been in the best of health lately, and I asked

this magician what I had best do for it. Well, for some time I could not make him understand me, because he spoke in the Persian tongue, but in about four months he had mastered the English language and was able to advise me for my good. This is something really wonderful, you know, as it would take a human being about as many years to master the finesse of a foreign language."

"Since that time I go into this small room across the hall every day when it is time to take my medicine. Immediately the magician appears with his followers. Holding an empty goblet in his own hand, I grasp hold of his hand with the other. No matter how tenaciously I cling to the goblet it always dematerializes. When it is again placed in my hand it contains the potion for me to drink. I immediately feel invigorated."

The cattle king then related a marvelous instance of how he had made a wager of fifty cents with a certain lady living two miles away, that on the evening the wages was made he would obtain possession of a certain valentine she had in her possession, and would return it to her later.

"She at once looked it in a trunk," he said, "and sat on the trunk and read a newspaper till past the hour named as the limit. A little spirit who has done me many favors—Mayflower is her name—at once set out to get the valentine."

In a short time she returned and said that in getting it out of the trunk she would have to tear a small piece off the corner. I told her to go ahead, and soon she returned and handed it to me, with a small part of the corner torn off. This little nymph always appears to me by sitting on my shoulder, and will not converse with me unless I let her do so.

"When I went up to the woman's house, there she was sitting on the trunk. I asked her if she had the valentine, and when she looked in the trunk she almost fainted to find it gone. I then produced it, and at the sight of it she grabbed it and ran down the stairway without saying a word."

White told of a similar instance that occurred in the case of his brother, Perry White, of Virginia. Here, however, his brother remained with him, and the magician had to come in and lend Mayflower his assistance. When the article, a leather wallet, was dropped into his brother's lap, White said the effect was worse than the recent turn in politics on Boss Buckley.

"And now," he went on, "you want to know if the spirits have told me anything about the Round Valley affair, do you? Do you remember when Dan Woodman held me up in a creek and made me sign checks to the amount of \$25,000?"

"Well, Mrs. Emma Robinson and another woman came along in a buggy just in time to prevent his killing me. The spirits afterward told me that they had instigated Mrs. Robinson to do this, as they could think of no other way of saving me. Mrs. Robinson herself told me that she never could analyze the motive that caused her to go out riding that day."

"And as for this latest phase of the troubles up home, I had better not speak under the circumstances. Mrs. Whitney, however, has received a communication from the Spirit-land that Littlefield met his death at the hands of a mob."—San Francisco Call.

#### NOT DEAD.

Dead! the saddest word of this earth! It is not death, but—another birth. It's a greeting of friends that have gone before; It's a happy reunion on eternity's shore. It's a higher unfoldment of a better life, In a sphere where heartaches are not so rife.

The spirit within us continues to live; It's only the body that's left in the grave.

The aching heart and the troubled brain Shall never ache nor trouble again. To die is Nature's law, so die we all must— Return spirit to God and body to dust. This life at best is a very short state; And they who live longest have but short time to wait.

Our loved ones are not dead that pass through that birth; They'll know us and greet us, as we pass from this earth.

J. G. SMITH, M. D.

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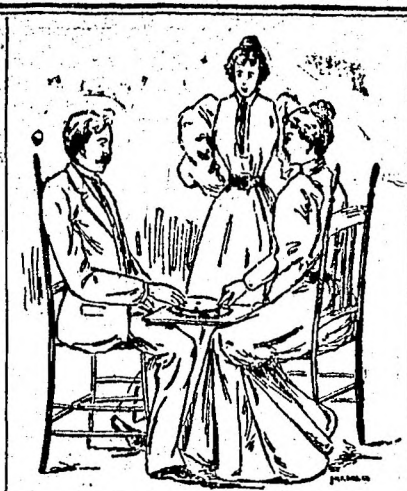
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house we live in?" In the organisms we have described and their wonderful energies and motions, the tenant in occupancy has little to do: They move involuntarily as to him, and whether he sleeps or wakes they continue to perform their allotted tasks, moved by some infinite power over which the human mind exercises but little control. Where in our organism does this invisible tenant reside? The scientific world asserts that the brain is the seat of the mind, that there, within

"That dome of thought, the palace of the soul,"

the mysterious and incomprehensible ruler of our little cosmos holds his court, surrounded by his courtiers and executive officers, and that, from his throne of tissues and gray matter of the brain, he issues his commands to the vassals in the body, through the nerves of motion and sensation, and they instantly obey him.

There he sits in all the regal splendor of the human intellect. On his brow the chaplet of immortality; in his hands the attributes of genius, poetry and eloquence which he bestows on his subjects according to the capacity of each individual's personal organization. While the brain controls the voluntary acts of all animate existence, there is something that controls all the involuntary motions of the internal organism, even while the brain is asleep. The motions of the heart and lungs, and the actions of the digestive organs, the incessant labor of the lacteals and lymphatics, the contraction of the arteries and veins, all continue when the brain sleeps in the repose of midnight. There must therefore be some other energy of life than that begotten by the brain.

#### IMMORTALITY DEMONSTRATED.

Now, Huxley says that life is the cause of organization, and not organization the cause of life. And this must be so, for what would move matter in the process of construction but vital energy? Therefore life must have existed before organs. And if it did so exist before the body was organized, why may it not exist when the body is disorganized, and its elements dissipated in the dust and ashes of physical death? And if this is a self-evident fact, then it is demonstrated that life is immortal; but nothing more. Add to this the demonstrations of spirit phenomena that prove the continuity of our personalities, that our individual minds live after death, and is not the immortality of the soul a demonstrated fact?

Now, here is apparent the consoling influence of our beautiful religion and the demonstrated truths of its philosophy. For while science and the logic of learning proves that life itself does not depend on organized matter, but existed before organization, and it therefore is as eternal as matter itself; our phenomena clearly prove that our individual mental personalities survive the disintegration of the elements of our bodies, and therefore must, like life itself, be immortal?

#### FACTS, NOT FAITH.

This does not depend on hope or faith, but on facts alone. Here the creeds of theology are not taken into consideration, but the same evidence that proves our existence here is safely invoked to prove the existence of a life hereafter. As we recognize the peculiar mental personalities of our friends and acquaintances in this life, so may we recognize them if they are manifested in communications from the life to come. And this can only be so because an infinite power above the realm of matter has so ordained it, in pursuance of a purpose that existed in the mind of a creator before man was made.

#### EVOLUTION MODIFIED.

Professor Dana says: "For the development of man gifted with high reason and will, and thus made a power above elementary nature, there was required, as Wallace has urged, a special act of a being above that nature, whose supreme will is not only the source of natural law, but the working force of nature herself." This clearly stated, logical proposition will to some extent modify the theory of evolution that man is a lineal descendant of the lowest form of primordial life. And it is true from all the evidence of the fossiliferous rocks that ever since man was created he has been a man; never part man and part beast. If we study the fossil man of the Quaternary period, the earliest record of his existence, we always find a man just such as a man is now.

The old troglodytes, pile-villagers and bog-people, whose remains have been found buried in the various formations of a comparatively new-formed earth, had heads as large and well-formed as many now living. And in many cases the fossil type of the human cranium would compare favorably with those of the modern politician, or the pulpit advocates of creedal theology. In fact, the scientific evidence of to-day is much stronger in its proof of a distinct creation of man, than that he is a lineal descendant of the ape or any other pre-existing form of life. The consensus of scientific opinion is that man has always been man, and we believe will so continue through all the endless ages of the future.

The fact is clearly proven by evidence that is conclusive that the tenants of "the house we live in" have always been the same in species, only differing in their surroundings and the consequences thereof. The early troglodytes and cave-men, though born in domiciles as lowly as was the birthplace of the Nazarene, are the same species as those "born in the purple" within the hereditary halls of human greatness.

Burns has expressed a historical as well as a physiological fact when he said:

"The Turk is but the guinea's stamp,

#### The man's the gowd for a' that."

All nature asserts the fact that man's creation was the result of the forecast of the Great Architect in the beginning, and that the theory of his descent from the ape, as claimed by some evolutionists, is a defective theory from circumstantial evidence alone, and not inductive. It is the result of speculation, and not of observation, and is unsupported by facts; although it is plausible in fancy and fable.

#### GULF BETWEEN MAN AND BRUTE.

While it is true that the tenant of "the house we live in" resembles in his organic structure many of the lower classes of animals, and more nearly the anthropoid apes; yet science admits and asserts that there is an enormous gulf between the most brute-like man and the most man-like brute; a chasm that has not been bridged, and from our present knowledge cannot be spanned by any structure erected upon discovered facts. The abstract power of using words or articulate sounds in themselves meaningless, and that they are not alike or even similar in all races of men, to convey ideas or thoughts, is a faculty that cannot be traced to any other animal than man. Here, then, do we find the first evidence of the existence of a human soul. And while every other species of animal constructs its lair as did its ancestors; and every variety of bird builds its nest after the same pattern, and warbles the same unvarying melody, man alone erects his habitation to suit the requirements of the place and climate in which he lives, and the conditions that surround him. All the animals below man are controlled by the laws of nature, and must suffer cold and heat unaided by inventions or mechanical devices. Not so with man, for to a great extent he conquers nature's laws, and by his own ingenuity bids defiance to tropic heat or polar cold. He conquers the wind, the sunshine, the lightning, the gravity of earth, and the innate chemical affinities of matter; and by aid of his Godlike reason, makes all these his obedient servants, as Aladdin did the genii of old, when he touched the ring or the lamp, came to do his bidding. While all other animals are alike bound and restricted by air, earth and water, man alone floats in life, delves into the earth, and makes the seas and oceans the pathway of his pleasure or profit.

These faculties of the soul are manifest in the remains and surroundings of the most primitive of our race as they are found in the rock strata or caverns of nature's indisputable record; and they separate man from the ape by an insurmountable barrier, or a chasm that apparently cannot be spanned or bridged by the advocates of evolution.

#### MAN'S HIGHER INSTINCTS.

The lower instincts, which tend mainly to self-preservation, are much weaker in man than in many other animals, while the desire to seek and acquire knowledge for its own sake, with an innate sense of truth, morality, right and virtue, with a belief in a communion with some spiritual being above him, are human characteristics which belong alone to man. Man not only possesses the most perfect mental and physical organization, but above this he possesses a spiritual principle, and belief in its immortality, which no other animate being possesses. And in this he is infinitely above the "ancestry" of the materialist, or the "primogenitors" of the evolutionists.

#### BIBLE AGNOSTICISM.

And now, in conclusion, what evidence have we that the "tenant of the house we live in" possesses an immortal soul? If the question is asked of a member of any of the Christian denominations, the answer would invariably be, "the Bible, the inspired word of God." And while they would scoff at even a suggestion of spirit phenomena, they have implicit faith in the revered word. Now, let us for a few moments refer to this evidence of man's immortality, and see what a feeble support it yields us, aside from the incidents of spirit visitation with which its pages are filled.

First, then, I call the attention of orthodox Christians to the fourth chapter of Psalms, fifth verse:

"In death there is no remembrance of thee: in the grave, who shall give thee thanks?"

Also Psalm 88, verses 10, 11 and 12: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?"

"Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction?"

"Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness?"

Now, is it not certain from these interrogatories that the good and virtuous servant of the Lord, King David, doubted the existence of a future state?

Is it not evident that he disbelieved it when he continues, in Psalm 115, verse 17: "The dead praise not the Lord, neither any that go down in silence."

Also, in Psalm 43, verse 3, where he says: "For the enemy hath persecuted my soul; he hath smitten my life to the ground; he hath made me dwell in darkness, as those that have been long dead."

Also, in Psalm 146, verses 3 and 4: "Put not your trust in princes, nor in the son of man, in whom there is no help."

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Now, was not King David a materialist, or at least an agnostic, who either disbelieved or doubted the immortality of the soul?

The whole range of materialistic

literature, or doubts of agnosticism, contains nothing more gloomy or dreary, or more despondent in contemplation of death, than these words of the much-vaunted Psalmist, "Let us eat and drink to-day, for to-morrow we die," would be a fit and final result of such misgivings of the future of our race. But let us examine a little farther into this book, which orthodox believers asserts the fact of a life beyond the grave.

Now, the much-afflicted Job, the philosopher of Uz, is often quoted as authority by both orthodox press and pulpit; let us see what his views were as to a future state.

In the seventh chapter and ninth verse Job says: "As the cloud is consumed and vanisheth away, so he that is gotten down to the grave shall come no more." Again: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not." See Job, 14th chapter, verses 10, 11 and 12. And no wonder that, in the 14th verse, the poor old man, abused as he was, in the great wager between the Lord and Satan, with his children murdered and his herds destroyed, no wonder that he should plaintively inquire: "If a man die, shall he live again?" No wonder that he should repeat his lamentations, regretting that he had been born, when even death could bring no relief to his sufferings; and in tones of agony he inquired:

"Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me. I should have been as though I had not been born; I should have been carried from the womb to the grave."

"Cease, then, and let me alone, for to a great extent he conquers nature's laws, and by his own ingenuity bids defiance to tropic heat or polar cold. He conquers the wind, the sunshine, the lightning, the gravity of earth, and the innate chemical affinities of matter; and by aid of his Godlike reason, makes all these his obedient servants, as Aladdin did the genii of old, when he touched the ring or the lamp, came to do his bidding. While all other animals are alike bound and restricted by air, earth and water, man alone floats in life, delves into the earth, and makes the seas and oceans the pathway of his pleasure or profit."

Now, let us turn to the Book of Ecclesiastes, the great preacher of the days of Biblical theology, and see if we can find any evidence of immortality in his teachings.

In the third chapter, verses 18, 19 and 20, I find the following cheerful view of man's present condition and future destiny: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them. As one dieth so dieth the other; yea, they all have one breath; so that man has no pre-eminence over a beast, for all is vanity."

"All go unto one place; all are of the dust, and all turn to dust again."

Now, to my mind, with due reverence to the great preacher of the Bible days, this is rather a "beastly view" of human life and destiny. And if it is true, I do not see where there is any cause for the assertion that all is vanity, for all is a solemn fact, and that fact is the annihilation of the human soul.

In the ninth chapter, fifth verse, the venerated reverend further says: "For the living know that they shall die, but the dead know not anything. Neither have they any more reward, for the memory of them is forgotten."

And in chapter nine, tenth verse, he says: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor desires, nor knowledge, nor wisdom in the grave whither thou goest."

There are many like passages in the Bible that, while they may not deny in positive terms the immortality of the soul, yet the writers thereof cast doubt upon the question; when, if inspired, they must have known it was a supernatural truth; and they should and would have announced it to a listening world.

In vain do we search the Old Testament for a positive announcement that man is immortal. And aside from the repeated narratives of spirit phenomena that fill its pages, there is no evidence that man differs from the beasts that perish with the death of the body. The truth is that the belief of all the peoples of earth in a future life is founded on a belief in spirit visitation and communications. The pages of the Bible are impregnated with the spiritual theory and the facts that sustain it, as the separate leaves of the rose are impregnated with the odor that pervades its beautiful structure. From the illustrative dream of Jacob in the Genesis of the world, where he saw a ladder set upon earth reaching to heaven, and angels ascending and descending thereon, to the revelation of St. John, the whole book is filled with narratives of spirit manifestations similar to these of to-day. And the man who denies it, whether priest or layman, lets his bigotry silence his conscience; and, to put it in as mild form as a lawyer's vocabulary will permit, does not handle the truth with sufficient carelessness to meet the demands of veracity.

THE POSITIVE PROOF.

Unless it is a living truth that, under the unchanging laws of an immutable God, the spirits of the so-called dead do return to this earth with messages of friendship and love to those who remember and loved them in this life—unless this is a demonstrated fact, there is no proof of immortality, save in the longings of the human soul. Men may hope; they may have faith that it is true; yet hope may be a vain illusion and faith as baseless as the fabric of a vision. There is and can be no positive proof but that found in the phenomena of Spiritualism.

Our beautiful philosophy and religion is a God-given gift to man. It smoothes the rugged path of life to its weary travelers, soothes the pains of illness, alleviates the suffering of disease, wipes the tears from the cheeks of those who mourn, robs death of its sting and the grave of its vic-

tory. What a glorious ending does it demonstrate to the race of men who are all but transient voyagers on a sea whose shores are the two eternities, the unremembered past and the unknown future.

In the metaphysical license of poetic imagery, life has been well compared to an ocean off moving water, while our race are but transient bubbles floating upon its surface. The tide of human life with each of us flows and ebbs like the waters of the oceans. In youth its flow commences, and continues until middle or middle age, when the ebb sets in with the irresistible force of decaying or wasting organism, and will continue until death forever stills the moving current of our lives. From the cradle of infancy to the tomb of old age, the laws of life and death move side by side, building up and tearing down our physical forms. Growth and decay are but preëding and succeeding waves in the voyage of our existence, and we gray-headed mariners on life's restless sea; we who have passed the flow and are now drifting with the ebb towards the shoreless ocean of eternity; we who have outlived all earthly ambitions and have stood by the graves of those dearest to us on earth; to us how priceless are the facts and philosophy of our beautiful religion.

You, my venerable friends, can with me appreciate the plaintive tale sung by an unknown minstrel in a beautiful little poem with which I will close my lecture. It seems to me to be a portrait of my own life, and probably some of you who hear it will also recognize it as a delineation of your past and future.

On a summer eve, when the tide was low, On old man sat in the golden glow, The waves were washing the sandy stones, And calm and sweet were their languid tones;

He looked and listened, and softly sighed, As he heard the voice of the ebbing tide.

He had passed his threescore years and ten;

He had smiled and wept like other men,

Brother and parent, son and wife, Had drifted o'er the sea of life To the peaceful shore where spirits abide;

But he was left by the ebbing tide, Left all alone with the dreamy past;

A battered hull on the shingle cast, No more to ride on the seething main, Nor feel the shock of the storm again;

He sat at peace by the ocean's side, To wait the coming of Death's great tide.

That solemn tide, with its voiceless roll, Shall bear on its waves that weary soul

To the blessed land, where the angel throng Will hail its coming with holy song,

And the home of that lonely heart shall be A place of rest by the crystal sea.

#### COGENT THOUGHTS.

It is Good Enough for Them.

Highly Proper that the Missionaries Be Run Out of Turkey.

TO THE EDITOR:—If one nation has the right, which is unquestionable, to demand the recall of any representative from another government who is obnoxious, or even "persona non grata," why has it not to return or even to deport any foreigner who is an offensive and unacceptable resident? And especially that resident engaged in quest for a constructive solution. I ask this pertinent question for the reason that I have never seen it answered, and because objections have been made to the reported intention of the Turkish government to deport some intruding and obnoxious proselyters, called "missionaries," from their country.

It is a very reasonable, acceptable, constitutional government, and no alien has any moral right to come here to preach anarchy or sedition and make converts to any such subversive doctrines, and our government ought to have the legal right to summarily deport all such proselyters without consulting the government from which they came.

In the great license of our "liberty," any foreigner religious or native "revivalist" is permitted to disturb or disrupt our social order and tranquility by preaching and making converts to any and every doctrinal theory or scheme; for ours is not (yet) a religious government—except in some States. The twin have not (yet) nationally been made one flesh, "by the grace of God and the act of parliament," or by law. Hence, every religious proselyter, and schismatic is tolerated, and even protected by the government. But in Turkey it is different, for their religion is the primal element and factor in their government and laws, and the latter are both undermined by disturbing their religion; so that the uninvited "missionary," who forces himself upon them for the purpose of proselytizing, is a disturber of the peace, and a lawbreaker.

It is any wonder, then, that the foreign, unwelcome and insidious proselyter of the Sultan's faithful subjects should be regarded as persona non grata, or even as seditious and dangerous anarchists? They tend to promote "anarchy," and they tend to divide the empire, by a "variance, hatred, strife and civil war." (See Paul.) In fact, Russia has just as much right to compel the United States to receive and protect her teachers of anarchy as our government has to compel Turkey to receive and protect our schismatic and proselyters to a different and selected hymns, for libel and ethical societies, for schools and home, compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sale at this office.

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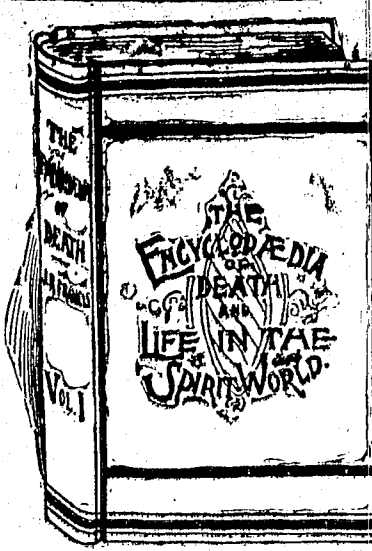
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to him, to proselyte him to a metaphysical or esthetic religion, or even to one that was purely esthetic, and from which the spectacular and the sensuous was entirely eliminated. In fact, the intellectual plane of the great majority is still upon that grade that either the spectacular or the sensuous or both are essential factors in the success of any popular religion.

Even the ideal Jesus is too far above the great majority to act as a restraining and controlling force; but, with the few whose education and refinement are adapted to the moral and spiritual influence of an ideal Christ, his benefits have been incalculable. That divinely human ideal which their minds have conceived may never have existed, yet its influence and potency have been the same.

It has been truly said that "the human mind craves ideals," and they have been the most influential factors in the world's advance. But it is equally true that the great majority of the human family have not outgrown the idolatrous age, as they still crave and demand the mysterious, the spectacular and the sensuous.

Every religion contains these features to a greater or lesser extent, and, in fact, there could not be any system of "religion" without them. But the "ideal" is the only potent factor in forming a grand and noble character. The higher the intelligence and refinement, the higher will be the person's religious ideal.

Whenever the Turkish mind is ready to receive and accept such an ideal, it will stimulate a want which they will soon supply. I need scarcely say that the ideal Jesus, which some are trying to follow, is a very different mental creation from the "Jesus of Nazareth" of the Gospels, as very many of his teachings are neither practiced nor practicable, as they are not adapted to the best and highest civilization. I hope, therefore, that when the Turks adopt an ideal it will be one that can be imitated and followed by the people.

I have an abiding respect for every one's religion and faith, provided they are honest and sincere, and I have felt more serious and reverential at the religious services of the "untutored savages" in his rude wigwam, than I often feel in the sumptuous temples of a civilized, pagan theology and ritualism, as the one was adapted to barbarism, and the other was not adapted to intelligence or civilization.

The religion of a sincere Islamite, as founded upon his sacred book, should be as much respected as the hundreds of religions have been and are. The underlying law of the proselyter is universal and is ever the same, as he "compasses sea and land to make one proselyte," but our government has no right whatever to force him upon any other people, nor to engage in the proselyting business. Any one who undertakes it should do so upon his own motion and at his own risk.

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