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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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## INSPIRATION.

A Lecture Delivered at Lake Pleasant, August 4th, 1885.

By CHAS. DAWBARN.

(Reported for the Religio Philosophical Journal.)

Man everywhere is influenced by his surroundings. We all know the effect of climate and food upon humanity, but when we remember that the spirit of a man must express its life as its form of body permits, we can also perceive the importance of shape to earth-life. Not long since I watched a poor idiot whose head was no larger than many a turnip the farmer handles; and almost without semblance of a forehead. There was no expression even of animal enjoyment, but just a dull, vacant stare that made me ask myself, "Can it be possible that I am looking at life in a human form that is without the immortal soul?" Neither churchman nor moralist could awaken thought in that brain; so the idiot stands to the law as a beast, only a beast. He was standing on the grass in the sunshine of a September afternoon, and around him were a score of others, perhaps a shade or two brighter than himself. Presently I noticed a little excitement as a lady visitor approached the group—just a word of loving pity, with a few cakes and a flower to one or two old acquaintances.

I was watching that idiot. I saw him tremble. A look of eager inquiry passed over his face. It seemed to ebb and flow as he sensed the commotion, for, remember, he is blind; at least they told me you could never attract his attention by any movement. But now the lady spoke, calling him her boy, and offering him a cake. Memory was awake, and after a struggle to remember that was almost painful to witness, he caught the cake and put it to his mouth; but almost every crumb fell to the ground, for his hand trembled, as the lady kissed him and greeted him with a pet name. I saw a ray of loving intelligence flash out for a moment—only a moment, but long enough to write manhood all over that form as he strove to return her caress. Only one tick of your watch; one vibration of the pendulum of yonder clock, and yet it was time enough to mark to me the eternal supremacy of the human soul—aye, the soul was there, peeping out through that form as its shape permitted.

Now I want you to notice the importance of the shape of matter, when it becomes a question of its use by an immortal soul. Let the foot be imperfect and the soul will show a limp; and if the chest be narrow and the lungs half grown, we see consumption force the soul to flee from the feeble form; but if that form stand as a Sampson in grand strength, it will only show as a beast, if the brain have a shape that compels the soul to manifest as less than a true man.

Did you ever think that true beauty means perfection of shape? The old Greeks were our masters in that knowledge; and their conception of beauty was that the shape was perfect, that allowed to manhood its highest manifestation of health and strength and manly vigor. Fancy the roar of an Athenian crowd if asked to admire the crushed foot of a Chinese lady, or the fashionable waist of a corset-squeezed American beauty. Those grim old perfectionists of the human form had a fashion of ordering from their dominions every one whose presence was considered injurious to the commonwealth. They knew full well that the influence of beauty of form reached out and away through the coming mother to her unborn child; and I can almost hear the howl as of a cholera-panic, with which they would have greeted a woman from New York with her hair bang-

ed and French heels to her shoes. And they were right, absolutely right, so far as they comprehended manhood. But we should catch a yet higher truth than they grasped, and learn that the form divine is only such when it allows the divine soul the fullest manifestation that the present condition of earth-life will permit. All of human expression on earth in this age as in every other is dependent upon shape, first, through physical movement expressed in motion of the body; and next, in mental power which depends upon the formation of the brain. Each is largely dependent on the other for the work it can do in earth-life. An intellectual invalid, and a robust imbecile, both alike mean an imperfect manhood. If a limb be shrunken or a brain dwarfed, by just so much is manhood belittled. So a man may be a physical brute or an intellectual cripple, and we feel pity for the man and sorrow for the race.

But here is a truth the old Greek never grasped. A man may be perfect in form and an intellectual giant, and yet be so moulded by education that the soul can show no gleam of its spirit-life. We may find a Solomon arrayed in glory with an intellect that grasps all material knowledge, yet living the life of an animal, without even a conception of the holy purity that nestles in the heart of woman; and we may hear such a man proclaiming that the best thing a man can do is to live for enjoyment, for as the beast dieth so dies the wise man.

The next thought is that a man's shape determines the influence he wields upon his fellow man. The physical champion with perfect limb inspires minds on his own level to deeds of physical prowess; and the intellectual giant, because his brain is shaped aright, carries off first honors at every competition, and sends an inspiring emotion into the mental organism of those who are his fellows. We don't inspire physically from the man whose mind does not rank as more perfect than our own.

At this point we must stop a moment to watch the process by which man, past and present, has sought to evolve out of man physical and man intellectual a third product which he calls man spiritual; but which stands to true manhood as the base coin stands to the double eagle fresh from the Nation's mint.

The man who bridges the river, tunnels the mountain and compels the wind to his service grows masterful. The brain to plan, and the hand to execute make man royal, so he claims; and that which the brain cannot think or the hand cannot stand to man masterful as mystery; for, remember, his only tools are brain and hand; that is to say, thought and body. So man stands measuring, weighing and calculating, with his intellect, to the front, and with a selfish love, that, as with the lower animals, embraces all who stand as part of himself. He craves fame and loves approbation, and like the bee and the ant, has a patriotism that leads him to sacrifice his life in defense of his race and his country, because it is a part of himself. So far we find man only as a grandly developed animal, and if you will analyze every religion yet born into the world, you will find it has this animal basis. There is always some Being, very powerful, whose anger man must placate, whose love he must win, that he may gain by it. So he invests his manhood and belittles his own independence for pay. In a word, he simply joins a party which is some day to be victorious, and then he is to have a nice fat position, as a reward, in the next life, with the special satisfaction of knowing that all those who don't belong to that party will be left out in the cold, or, as some say, in the heat.

All this time man's intellect does not enable him to discover that Nature holds a sort of civil-service examination, and ranks him every time just where he belongs, and whether he stand top or bottom of his class, has no relation to wealth or education, beauty or church, but entirely to conduct and aspiration. But amidst all the confusion and turbulence that belong to the life of man mortal, he recognizes that something comes into his brain, or plays upon it outside, that gives him thoughts that were unbidden, visions of the future not born of calculation; feelings that make him change his intended action; and for want of a better explanation, he calls these visitors "inspirations from God"; and the object of this lecture is to talk about "inspirations," and see if we can get any better comprehension of their nature and value than the old Greek or the church revivalist of to-day.

Inspiration means that our own faculties are stimulated to do unwonted work. It does not mean that they are sent to sleep, and then our brain used by some other will to utter his thoughts instead of our own. That is mediumship, and of the class we call "trance." Trance may be conscious or unconscious, but it is entirely distinct from inspiration. Suppose you are standing very tired, but with a pail of water to carry up three flights of stairs. A psychologist comes along, and finding you a sensitive, says, "There is no weight to that pail now." You run up with it as if it were a feather. All of you must have seen plenty of such illustrations of power exerted by a mesmerist. We call it "psychology."

I once saw a lady, a developed medium, suddenly entranced by a spirit who then used the unconscious medium to carry a load upstairs. That we call "trance mediumship." But suppose I step up to you as you stand there, so tired, and dreading the exertion of

carrying up that pail, and give you a few drops of some powerful stimulant. You feel your strength renewed and revived, and it is almost a pleasure as you bear the burden. That is physical inspiration; or, when you were waiting and resting, and dreading the coming effort, suppose you suddenly heard a cry of fire from upstairs, and a shriek for water. All thought of yourself is forgotten, and you are up there with your pail almost without perceptible effort. That we might call "mental inspiration;" or, once again, as you hesitate and feel that you are sadly fatigued, and are troubled at the weary climb before you, a thought of the poor sufferer who lies burning with fever and longing for the water you are bringing comes to you like a flash, and with self-forgetfulness you start on your mission of love. That stands to me as spirit inspiration, and far higher and grander than any of the other phases.

It may be well for us to notice that in every phase the human body is the instrument for each and all alike. The exertion demands just so much extra rest and food, whether you are entranced or inspired, or only doing your work in the normal condition of every day life. But it seems to me there is a vast difference in responsibility between mediumship and inspiration. Most assuredly if I am actually unconscious, no celestial council would hold me accountable for my conduct, even though the petty courts of earth-life cannot grasp that fact; and even when to your eyes and mine the developed medium stands uncontrolled; there may be a will dominating her brain, impelling her to the act which makes your earth-jury pronounce her guilty.

But inspiration means only the intense activity of your own brain. You are wide awake. Just now you were half asleep. You have left the narrow field of cold reason, and through intuition you find your manhood broadened, and your senses doubly acute. It is no excitement born of the deadly alcohol, or poison-leaved tobacco plant. It is no mental shock that impels you to a greater effort, but just your own soul life glowing out into the mental darkness that men call reason. Nevertheless you were not inspired an hour ago, though at this moment what the poets call the divine "effluvia" is sparkling from your eye, and flowing in wisdom from your tongue; and we have the right to ask from whence comes this wondrous change?

The wonders of our human organism are not half told, nor even half realized in mortal life. Hand a battery and sounder all complete for telegraphic work to some un-cultured man, and he will find wood, metal, glass and liquids; and that will be all he can see; nor will he dream of its power. His child will be amused at its tick, and his neighbors will wonder at the tiny spark flashes out into the darkness. Tell him that it means man master and nature servant; that it has already changed the relations of the human race to each other, and is the key to the mystery of life; tell him that, and he will not understand what you mean, for he has no conception of any such possibility.

And it is just so with this far more wonderful machine called the human-body. It is taken to pieces by scientists and philosophers who will show you its every fragment. They will listen to its tick; and admire its workmanship; and will probe it, and punch it, and dose it when it's sick; and tax it, and fine it, and imprison it when it's well. And one class will shout, "Behold the glory of God," and another proclaim the power of man. But all the time they know as little of its real capabilities as the savage knows about a locomotive.

The first key to the mysteries of inspiration is that it is born of intelligence, and not of the mere life principle exhibited by all creation alike. No mortal sense has heard a sound or seen a sight, yet in a moment a thought picture may stand before you that shall change your whole life and the question of your soul is, "Whence comes that grand inspiration?"

An inventor in that one glimpse perfects the machine over which he has wrought for years. Some one tells us that a spirit inventor has done the friendly act. It may be so, but by just so much it would be mediumship and not inspiration; and you know that some good old Spiritualists cannot see any exhibition of special power by man, woman or child without crediting it to the Spirit-world, and by so much belittling the mortal.

I try to keep ever before me that I am a spirit now as much as I ever shall be, and that in my spirit life I belong to a spirit-sphere to-day as much as I shall in the future. And I force myself to remember that if I am working to-day to express my inner life through a mortal body, so must every spirit who would come close to earth life be also limited to an expression through a material form. To that extent we mortals are on an equality with the Spirit-world. And then I catch the thought that mediumship must ever mean a will power affecting my body, and using my earthly senses. I recognize inspiration as an influence cast upon my spirit. Mediumship is the taking you by the hand and leading you to where you should go. Inspiration gives you the thought that sends you there by your own volition. So one makes you a servant of the Spirit-world, whilst the other develops your own manhood.

But we must stop a moment to explain this further, or we might do woeful injustice to our medium brothers and sisters without whose support the temple of Spiritualism would even to-day fall to the ground. So we notice as a pleasing fact that our developed mediums are usually inspirational, though

many mortals are very inspirational who are not so organized as to be used for angel instruments. This will appear more clearly as we now proceed to examine into the source from whence flows inspiration to the mortal. We have already seen that inspiration may have its source either in the physical or the mental; and under inspiration from either, a man may do deeds and utter words impossible to him in his normal condition; but when the grandest inspiration of all comes to man it is born of the spirit whose first demand is that your body and mind shall become passive. Just as the grandest forces in nature are those which you neither see nor hear, so the universe of spirit has a silence that gives birth to truth. We have heard the sailor tell of the deathly calm that warns him of the coming hurricane. There is a similar cause producing a like effect in the realm of spirit. First must come a calm that shall leave your body and mind receptive to your own spirit. But if your body be seething in grease, soaked in alcohol, saturated with nicotine, or even weighted with unrested exertion, then you belong to the earth; your life is of the animal, and bounded by the capabilities of the highest animal in human form; and if your mind be in a storm of excitement and worry, or in the gloomy shadow of coming troubles, then no rift of spirit inspiration can point you to a higher level.

But suppose you have become master of your appetite, are reasonably free from care, and have trained your mind till it waits your orders, and yet more, if you have a body porous to celestial truth, then you are indeed a child of the spirit. Soon thoughts begin to inflow, coming from, you know not where, although you recognize and claim them for your own. You are yourself intensified, and presently, whether you work with pen or voice you recognize that you are at your very best. Thoughts you had never grasped now seem clear. New ideas are born into your mind that make you happy as they grow, and because they are from a spirit source you feel more of a man than had seemed possible.

I know there is gratified pride in the victory of sinews and muscle; and yet a higher pleasure when the prize is gained in a combat of mind against mind; but the holiest, purest joy that infiltrates through humanity is born of this exaltation into the realm of spirit. So we see there is an inspiration of muscle and of mind which we may often trace to its source, but whence comes this wondrous inspiration of the spirit? We can soon determine the direction in which to look, for as is muscular inspiration to muscle, and mental inspiration to mind, so must be spiritual inspiration to spirit. So we break away from body and mind and enter the chambers of the soul in our search after the source of this higher and grander inspiration.

For the explanation of man-shaped matter go to the scientist if you will. For the secrets of the psychological forces that outwork man's relation to his fellows, go to the philosopher if you choose and set you at his feet. But note this, that matter is played upon by the human mind; and that mind is limited in its power by the crudity of matter. But also note this, that away and beyond these surface ripples of manhood is humanity of the spirit, boundless as eternity and space. The whole conception of Deity when analyzed means only a grand humanity; in other words, man, yesterday, to-day, and for ever.

But if you limit your search to matter as expressed to your mortal senses; if you declare reason as your sole guide, then these higher truths will be as impossible to you as will be the grander inspiration which comes from the spirit and to the spirit through the channel of intuition. Nevertheless, the man who worships matter has no thought to uplift him. The man to whom mind is supreme finds every path ending in mystery; whilst the man who would climb heavenward by intuition alone, has but a treacherous foothold in this earth life. All three are needed; all three must be alike studied; and the nearer man reaches out to perfection the more perfect will be his threefold development.

Now for another step, for our subject is too vast to allow us to linger on our journey. Though man is threefold, there is no point of existence at which the three powers share the throne in equal authority. The child is but an animal with appetites and instincts that govern; and if matter be not subdued you will have appetites and instincts to the front all through life. Every criminal is an enemy to society because he has remained a child. What sweet nonsense we hear from pulpits and platforms about the innocence of childhood. The baby clutches at your watch because he wants it. He does not get it because he is too feeble. Presently that baby grows up and is the baby still. He wants your watch now, and this time he is strong enough to take it. He cried for the candy though it made him sick. To-day he wants just what his appetite may crave, and takes you by the throat, or swears at you if you object. Don't you see you have the baby still? It is a case of arrested development. The mother punishes him with a slap as she exclaimed, "You naughty child." In a few years society reads him a lecture on morality, and the Judge consigns him to a cell with hard labor in the penitentiary. We call the child of 30 months an innocent; and the child of 50 years a criminal. However, descendants of 300 years from to-day will laugh at our definition.

But human life is not all arrested childhood, or the world would be a great dark continent to-day. The child usually learns that he is only one of many; and finding that the many are stronger than he, he discovers that

it is safest to respect their rights; and from the same principle others agree to respect his, and in this fashion society is born and civilization commenced. Presently man finds more satisfaction in other channels than by indulging his grosser appetites. But, mark you, it is appetite still, though he calls his ambition "a longing to grow worthy of his manhood." So he strives to be great amongst his fellows; to accumulate property, and to grow very wise in all that concerns him directly or remotely. But the difference is only that he thinks a larger thought and rolls up his stock of knowledge as he rolls up his gold. He polishes his social aspect and tries to show you that in him at least the child is dead and the man is born; yet a moment's examination will show it is only a surface varnish.

Put civilized man back to the childish era, with his boasted knowledge and his present strength to back him up, and watch if he is improved. See him gather in numbers and call himself "a nation." There goes the Frenchman wanting a piece of China and taking it. Hear him cry for Madagascar, whilst his hands are full of Algeria and Morocco. The German covets a part of Denmark, and clutches Alsace and Lorraine. England grabs every habitable spot that catches her eye, and grows furious because Russia is also in the child era and wants a piece of India. Americans have always made it a point to choke, shoot or starve every Indian who had land they wanted; and amidst all this exhibition of defective manhood, it is almost amusing to see everybody thank God when he has made a successful steal, and then slip in an application for something more, "and all for Christ's sake, Amen."

All this means imperfect manhood. Set this down as a law of nature. The man whose appetites rule is an overgrown child; and the man of mind, he who swears by reason and nothing but reason, will be a thief when he dares; an honest man when he must. He will not rob you or me; that would not do at all, for it is injurious to society; so he has cultivated what he calls "honor" in that direction; but he associates with others like himself, and that which he would scorn to do alone, becomes patriotism when it shall be shared by others. He now finds a very good reason, and next a very good "how to do it," when he wants what he is strong enough to take; and his fundamental principle which he proclaims as his highest standard of political conduct, is that under all circumstances forty-nine people shall be obedient to fifty-one.

If this were all of life or of manhood, how sick our hearts would grow; but just as with the big baby criminal, so this varnished selfhood is only a case of arrested development. We have added the thinker to the animal and have there stopped. We have thought out civilizations and religions, and know the sun's distance and the planet's transit; and have more than the fabled wisdom of Solomon, and yet we are to-day but shadows of the man who is coming; coming surely though slowly because our ignorance piles obstacles in his way.

But away yonder, amidst the glories of the unseen, live men and women whose appetite that was once merged into reason, has become a craving of the soul for such spirit growth as can only come to humanity when love wears the crown of wisdom and reigns supreme over manhood. We cannot to-day dream of the fullness of such a life. No faculty is left out for there is nothing in humanity that is unneeded. But above all, and in all, and through all, is the sweep of the soul's giant power that we call "intuition." It were vain for us to picture such a life to-day. We cannot catch its glory even in a fitful dream; but it is ours, though we stand as heirs waiting to take possession when we come of age.

Just as our mortal sense craves sensuous gratification; just as our mind grows through the use of our reason, so can our higher nature of to-day draw glorious influences from this inner and higher life which can only reach us as inspiration. If our longings are in harmony with the Spirit-world, they surely draw to us inspiring thoughts; but let us remember that just as we inspire from every sphere of earth-life, so can we inspire from every sphere of Spirit-life. There is an animal spiritual, and a mental spiritual, and a supremacy of soul—each working through its own channel. The thief may find inspiration to steal; and the lawyer may be inspired as he pleads the innocence of his guilty client, but the sphere of wisdom and love can only inspire the brain of the mortal whose life is a struggle for supremacy of spirit over matter.

Yet inspiration means influx from an outward source in every case alike; but this stands as the distinction. If inspiration be of the lower life, then it is an effect upon the body. If it be of the mental powers, then the mind grows in brilliancy and strength; but when it is inspiration of the spirit, then it is the spirit is on fire; and just as the mind uses the body for its expression, so does the spirit control the mind, and impel it to think thoughts that could not be born into earth-life by any force lower than itself. You say you know a man by the company he keeps. This also expresses the quality of inspiration, just as the shape of your body determines how you shall appear to me; so does the shape of your earthly aspiration determine your relation to the Spirit-world. If you live to the earth and for the earth, then the brightness of Spirit-thought may not reach you; yet remember this: No matter what our cares, troubles, sorrows and sickness may be, we can place ourselves by thought and aspiration in such

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The Historic Jesus.

ROBIN NOEL IN LIGHT, LONDON.

As Dr. Wylde, Mrs. Kingsford, and Mr. Maitland have been good enough to allude in your columns to my own personal belief about Christ, will you allow me to say a word more on the subject? Though in general agreement with the teaching of the two latter, which seems to me, on the whole, of high value, I am in profound disagreement with them, as Dr. Wylde rightly states, on the question of the historic Christ, though I can hardly think the pages of Light a fitting place for a long discussion on the evidences of Christianity. To enter into the historical details touched upon by Mr. Maitland would take up too much time and space. Still, his avowal of the unhistoric character of the Gospel narrative is so vehement and positive that a word seems called for in reply. For my part, I entirely agree with Dr. Wylde that the discrepancies do not affect the substantial veracity of the history in any important particular. To me, on the contrary, they are proof that it is not a concocted forgery. Discrepancies quite as serious are to be found in the narrative of events of which no one seriously doubts the historic veracity. The French and the English give, and have always given, different versions of the Battle of Waterloo, and yet the history of Europe since that event can hardly be accounted for if the battle never took place. Nor to my mind, can the modern history of the world, or of the Christian Church, be accounted for without the assumption that the New Testament biography of Jesus is in all essential particulars correct. The discrepancies alleged, moreover, are often the result of mere misunderstanding, as the Rev. G. Allen showed in the conversation that took place after the reading of my paper at the meeting of the Hermetic Society, concerning what Jesus is stated in Matthew and Mark to have told His disciples about meeting them in Galilee after His resurrection.

One of the difficulties triumphantly vaunted by skeptics, was that Cyrenius (or Quirinus), according to Josephus, was not Governor of Syria till eight years after the birth of our Lord, though Luke states the contrary. But it has now been established by Zumpt of Berlin, that he was twice Governor, and the first time from B. C. 4 to B. C. 1. I myself was witness of a battle in the Lebanon between mountain tribes, of which I gave a perfectly honest account; and a friend of mine, present at the same battle, gave a different version with equal honesty. Argal, that battle never took place! Nay, but had we been concocting a story there would have been no discrepancy.

Not the most skeptical of critics now disputes the genuineness of four epistles of St. Paul. Now these must have been written, at the latest, twenty-eight years after the crucifixion of Jesus. And from the allusions in them to most of the important events recorded in the Gospels as too notorious and generally received facts, we may conclude that these narratives are fairly accurate in their relations. Moreover, it is evident from these epistles that very much the same doctrinal beliefs concerning Christ obtained among His disciples at that early time as have obtained among them since. Yet surely had these narratives been spiritual parables, or myths only, they could hardly have got themselves generally received as sober fact within so short a time after the alleged events, while a multitude of contemporaries were still living to correct the mistakes. And the difficulty that these wonderful spiritual parables—which have so imposed on mankind, and changed the course of history—must have been invented for the most part by more or less illiterate Galileans, Mr. Maitland meets by ascribing them rather to learned Alexandrian Jews. But how to reconcile this view with the admitted authenticity of some of St. Paul's Epistles? We know from Pliny, Tacitus, and other heathen writers, that about A. D. 60, Jesus Christ was already adored and revered by His followers as Divine.

Then the Epistle of Clement of Rome, the companion of Paul, found written on the Alexandrian MSS. of the New Testament, presented by the Byzantine patriarch to Charles I., and now, I believe, admitted by all scholars to be genuine, testifies that the same alleged facts as we have related in the Gospels were believed in that early period of the Church's history—a like testimony being borne by the Epistle of Polycarp, the personal friend of St. John, and that of Irenaeus, the friend of Polycarp; while to me it certainly appears that the Divine Humanity of Jesus Christ is as clearly taught by the Synoptic Gospels as by that of St. John, though not so much insisted on, and philosophically expounded.

Why did not Celsus, the great heathen opponent of Christianity, who wrote early in the second century, deny the authenticity of the Gospel narrative, if it was open to him so to do? whereas he cites nearly all the facts related in our four Gospels about Jesus, and a great number of His sayings, as authentic, urging that these facts and words are derived from memoirs written by the disciples of Jesus. Why did not the Gnostic Marcellus, or Valentinus, born about the end of the first century, while St. John was still alive, dispute their authenticity? But in Justin Martyr, again, who was born in the year that John died, we have all the same facts (miraculous and otherwise) cited, and the same doctrine concerning Christ deduced from them. He says, moreover, that these facts are derived from the memoirs called Gospels, written by the Apostles, and their companions. He informs us, also, that these Gospels had been read systematically in the churches from the beginning. Indeed, there is no trace anywhere of any question at all being raised concerning the authenticity of our New Testament narratives in the earliest ages of the Church—nay, concerning the authenticity of those twenty books called Homologoumena, which constitute what is termed the First Canon. Irenaeus says he had known Polycarp, who was familiar with many persons who "had seen the Lord," and heard the venerable man repeat "all they had told him about His miracles and doctrine." Indeed, "the testimony to our Canon," as Michaelis observes, "is infinitely superior to any thing that ancient literature could present to us in favor even of the most abundantly attested books." A long superintendence of the churches they founded by the Apostles themselves—the jealous care with which the sacred books were preserved, special guardians and readers of them being appointed—seems alone sufficient to account for the unanimity of the agreement concerning them, attested by Celsus, Justin, and other writers of the early part of the second century, as existing in all Christian communities scattered throughout the world.

Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor world of its chief Consoler.

history of Europe proves the actual occurrence of the French Revolution. For I suppose Mrs. Kingsford can hardly be serious when she assures us that virtually there is no such thing as history! And yet there are grave divergencies in the accounts that have come down to us of the Great Revolution. But do apparent differences in the reports about the day on which Jesus was crucified throw serious doubt upon the fact itself? Surely not. Clarendon relates that the Marquis of Argyll, in Charles II.'s reign, was condemned to be hanged, and actually hanged the same day. But Burnet states that he was condemned to be beheaded on Saturday, and executed on Monday. Shall we therefore conclude that he was not executed at all? The Embassy of the Jews to Claudian is placed by two contemporary historians, Philo and Josephus, at a different time of the year—did it, therefore, not take place at all?

With respect to my argument from the moral influence of a living example being superior to that of a merely conceived ideal, either Mr. Maitland has misapprehended me, or I have failed to understand his answer. He says that for a sculptor to realize an ideal of beauty in a statue it is not necessary for him to have a perfect model of beauty before him. Now, first, I think that statement open to question. It is plausibly contended that if a sculptor seeks various features of beauty in different models, he runs the risk of putting together an incongruous whole. At any rate, he will certainly seek for a model as perfectly beautiful in every respect as he can find. And among the Greeks I do not doubt that many individuals, beautiful in almost every respect, were to be found. His aesthetic sense, his genius for beauty should also go far to help him in creation.

But Mr. Maitland is certainly wrong when he says that for this new revelation of beauty there was no need of "more beauty than usual in the world"; that uncommon beauty very surely existed. I think, moreover, that the genius for moral beauty, in proportion as it deals with a higher type of excellence, is also a much rarer type of genius. And here it is assumed that there were many such engaged in the imagination of Jesus Christ. Remember it is not a popular ideal of goodness; rather one utterly opposed to the expectation and aspiration of those who at that time were looking for a Messiah. It is, moreover, not the ideal of the Alexandrian Philo (see "Philochristus") nor precisely that of the Stoics, Epicureans, or Essenes. I believe that had the mythopoeists put together the character of Christ from diverse models of excellence, there could never have resulted the living congruous individuality, which has for so long influenced and, in part at least, transformed society.

But who, then, are these imaginative artists, far greater, because more spiritual than Shakespeare, whose names have been so long and unaccountably withheld from all knowledge? But this touches the possibility of conceiving, and creating in imagination the character of Jesus. It does not in the least touch my argument from the superior transforming, and stimulating force of a concrete living example over that of an ideal merely conceived in the mind. It is surely unquestionable that a noble example—be it Gordon, or the Curé D'Ar, or humbler people than they (say Alice Ayres, or a Grace Darling)—fires men to emulation, and strengthens them for virtue far more than discourses, however eloquent, and more than mere solitary aspirations. But it is not equally obvious that the contemplation of physical beauty has a tendency to produce physical beauty in ourselves. Yet that should be so, to warrant Mr. Maitland's negative argument from analogy. If a fairly realized moral idea gives great encouragement to those who are striving for perfection, a supremely realized ideal gives yet more. The ideal having already passed from the region of vague aspiration and imagination to that of actuality and life, we feel that this may happen again, whereas such a possibility is still problematic if it has not done so.

What Mrs. Kingsford, however, so beautifully says of the Eucharistic and universal value of the saints' merit, and of their present quickening influence over men, in virtue of their own attainment, is in exact agreement with what I urged in my own paper concerning Jesus. Prayer, therefore, may be made to the saints, but more especially to the Lord. I only claim Him as the Head and Leader and Representative of the race—as the God-Man—because He, more fully than any other, so clearly known to us through history, has atoned His human with that Divine consciousness, which is the true and eternal individuality of all.

I do not think we Christians are idolatrous, as is alleged. It is not idolatry to adore the adorable. For God the Father is hidden until manifested in the Son. And while I am not blind to the Divine Word, as spoken in nature, and the rich fullness of all humanity—nay, while admitting that the revelation in Jesus needs to be supplemented by these—yet I do feel that Nature, with her tyrant law of survival, is obscure, and that ordinary men and women are often darkness visible. But in the wise, supremely-loving, just, and self-sacrificing member of our race, in proportion as virtue belongs to him or her, is God most fully revealed, light being radiated from the humblest loving and righteous human heart upon the profoundest mysteries and darkest places of "all this unintelligible world."

Madame Steiger says that history cannot be true because it appeals to the senses. But this objection applies equally to all science. History and science alike appeal through sense to very much higher faculties, without which they can not be understood. If you believe in evolution, how disbelieve history? History reveals the action and reaction of individuals on one another, and personality is the goal of evolution. Though he elements of free-will, and testimony add some uncertainty to the study, yet, for all that, "the proper study of mankind is man." Eternal principles reveal themselves behind "the apparent caprice of persons; and it is attempting to jump off our own shadow to fancy that principles may manifest themselves otherwise than to the calm and piercing vision that looks through the ever shifting phantasmagoria of sense to those eternal verities of which these are "broken lights." We learn more upon the terra firma of experience than bombinating in vacuo upon the chimeric of metaphysics. That method has been tried in past ages with little promise of success. Whereas some seem to fancy that eternal truth is independent of, and apart from, all that appears in time, eternal truth, is indeed, but the perfect intuition of the very same things, which we behold imperfectly under our own native condition of time.

Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor world of its chief Consoler.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action. The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for authors to reply.

A Wonderful Seance Twenty-five Years Ago—Prophecy and its Fulfillment.

To the Editor of the Religio-Philosophical Journal:

In your issue of August 15th, Home Circle Department, there appears an article in which the author says:

"I am not sure but most of the so-called spiritual phenomena could be explained on the theory of unconscious mental action."

I would ask the writer if his theory would account for what herein follows? I avail myself, Mr. Editor, of your invitation to subscribers to relate manifestations witnessed in private households in presence of non-professional mediums.

Nearly twenty-five years ago, in the city of Philadelphia, Pa., being a resident and native thereof, a fellow student and myself became interested in, and experimented with, the subjects of Magnetism, Mesmerism, Psychology and Spiritualism. We soon discovered that the writer of this possessed mediumistic power, principally of the physical kind, and the particular science of which desire to submit occurred in said city, at a large and fashionable boarding place, on Chestnut St., below Broad, at which my young friend was ensconced.

Our limited investigations had caused much comment among the different boarders; they frequently remarked that unearthly noises emanated from our (his) room when we were together, and especially in the dark, and their curiosity was so great that we were prevailed upon to give an exhibition of our powers. The dining room was proffered us for the entertainment, an evening set apart, when about twenty persons assembled around a massive, old-fashioned walnut dining table, the extra leaves being inserted, making it about fifteen feet in length, and rounded at the ends. The doors opening into the hall were locked and the keys removed. The weather outside was cold and stormy; inside, snug and warm. The lights were turned low and dim, from one of the large quaint chandeliers. Around the table were seated, gentlemen and ladies alternating, with hands spread thereon. Thus much preliminary. I being master of ceremonies and the youngest present, being not eighteen years of age, silence and quiet was enjoined, and should any manifestations occur, I alone would do the talking unless otherwise directed by the invisibles. We sat thus for about fifteen minutes when I noticed a young lady opposite me evince the usual signs of a trance condition, and I felt encouraged, believing I would have aid of a mundane sort to help the supernaturals. My young student friend was of English descent and proclivities, very skeptical, as were all of the company at that time, and made light and frivolous remarks whenever opportunity presented.

Directly after a brief duration of profound silence the huge table began to quiver, shake and rock, in a tremulous manner, followed by clear, sweet sounding taps or raps, starting from under my hands, and seemingly traveling around the table, and ending at the opposite medium; this was several times repeated; then the whole top of the table seemed alive with these sounds. There was then a short silence, after which occurred several exceedingly loud raps in the centre of the table close to where I sat, and one loud report like a sledge-hammer blow, which startled the company. Sundry exclamations came from the ladies, young and elderly, so that many jumped to their feet, and the gentlemen also were considerably "scared." The noises were no novelty to me, so I at once commanded silence, as they had all agreed to obey me imperatively in the affair. So extraordinary had been the occurrences that the company seemed spellbound, and obeyed implicitly. Soon there occurred a noise similar to the fluttering of many small birds coming from a distance, gradually approaching nearer until the sound hovered over, around and amid the chandelier, and its many glass pendants. We all instinctively looked upwards, and there were shadows flitting around the ceiling and through the pendants amid the light. To say the witnesses were frightened, would be a misstatement; but the interest was intense. The circle seemed charmed, fascinated, holding their breath, and immovable. Shortly after this ceased, the silver-toned raps began again, and after making the circle of the table, collected under my hands. I felt impelled for the first time that evening to question the influence through the alphabetical rap. We were informed that Washington and his soldier companions greeted us, and that the bird-fluttering noises were symbolical. The Republic was endangered; armed rebellion would reign for a time; death and destruction would follow in its wake; the young medium (addressing me by name) would go to the war as a common soldier, raise himself through every grade of rank until he would command a regiment of cavalry, be wounded several times, and be put in a prison pen.

This seemed so very, very strange to me, as I had not heard anything of resorting to arms among my friends or associates, and in fact Lincoln had not yet been nominated, if I remember correctly. But I am digressing. The singular part is to follow. Subsequent to the prediction, the massive table gave an extra forcible jump at one end where sat an elderly gentleman named McT., a retired merchant, and also the two younger. The trio were completely overturned, the younger considering it fun, but not so with McT. At this juncture I removed the injunction of silence, and desired comments, which I could not restrain for a time.

Attention soon being directed to my lady friend opposite, some thinking her dead, her eyes being glassy with a somnambulist glare (completely entranced); but, in consequence of my coolness and apparent assumption of power, especially after the demonstration already made, they believed me when I told them, "She sleeps and will awaken only at my pleasure." Well, the conversation became animated, the elder Mr. McT. showing rank skepticism and even unbelief in what he had already beheld ocularily, whereupon he remarked in an insinuating manner, "If the influence or noise makers, can tell who will be the next president of the United States, I will believe there is some intelligence outside the young people's trickery. We all resumed our position with hands

upon the table. The raps informed us that the medium alone should question them, thus rebuking McT. I then suggested, impressionally I supposed, that the names of the different candidates be written on small pieces of paper and rolled into ball shape and put upon the table, and that I would select the proposed name. I was then blindfolded. After the modus operandi was completed my hand made a dash at the paper balls, seizing one, when the aforesaid skeptic grasped my hand, remarking, or rather hissing the words, "If your spirits or devils can tell us who the next president will be, they can tell whose name is in the paper before it is opened." The five raps followed, and before the paper was taken from my hand for examination, the rappings said: "God reigns above. Yes! Abraham Lincoln will be your next executive. Emancipation of slavery will follow during the war; surrender of the enemy; rebellion crushed and the South whipped and peace follow."

I tore the bandage from my eyes, and passed the paper ball to McT. He opened it and read the name, Abraham Lincoln, adding, "I don't believe it. It is the work of the devil."

In after years I learned he was an Englishman and a secessionist of note.

In closing I may add that as young as I was I did enlist in July 1861, and all that was there and then predicted, and more than I have here given, did come to pass. I have since witnessed many strange occurrences, verifying the philosophy of spirit communion, and can conscientiously say, "tis not that I believe," but I know there is truth; but it takes time, patient and careful analytical investigation, to sift the chaff from the wheat. In gleanings the philosophy, the harvest will repay the reaper. J. L. Des Moines, Iowa.

Spiritual Phenomena.

HERMAN SNOW IN CHRISTIAN REGISTER.

In a number of the Christian Register I find a communication signed "A. C. G.," which, as it is directed mainly to me personally, seems to require some kind of a response on my part. But to attempt to meet in detail all the points of inquiry advanced would be making unreasonable demands upon your space. A condensation, therefore, of my own thoughts in the directions indicated is all that will do for me to attempt under existing conditions. If, in this way, I may be able to incite A. C. G. and others whose attitude toward Spiritualism is similar to a somewhat more earnest and thorough investigation, it is all I ought reasonably to expect.

First, in regard to the material phenomena: it is a mistake when it is asserted or implied that the more important or reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their own control, some close imitations have thus been produced. But it is not likewise true that nearly everything of especial importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: a new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is generally held beneath a table, one end by a hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty being kept in full sight upon the top of the table. Under these conditions, communications are rapidly and audibly written upon the folded slates, often in the handwriting and over the signature of some clearly recognized friend, now of the Spirit-world. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houdin of France, Samuel Ballachin, court conjurer at Berlin, and Hermann, the prestidigitateur of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Congress for 1881, during quite a full and fair consideration of the subject of Spiritualism, it was stated by Canon Wilberforce concerning Maskelyne and Cooke, two noted sleight-of-hand exhibitors, that "they have been more than once publicly offered £1,000, if they would, under the same conditions, imitate the most ordinary spirit phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched before the séance.

Thus much in regard to the class of genuine and reliable phenomena which it is impossible to imitate so as to mislead any one of ordinary sense and perception. There are, however, certain exhibitions accepted by many as genuine spirit manifestations, the essential conditions of which are carefully arranged cabinets and darkened rooms, of which I have only to say that to me they seem utterly unworthy of the serious attention of intelligent and earnest investigators. They are, largely, plausibly arranged traps to catch the dollars of credulous wonder-seekers, and should be severely let alone or resolutely exposed by all who are seeking for the advancement of Spiritualism in its higher phases.

To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious Beyond. And, for such a purpose, the tiniest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument.

The phenomenal phases of Spiritualism, then, I regard as a decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: first, are the material sounds and movements caused by persons still in the body? If not, they must be referred by the skeptical mind to some subtle action in nature not yet recognized and understood. And, perhaps, it might do them to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty—the mysterious force convey in the most decisive manner the manifestations of mind, and are often strikingly characteristic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far the most difficult step in our investigation; for, as your correspondent suggests, the study of mental action in all its mysterious ways is

as yet but imperfectly understood, even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence; that intelligent connected sentences, like the messages referred to, necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capacity, or any subtle action of Nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some individual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary, conclusion must be that they come from some invisible presence. In many cases, this may be a difficult point to decide; but, in my own, the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium—a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think that I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favorable and diligently improved opportunity, I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advanced—certainly not wholly without rational support—that, amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost an evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limits assigned me. I will, however, briefly add that the claims of Spiritualism cannot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful character. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends who have confidence in each other. By persevering effort of this kind, in a large proportion of cases, a mediumistic opening will eventually be accomplished, through which satisfactory proofs may be had of the truths involved. To all who may feel inclined to make a trial of this home mode of investigation, let me say, send to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 42 La Salle Street, Chicago, Ill., for a ten-cent pamphlet entitled "Spiritualism at the Church Congress, with Advice and Information for Inquirers"; and the needed preliminary help will be secured. My own post-office address is simply "Boston, Mass."

Invererate Sciolism.

To the Editor of the Religio-Philosophical Journal:

Your correspondent, Dr. Adam Miller, in reply to my remarks on Science and Sciolism, does not attempt to refute my explanations of his errors as to the development of heat and cold in the atmosphere, and therefore leaves nothing for discussion, but appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language.

There should be no personal feeling in the matter. I have no unfriendly sentiment toward him, and give him full credit for showing the crude and contradictory hypotheses of scientists, while I regret that he should have advanced greater absurdities himself in contradiction to the well known principles of science, about which there is neither doubt nor discussion among the well informed.

When Dr. M. represents me as assailing or denouncing him for doing what I really approved (criticizing wild hypotheses) he indulges in very gross misrepresentation, which I would say was intentional, if it were not for the fact that his whole treatment of the subject is so confused and illogical that I could not hold him to a strict accountability for any looseness of assertion.

Owing to this cloudy condition of his mind he refers to Professors Crookes and Henry as agreeing with him in admitting the refracting power of the atmosphere, and Dr. Buchan as standing on the other side of the question with "low flings and sneers." This is quite amusing, for I was not aware that any intelligent person had denied the refracting power of the atmosphere. It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat. Upon such a writer argument would be wasted; and I see nothing worthy of especial notice in his ill-tempered tirade, but his claim to the honor of being the sole originator of the crudities which I have exposed; but he is not the only sciolist. I have seen very analogous, substantially identical theories in three different publications from unscientific Spiritualists, and feeling a deep interest in the reputation of Spiritualism, I have felt it necessary to resist the diffusion of some of the vagaries which are put forth in our newspapers.

Dr. M., when his blunders are exposed, wishes to pose as a persecuted scientist. Nothing gives me more pleasure than to aid the efforts of rational scientists especially in introducing novel views against opposition and discouragement; but there is a vast difference between an humble and original scientist like the late Daniel Vaughan, and the tribe to which Keeley and Paine belongs, of whom the former proposes to make an illimitable power by mechanical concussion, and the latter claimed to run a steam engine with water far below the boiling point! and yet such men have followers and pecuniary supporters. There is nothing too absurd to gain currency in matters of physical science, because physical science has been so much neglected in literary education. Some years since I encountered one of these dupes of ignorance in New York, who claimed to produce a power by a ball rolling down hill more than sufficient to carry it back to the same height, and he had a machine to prove it. When I told him this was contrary to the laws of mechanical science he replied that he had proved the laws of mechanical science to be false! No doubt he considered me a bigot for not acceding to his views, for he was evidently angry. But I fear he ended his days in an asylum.

I trust the spiritual press will not become a receptacle for the follies discarded by com-



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CHICAGO, ILL., Saturday, September 5, 1885.

Will Spirit Manifestations Last?

This question has often been asked us, and these words may serve as answer, so far as we can give it, to one and all of our anxious inquirers. Spirit manifestations have ever been, and ever will be so long as the world and its human life endures. Dim and faint has been the recognition of their reality, but that recognition has gained greatly in the past forty years, and is to gain in coming ages with the finer development of man's spiritual faculties, and the clearer comprehension of his wide reaching inner life and infinite relations.

"Man faces two worlds at once" has been well said, and the spirit-world teems with life human yet angelic, and more vital and strong than here. History is called sacred or profane by religionists of the old school, as though all human experience outside of churches and bibles was evil continually, but the toil of pagan fathers and the tender care of pagan mothers, the spirit of love that sanctifies common life, is sacred, and to talk of profane history is to degrade and belittle man.

From Egypt and Judea, from India and China, from pagan Rome and Greece, from all lands and ages come the wondrous stories of spirit manifestations, now understood as natural and not miraculous. Myth and marvel magnify the facts no doubt, but myth starts from fact and marvel is a haze with light behind it. The myths are dying but the facts are growing more real; the mists roll away but the light grows more steady and clear.

Souls enshrined in mortal bodies have always caught some heavenly radiance from souls with immortal bodies in the life beyond. Communion and manifestation must be unless the being of man is changed and his inner life blotted out. They are inevitable in the nature of things, and therefore they have been, they are, and they are to be.

But the progress of man is not uniform. What rhythmic laws govern his course we know not. The ebb and flow of the great tide of life is too vast for us to see. Dark ages and epochs of light have been like the dead winter and the awakening spring, but we know that the thought and life of man gains in wealth and breadth.

With spirit manifestations there have been, and may again be, seasons of quiet and of activity, but they never wholly cease, and they grow with our growth and strengthen with our spiritual strength. Doubtless the people in the life beyond, once our friends and co-workers here, have their seasons of special efforts to reach us and to stir and uplift our souls. Such a season has been the last forty years, and it lasts still. How long it shall last depends partly on us. If we "grieve the spirits" by indifference, by "the pride of science," by flippant trifling, or by blind credulity or skepticism, they may turn away and wait for a season. If we give them earnest welcome, with rational trust and reverent gladness, they will draw near for a longer season and the world will be the better for it.

The Andes and Himalayas still stand and endure; we do not question their solid permanence. Ocean tides rise and fall and we never fear their failure. The soul of man is to outlive mountains and oceans, and spiritual laws endure forever; therefore, spirit manifestations will not fail.

Balks of timber, artistically hollowed out, nicely packed with tobacco and cigars and neatly closed at the ends, are the latest thing out in England for smuggling purposes. One of these plugged balks recently struck a quay, was split open, and inconsiderately gave away the secret of its inmost being. A still hunt for balks of timber is now the favorite pastime of English customs officers.

"A HUMAN SOUL EXISTS."  
 "A Nebraska Man Claims that He Can Show It Scientifically."

He Asserts that Nature's Secret Has Been Laid Bare and Tells How It Was Done.

"A human soul exists." That is true. "A Nebraska man claims that he can show it scientifically." There are thousands of Spiritualists who know from a scientific standpoint that man has an immortal soul. "He asserts that nature's secrets have been laid bare, and tells how it was done." That man has a spirit that survives the death of the mortal body, is no longer a secret of nature, having been widely known since the first raps at Hydesville, N. Y. The above caption appeared at the head of an article in the Chicago Tribune, received from Lincoln, Neb., Aug. 26th. We reproduce the article as a matter of curiosity to our readers, knowing that the average mortal relishes an occasional ingenious narration, even if it has no foundation in fact, providing the one who weaves his narrative keeps within the domain of a field fully explored by Spiritualists, but not in the manner stated by the Nebraska man, who, in endeavoring to relate a plausible story, may have stated certain things that may possibly be eventually realized by the world. As the story goes, the remarkable discovery made by this man at Lincoln, Neb., is of such an astounding nature that the Tribune correspondent hesitates to give the circumstance to the public on account of being barred at present from giving names, although there is no good reason why it should not be done. However, the gentleman who has made the discovery requests it. This disclosure consists in proving beyond the possibility of a doubt, so the writer says, the existence of the human soul, laying bare the greatest secret of Nature, and proving the doctrine of eternal faith, "that the soul of man doth live," the disclosures and proofs of which will shortly startle and astonish the entire world. For the sake of convenience, the gentleman alluded to will be called Mr. Holland, a man of small stature, a mild eye, and thoughtful countenance, a devout Christian, possessing a peculiar belief that the soul of a man is the counterpart of the body itself; and in this theory of the dual man he sought the key of life and death. He reasoned that within this body of bone and sinew was yet another body existing in vapory form which death alone should free, and that by a simple microscopic device the dull sight of human eyes might penetrate the minutest particles of the air we breathe, and see the soul take form and flight to the boundaries of another world.

His attention was first attracted to this, he says, by a man lying upon a sofa suffering with a pain in his foot, and yet there was no foot there to suffer, the leg having been amputated nearly to the hip. For years, says Mr. Holland, this incident ran through his mind, until at last he resolved upon an experiment. He procured the most powerful lenses he could find and completed an invention of his own, and when he had his light arranged perfectly, so he could examine the microbes of the air, he called upon a friend who had lost his arm and explained that he wanted him to put his imaginary hand where he directed. He laughingly accompanied him to his rooms and did as he desired. The moment Mr. H. adjusted the glass, a world of revelation broke upon him. The dual hand lay beneath his glass! He asked him, the one with whom he was experimenting, to make letters with his imaginary finger. He did so, and to his wonder and astonishment, Mr. Holland spelled out the sentences that he wrote. "That was conclusive evidence to me," says Mr. Holland, "and you know the rest."

WATCHES FOR A SOUL.  
 The second experiment was one of the greatest difficulty—that of watching the soul itself take flight. The friends of dying men would not allow experiments, and, indeed, it would have been a delicate matter to ask it. Hospitals afforded opportunities, but physicians and attendants had no faith in the experiments of the quiet gentleman, whom they alluded to as "crauk," so for nearly a year he was waiting and watching for a man ready to die.

The opportunity came at last; a consumptive wanderer from the East sought relief in the Western air. He fell penniless, and was about to be taken by the authorities to the county poorhouse, when Mr. Holland interposed and had him taken to his own home, to nurse and watch him die. Through many long hours of the night, Mr. Holland sat by the bedside of his charge, fanning the spark of life lest it should go out in the night, when all efforts at the experiment would be lost, and leaving orders by day with his wife to call him the moment the patient seemed to be sinking.

The fated moment came about ten o'clock A. M. Stretched upon a low bedstead, with the death-rattle sounding in his throat, lay a young man of perhaps twenty-three years of age. Mr. Holland quietly motioned the correspondent to a seat and continued watching the features of the dying man with silent interest. Presently he arose and adjusted the curtains of the window so that a flood of light fell aslant the dying man. He wheeled from the corner of the room what looked like a photographer's camera, arranged the lenses to a focus, and then produced a large lens of some twelve inches in diameter, and placed it in grooves made to fit behind the apparatus. The back part was then covered with a black cloth so as to obscure the light, and from time to time as the breathing of the man grew heavier, Mr. Holland made inspections of the instrument.

At precisely 11:30 o'clock a sudden tremor passed through the body and he had ceased to breathe. Mr. Holland arose from the bedside and said in a whisper: "Now is the time!" Together Mr. Holland and the correspondent passed their heads under the black cloth and bent their eyes intently upon the glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass.

Then as the vapor gathers into clouds, so an object appeared to be forming a foot above the body upon the bed. Particle seemed to seek particle, as by some molecular attraction, until an object was clearly distinguishable. It seemed the vapory form of a man rapidly assuming a more perfect shape, pure and colorless as the most delicate crystal. There was a moment of awful stillness, and a feeling came over the Tribune correspondent which he can never describe. They bent their eyes intently on the glass until, particle by particle, the shapely form of a man had formed and lay floating a foot above, moored to the body by a slender cord of its own formation. The face took the shape of the dead man, but was beautiful in expression; the eyes were closed and the new-formed being seemed as if it were asleep.

THE SILVER CORD BROKEN.  
 Presently the cord that held it to the clay parted and a gentle tremor passed through the beautiful form—beautiful, indeed, for every limb was of the most perfect mold, such as earth has never beheld. The eyes of the spirit opened and a ray of intelligence and of unspeakable joy passed over its face. It arose in a standing position and cast one sorrowful look at the tenantless clay that lay so still.

The Tribune correspondent then stepped from behind the darkened apparatus and looked toward the spot where he knew the form was standing, but he beheld nothing. The earth reeled beneath him, he cried aloud and fell fainting to the floor. When he again became conscious, Mr. Holland was bending over him, his face was of an ashen paleness. "I mistook your strength," he said, "perhaps I should not have called you here. We have seen natural causes and effects. Death is but the beginning of life. Be careful, though, to whom you tell the story of this day; the world is incredulous, and to that is mainly due its ignorance."

The above is a highly ingenious and fascinating story, written by one who is undoubtedly acquainted with the spiritual philosophy, and while it is true that there is still a spirit hand when the mortal hand has been amputated, and a spirit body that rises from the mortal body when dead, the above narrative, though pleasing to read, is undoubtedly a hoax, and the most fascinating one that has appeared in print for years.

"Shadows."

There are "Shadows" in the Banner of Light, doubtless thrown in to contrast with the brilliancy of its shining folds. Such a shadowy space can be found on the sheet flung out August 15th, the darker portions of which grow dull and dim after this fashion: "It is not the honesty and the purity of the medium, as M. A. (Oxon.) says, that is requisite to insure truthful communications from the Spirit-world. Mediumship is one thing, morality quite another and distinct, as much so as poetic genius, or genius in any form, is from morals."

While mediumship is doubtless a peculiar capacity largely dependent on physical temperament, and not always connected with high morals, it is both a mental and a moral absurdity to say that a vile knave can be relied on for "truthful communications from the Spirit-world" or from any world. Suppose "Shadows" had materialized a gold mine far off among the foot hills of the Rocky Mountains, and wished to send a man down to Boston to report its riches. There are plenty of clear-headed knaves fully capable of telling the solid facts about veins and nuggets. Would he send one of them, or a man of "honesty and purity" such as would "insure" a truthful statement? If he sent a sharp knave the guileless Bostonians, after being bitten by relying on his stories, would begin to say that "Shadows" was a knave himself. This ruling out of morals, as of little or no moment in mediumship, is mischievous and demoralizing. It degrades and sullies all true mediumship, and every honest medium may well protest against it, while the miserable creatures who make high claims, and may have some real gifts hard to distinguish from their fraud and falsehood, will surely rejoice and take fit refuge under these grateful and protecting "Shadows."

The Orion Lake Meeting, from Thursday, September 10th, to Sunday night, the 13th, we are told, is on an island with its grove for fine weather, and a large hall in case of storm. At the village near by is the railroad depot, and hotels and private houses are ready to give good board, so that all are sure of comfort, whether they camp on the island or not. This District Association Meeting in Eastern Michigan has been well attended and valuable in past years, as our reports show, and doubtless will keep up its standard of interest and spiritual instruction.

Jonathan M. Roberts Arrested.  
 (Special Telegram to the Journal.)  
 BROOKLYN, N. Y., Aug. 29.—Jonathan M. Roberts arrested on King's County grand jury indictment. THOMAS S. TICE.

Twenty-eight States have adopted laws restricting the practice of medicine to educated persons.

A TICKET TO THE CELESTIAL CITY.

There is a beautiful Celestial City, exceeding in grandeur and magnificence the loftiest conception of poet and seer. There are a few of earth's children who have in sublime moments of ecstasy, caught a glimpse thereof, thrilling their souls with unutterable emotions of delight. To Bishop Bowman was accorded this inestimable privilege. On one memorable occasion he appeared to be dying, —standing midway between heaven and earth. He seemed to be on a magnificent ship, and he heard the Captain say, "Stop her!" and which he thought to be the voice of his Divine Master, when his eighteen-months-old child, who had passed to the spiritual realms twenty years ago, came to him and said, "I have come to meet you." She asked him, "Do you not think I have grown, papa?" She then seemed to assume a form of glory that he had never before witnessed, saying that many friends had asked for him and were awaiting his coming, and that a lady and gentleman had kissed her, saying that her papa was their boy. "All this," says Bishop Bowman, "left a deep impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world."

Bishop Bowman only caught a faint glimpse of the Celestial City. No mortals of earth, while sojourning among the turbulent scenes of this state of existence, ever fully beheld the ineffable glories of the Celestial City. Not one of them has ever fully seen its magnificent streets; its grand parks; its fountains which scintillate with rainbow-tinted hues; its beautiful gardens, the flowers of which send forth a pleasing incense, and which speak a divine language. They have only caught a faint glimpse thereof. Angels are there; the great and good of generations long past and gone, are there; the Divine Master is there, but whether a Jesus, a Vishnu, a Brahma, a Confucius, or one whose soul is brilliant with the grandeur of a God, exalted by virtue of his innate goodness,—we know not. Towards that Celestial City all humanity are tending. "In my Father's House are many Mansions," and it may be, for aught we know to the contrary, that the Golden Route to the Celestial City is like a graded school; it may have apartments in which each one of God's children will find a place exactly adapted to his intellectual and moral status.

Have you a ticket to this Celestial City, where God's goodness, God's charity, God's love, God's benevolence, and God's justice are manifested in every passing breeze; in every flower that smiles in tinted colors; in every drop of the water of bubbling fountains which are illuminated with a light that sparkles with the lustre of the diamond; in every thing that the spiritual eye can behold there, are the manifestations of a God, and they speak a divine language.

Yes, have you a ticket to that Celestial City? Perhaps you belong to an aristocratic church; you accept the Bible as the word of God; you regard Jesus as the Savior of the world, and you have been baptized, and have unbounded faith. Alas! that is not an available ticket to the Celestial City. It will not carry you to the first station; it will not even take you out of the earth-depot. You cannot purchase a ticket that will take you there. The fabulous wealth of an Eastern Prince could not alone secure a passage to that place. Perhaps Vanderbilt and Gould would like to secure a through ticket, but they can not.

The Celestial City is connected with the earth by what we designate as the Golden Route Spiritual Railway; yet no minister of the Gospel, no church member, no Moody and Sankey, and no revivalist have any interest therein. There are no ticket agents on earth; no one can give you a pass there. It is doubtful whether Beecher with his magnificent wealth of intellect, and Theodore Tilton with his brilliant eloquence, can take passage thereon when they shall have laid aside the mortal body, and be conveyed at once to the central depot.

The Celestial City has no bonded indebtedness; no watered stock; no corrupt officials; no cesspools of vice—it is the home of angels; the home of the pure, the good, the true. Are you bound for that city? Have you tried to secure a ticket thereto?

There was a terrific fire once where we were temporarily sojourning. Oh! how the flames went skyward, as if so many demoniacal tongues issuing from the pits of hell! There was precious human life in that building; and only one remaining egress of escape. Who would ascend the swaying ladder? Not the minister of the Gospel; not the tender-hearted philanthropist; not the devout prayerful Christian!

All, seemingly, was lost! There came from the hissing flames the tender, pathetic wails of human beings, and they lingered on the breeze as sad as the refrain of a funeral dirge, and then an infidel—a brave, generous-hearted infidel—sprang forward, rushed up the frail ladder, and at the peril of his own life, saved three lovely children from the fierce fire! He gambled; he was tricky; he was bad, it was said, yet he was in some respects noble and tender-hearted, and kind at times, and that heroic deed will secure him a ticket towards the beautiful Celestial City. He will be at the earth depot when the last summons, Death, shall come; he will walk up to the heavenly train and ask for a ticket to the Celestial City. An angel of God will give him one to proceed just as far as all his acts of life combined entitle him to go, and no further, and engraved thereon will be: "Saved three precious human lives from the fire!" Thus it is, good

deeds count with the Lord from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City.

What have you done to-day? Have you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts laden with an incense that renders some one cheerful and happy? If so, you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching nearer the final end.

Alas! there are Bibles many; there are thousands of churches; there are hundreds of ministers who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits to a ride by the Golden Route to the Celestial City, can not be gained by preaching. Something more beautiful—more grand—more soul-elevating, is required. There are sermons in running brooks; in the singing of birds; in the grand expressions of nature; in the unfolding of a bud into a beautiful blossom and its final development into luscious fruit; but above all there is a grand potential sermon in a kind word to some poor mortal supplemented by substantial aid.

We knew old Aunt Martha well. She was ignorant; she was uncouth; she was coarse in form and ungainly in her general make-up; yet there beamed from her eyes and glistened from her features a grandeur of soul that was truly sublime. She never prayed; she never sang psalms; she never attended prayer meetings; she never tried to understand the word of God. One day a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest house. In vain, for a while, the officials tried to secure some one to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor suffering man in dire distress? No! Could a church member be found who would care for this suffering man? No! Finally Aunt Martha, as she was called, stepped forward and volunteered to nurse the sick stranger.

She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendancy, her eyes seemed radiant with the impulses of an angel, and her coarse features in the sight of that sufferer were beautiful! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaintive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make her last moments on earth comfortable and happy. What grander scene than that! Talk of bravery on the battle-field—the heroism of Aunt Martha was nobler and more angelic! And when she one dark dismal night calmly administered to his last moments and closed his eyes in death, her grandeur of soul surpassed the loftiest imagination of the children of earth. The ascended spirit of the one she had nursed was there; angels were there; kind guardians were there, and for aught we know Jesus himself might have been there.

What a glorious triumph for that old woman, as she changed her clothing and returned to her humble home! Did the church get up a reception for her? No! Did ministers flock to her side to congratulate her? No! They were afraid that there was a taint of the disease left on her person.

But there are angels who look into the hearts of men and women. They don't gaze therein for a bible; they don't look therein to see if they have said their prayers; they don't examine one's heart to see if the sacrament has been performed; they don't peer into the record, to see if each one has been baptized; they don't look there to see if praise to God has been regularly indulged in! They only examine the deeds of each one! They surveyed that old woman! They looked into her soul, and it was beautiful; there was a garden there full of flowers, on which were written, GOODNESS! And what did they do when this noble-hearted soul was taken sick, died and buried in a pauper's graveyard? Why, they gave her a through ticket to the Celestial City. If you want a ticket to that City, be good and do good. If you are a father, be kind and loving to your wife and children; speak kind words only. Make each one around you feel happier and better, and by so doing, you, too, will approach nearer and nearer the Celestial City, and, perhaps, even while on earth you may be able to catch a glimpse of angels and hear the melodious music that emanates from heavenly harps.

Remember, then, will you, please, that there are innumerable stations on the Golden Route to the Celestial City! Ministers of the Gospel don't generally have a through ticket; church members are often tumbled off at the first station with instruction how to reform their perverse, selfish natures. The millionaire may not be able to reach the second depot in a hundred years, and the proud and exacting have got a divine lesson to learn before they can even catch a glimpse of the radiant features of old AUNT MARTHA.

It was a centre shot and a hard hit when the New York woman suffragists called attention to the mockery of making a statue of liberty in the form of a woman to be placed at the portals of a State where women are disfranchised.—Philadelphia Ledger.

The Wisconsin State Association of Spiritualists will hold its annual meeting in Spiritualist Hall, at Omro, Wis., on Sept. 11th, 12th and 13th, 1885. Wm. M. Lockwood is President and Dr. J. C. Phillips Secretary.



Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

Angel Court.

The palace-walls shone with flowers, The long warm summer day, A beggar-child stood watching...

Pulpit Insincerity.

Mr. B. E. Underwood, in the Index, speaks with directness and force on the subject of "Pulpit Insincerity"...

Triumph of a Medium.

Mrs. H. A. Alden, of Green Bay, Wis., speaks in high terms of J. B. Everetts as a medium. She sends the following from the Door County Advocate...

Neapolitan Miracles.

Naples Letter to London News: Last Wednesday being the feast of San Vincenzo, the authorities, fearing disorders...

A French scientist predicts very severe volcanic disturbances for 1886, to occur at a time when the attractive influence of the outer members of the solar system is most strongly felt upon our planet...

Pacific Coast Notes.

Ordination of Susie M. Johnson as a Spiritual "Minister"—The California State Spiritual Camp Meeting—George Chasney and Anna Kimball Still Teaching Theosophy—Resumption of Mrs. E. L. Watson's Lectures—Return of Gerald Massey to America—Dr. J. L. York's Alleged Defense of Spiritualism in New Zealand.

BY WM. EMMETT COLEMAN.

I had the pleasure, a few Sundays ago, of witnessing the ordination of Miss Susie M. Johnson as a minister of the spiritual gospel. For about thirty years, I believe, Miss Johnson has been a public laborer in the spiritual vineyard...

Mr. Gerald Massey is expected to arrive here from Australia in October, and he will perhaps deliver some of his lectures in the Temple during that month. Mr. Massey would popularize his lectures more, so as to bring them down to the comprehension of the average auditor...

Not long since Dr. York went to Australia and New Zealand, in order, as I am informed he has declared, to make as much money there as possible. In the Colonies he posed as a freethought, not as a Spiritualist lecturer, but he associated with the Spiritualists there, and among them passed as a Spiritualist. Having delivered a course of lectures in Auckland, New Zealand, and said nothing about Spiritualism, his spiritual friends called upon him to deliver at least one on Spiritualism...

I am in receipt of an Auckland paper containing an article headed "Showing the White Feather," in which it is stated that the debate arranged between Dr. York and "Ivo" (a well-known Materialist lecturer, Mr. J. S. Ivson) on "Spiritualism versus Materialism" had fallen through, owing to the lack of interest on the part of the public...

MR. CHASNEY'S NEW DEPARTURE. I have just heard Mr. Chasney's last lecture, in which he acknowledged that the charter of the Theosophical lodge instituted by him in Boston has been withheld by the American Board of Control of the Theosophical Society, in other words, he and

Anna had been expelled. Consequently upon this, Mr. Chasney stated that in future he could have no further connection with the Theosophical Society; but in lieu thereof he has formulated the plans for the organization of an independent body, called "The Gnostic Society," with headquarters in California, the climate of which he regarded as favorable for the development of mahatmas and koot-hoomis as the Indian Himalayas. He and Annara are desirous of doing in California what Blavatsky and Durov have done in India, and he is anxious to see the opposition to the "Theosophical" for similar purposes. I am afraid their dreams will come to naught, and that the return of Mrs. Watson to the San Francisco rostrum will speedily annihilate Mr. Chasney's visions of continued support in this city. As it is he finds it difficult to raise the funds for pay for printing the second number of his paper, "The Gnostic." Presidio of San Francisco, Cal.

Spiritualism in New York City.

To the Editor of the Religio-Philosophical Journal: Spiritualism in New York City, just now, is moody elsewhere. The weather, faithful reminder of our future destiny, according to other laws, inspires general departure from wooden houses to houses in the woods. Fashionable, not affected by stringent business, rustic in its habits, and drinking in adulterated water, or proving their faith in the worship of stronger spirits, hunting mountain adventures, or laying in the animated suds of the ocean; while others, no less respecters of custom, but more impetuous, to get the seasonal tan, close their blinds and lie in the back-yard. Yet enough contents are at home, on the island, appreciating the privilege of privacy, by outsiders. The trouble is, restless human nature is always wanting change, either in the pocket or location. It wants to be somewhere else, and if somewhere else it wants to be here. When it gets what it wants, it wants something else. Philosophers think this disposition inbred for a purpose; that progress is desirable, but without it would not be desired or attempted. Yet, no matter where we are, content is the sugar in the cup of life, and without it we are as if without any sugar, or the milk of human kindness.

The Spiritualists of New York are no exception to common humanity. The societies which have been running during the spring, have since nodded, or gone entirely to sleep. The First Society, removed to Grand Opera House by the pulling-down of its former strong-hold, has been suspended for the summer. Another that met for a brief season is also packed away in the store-house of memory. Another, a small side-pocket in the great-coat, almost unnoticed for use, notwithstanding the modesty of its moderator, and its laudable profession of special reverence for the scriptural, the excellent and the pure, still struggles with feeble pulse, bidding for churchly notice, spreading its semi-orthodox sweets, but catching no flies. In fact both of these little fledglings were born of irregular parents, fickle impulse and jealous spite, and will probably never be able to stand on their own feet, and their mother. A thing born wrong should not last long.

Just now the public are invited to hear through a Mrs. Hall, the report of General Grant on his march into the kingdom of heaven. It is a great honor for the modern Alexander to make his first appearance so soon in this direction. The churches have made very little capital out of Grant's religion. His merit was not in his military exploits, but in his piety. One day on a well-known medium, I noted a Greek testament near by, inquired if she read the language; she replied, "No, but Dr. Newman the Damon to Gen. Grant, has just been in and exchanged opinions on original passages with a clerical spirit-friend"; and many of the doctor's discourses justify the suspicion that he follows the example of Gov. Sanford, and his warm friend, the General, may have quietly changed the subject of his faith and knowledge.

In contrast with the spasmodic action of the late new societies, the "People's Spiritual Meeting" continues its even way at No. 51 Fourth Avenue, and its conductor deserves credit for his non-conceded, non-monopolizing management. General expression of views, and the free exercise of mediumship, are the chief attractions to good audiences. Of course it is impossible to prevent the occasional display of the governing nature of the invisible, which is inevitable in any public standing office. "He that ruleth his own spirit is greater than he that" attempts to rule other spirits. Though attended with the ambition of Lucullus, the unruly member is always a treacherous enemy to its owner. As Arctus said:

Too many Caesars are not well. May fall proper the cause, cool the unrelentably zealous, inspire the lazy, harmonize the factions, and cement the wandering fragments into a sizable block, respectable in numbers, character and influence for good. 110 Worth Street, N. Y. J. F. SNIPES.

The Historical Development of the Psychic Force Theory.

Carl Kieseewetter contributes an article in the July number of Psychische Studien on the theory of psychic force in the historical development. The writer shows that the contention between this theory and that of spirits has existed from very early times. "Clear thinking individuals very soon came upon the idea that the problem of the magical spirit-life could not be satisfactorily solved either by a crass materialism or by an exclusive belief in spiritualism. The latter, however, was the Alexandrian school of the Neo-Platonists to Avicenna some centuries later (who explained even "physical manifestations" by the action of the soul-force), Albertus Magnus, Robert Bacon, etc. Mention is then made of Peter Panofzky, who systematically expounded the idea in his book "De Incantationibus" written at a time when the witch persecutions in Italy had exceeded all former experience, and extending the theory of "Incantationibus" to the occult. The similarity of the views of Cornelius Agrippa with those of the modern Theosophists in this respect is remarked. Paracelsus, Van Helmont, and Fludd, likewise all authorities on the magical powers of the (unconscious) soul. Kircher and Casper Schott in the seventeenth century experimented in this direction, the former's hypnotic investigations with men and animals being worthy of mention. In 1822, the theory of "Siderium" connecting telegraphic telegrams gave a fresh impulse to Occultism, De Vallemont, in 1836, in his "Physique Occulte," attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeldler, the former representing the then orthodox view. The latter, Johann Gottfried Zeldler, published at Halle, in 1700, his "Dynamometer, or Year's News of the Divining-rod," in which he gave a fresh impulse to Occultism, De Vallemont, in 1836, in his "Physique Occulte," attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeldler, the former representing the then orthodox view. The latter, Johann Gottfried Zeldler, published at Halle, in 1700, his "Dynamometer, or Year's News of the Divining-rod," in which he gave a fresh impulse to Occultism, De Vallemont, in 1836, in his "Physique Occulte," attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeldler, the former representing the then orthodox view. 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To the Editor of the Religio-Philosophical Journal: There is something singular in the great variety of manifestations among our mediums, and the peculiar manner or method by which they are controlled.

A Daily Defecation.

The Hon. John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physician, who, by drawing upon him without ever depositing a collateral, the account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and mental worry. No man in good health frets at his work. He and by the bank of vigor suspends, these men will wonder how all health, and an eye will keep wondering until they die day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman.

The increase of divorces in Philadelphia is attracting much attention. In 1875 there were 1,144 marriages and 153 divorces, or 1 in 40. In 1884 there were 8,637 marriages and 242 divorces, or 1 in 35. During the ten years there were 65,637 marriages and 1,265 divorces, an average of 1 in 51.

Nothing Made in Vain.

We are told that nothing was made in vain; but what can be said of the fashionable girl of the period? Isn't she made in vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles out it sold than of any other sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthens the system, and gives new life and vigor to the entire body.

Social Philosopher David Swing has finally solved the mystery of the crazy quilt "as the final attainment of the feminine heart to express its love of variety."

Delays are Dangerous.

If you are pale, emaciated, have a hacking cough, with night-sweats, spitting of blood and shortness of breath, you have no time to lose. Do not hesitate too long to get the best cure in the world, in its early stages, consumption can be cured by the use of Dr. Pierce's "Golden Medical Discovery," as thousands can testify. By Druggists.

There are 60,000 families in London, each of which lives in one room.

Why suffer the tortures of biliousness when Hood's Sarsaparilla will give you sure relief? Sold by all druggists. 100 Doses One Dollar.

The population of the world is estimated at 1,400,000,000.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice with all forms of disease, in preserving health. 125 pages royal octavo, leather. See advertisement in another column.

Pittsburg is to have a national convention of string bands this month.

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as deaf as a post, and talks like he had a mouthful of mush. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that," he told him to take Dr. Saxe's Catarrh Remedy. "It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his catarrh.

The population of the United States is divided into 25,518,820 males and 24,656,963 females.

I have been a periodical sufferer from Hay Fever (a most annoying and loathsome affliction), since the summer of 1879, and until I used Ely's Cream Balm, was never able to find any relief until cold weather. I can truthfully say that Cream Balm cured me. I regard it as of great value and would not be without it during the Hay Fever season.

Woman and Her Diseases

is the title of an interesting illustrated treatise (160 pages) sent, post-paid, for 10 cents in advance. Address World's Dispensary Medical Association, Buffalo, N. Y.

It is said that such a thing as a good-looking Arab woman does not exist.

Beauty, that transitory flower, can only be had by using Pozzoni's Powder. For sale by all druggists.

The annual gold bullion product of Georgia is estimated at \$400,000.

The Chicago Times editorially commends the rare excellence of N. K. Brown's Elix. Jamaica Ginger.

The Masons of Cleveland are erecting a temple at a cost of \$100,000.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge

of the feelings of Mrs. T. P. Cushing, 87 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American," Lafayette, Ind., writes: "For years I have been subject to chronic attacks of neuralgia, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

Saved and

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dalby, Watertown, Mass., has long been a sufferer from lumbago and rheumatism. So great has been his improvement since using

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poisons of serofulu from his system by the use of Ayer's Sarsaparilla. Serofulu is one of the most terrible of all diseases. It is in the blood, corrupting and contaminating every tissue and fiber in the whole body. Patrick

Lynch

Wholesale Grocer, Lowell, Mass., says: "Ayer's Sarsaparilla is the best." The following, from R. L. King, Richmond, Va., is corroborated by Purvell, Ladd & Co., druggists, of that city. Mr. K. writes (May 12, 1884): "My son Thomas, aged 12, has suffered horribly, for three years, with serofulu, in its worst form. His case was said to be incurable. One arm was useless; his right leg was paralyzed; a large piece of bone had cut through the skin at the shoulder-blade, and three large sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

Happy

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered with the Sarsaparilla, yet having little hope of his recovery. To-day he can run as far as any other boy of his age. The sores on his arm, shoulder, and back, have nearly healed, his muscles are strengthening, and he is the picture of health." Equally important facts concerning the use of Ayer's Sar-

Ayer's Sarsaparilla.

saparilla that he has every reason to believe it will effect a permanent cure.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.

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Light for Thinkers. Published Weekly at Atlanta, Ga. G. W. KATES, Editor. A. C. LADD, Publisher. Price \$1.50 per annum.

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ECZEMA!

My wife has been sorely afflicted with Eczema or Salt Rheum from infancy. We tried every known remedy, but to no avail. She was also afflicted with periodical nervous headache, sometimes followed by an intermittent fever, so that her life became a burden to her. Finally I determined to try S. S. She commenced seven weeks ago. After the third bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an imperceptible manner, leaving her skin soft and healthy. She is now taking the sixth bottle; every appearance of the disease is gone, and her flesh is soft and white as a child's. Her headaches have disappeared and she enjoys the only good health she has known in 40 years. No wonder she deems every bottle of S. S. S. worth a thousand times its weight in gold. JOHN F. BRADLEY, 44 Griswold St. Detroit, Mich., May 16, 1885.

For sale by all druggists. THE SWIFT SPECIFIC CO. N.Y., 157 W. 23d St. Drawer 3, Atlanta, Ga.

JAMES PYLE'S



PEARLINE THE BEST THING KNOWN

Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP. KAZAZ-ENGINE, and gives perfect satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

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MRS. SEANCE'S POSITIVE AND NEGATIVE POWERS.

"Our family think there is nothing like the positive and Negative Powers"—so says J. H. Higgins, of Beaver Dam, Wis., and so says everybody. Buy the Positives for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Disease, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases. Buy the Negatives for Paralysis, Deafness, Amnesia, Typical and Eruptive Fevers, Erysipelas, and all Negative (half and half) for Chills and Fever. Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE SOUL.

ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

NEWSPAPERS and MAGAZINES.

Table listing various newspapers and magazines for sale, including Banner of Light, Boston, weekly; Medium and Daybreak, London, Eng., weekly; Olive Branch, Utica, N. Y., monthly; The Shaker Manifesto, Shakers, N. Y., monthly; The Theosophist, Adyar, (Madras), India, monthly; Light for Thinkers, Atlanta, Ga., weekly; The Mind Cure, Chicago, monthly.

LAKE GENEVA SEMINARY.

GENEVA, IN THE NORTH COUNTY, WIS. A cultured, Christian School and Home. Unequaled for those desiring true womanhood. Sanitary conditions perfect. Opens Sept. 27.

LIGHT.

A weekly Journal for Spiritualists and other students of occult Philosophy. Published at 16 Craven St., Charing Cross, London, S. W., England. Price, postpaid, \$3 per annum, in advance. Subscriptions taken at this office.

A MAN WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF HIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RY By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul. It connects in Union Depots with all the principal lines of road between the Atlantic and the Pacific Ocean. Its equipment is unrivaled and magnificent, being composed of New Comfortable and Beautiful Day Coaches, Magnificent Hotel Reclining Chair Cars, Pullman's Pretzel Palace Sleeping Cars, and the Best Line of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minneapolis and St. Paul, via the Famous "ALBERT LEA ROUTE."

A New and Direct Line, via Seneca and Kankakee, has recently been opened between Richmond, Norfolk, Newport News, Chattanooga, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains. Tickets for sale at all principal Ticket Offices in the United States and Canada. Baggage checked through and rates of fare always as low as competitors that offer less advantages. For detailed information, get the Maps and Folders of the GREAT ROCK ISLAND ROUTE at your nearest Ticket Office, or address R. R. CABLE, E. ST. JOHN, Pres. & Gen'l Mgr., CHICAGO.

Our Handy Lists

FOR Shrewd Advertisers For 1885.

Is now ready and will be mailed post-paid to any advertiser, plate doing advertising? If so, send our Handy Lists, mediums you write us for the cost. We can save you money. (Trade Mark.)

Lord & Thomas, 7 to 13 McCormick Block, CHICAGO, ILL. New York office, 40 Tribune building. St. Louis office, 5 Emille Block.

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarse Cough. It is elegant, printed and illustrated 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents post-paid, to Lord & Thomas, 7 to 13 McCormick Block, Chicago, Ill. The book is sent free to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. H. B. SWAN, Chestnut, Ohio.

Listen to Your Wife.

The Manchester Guardian, June 8th, 1883, says: At one of the "Windows" Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms! "There was an interesting group. It included one who had been a "Cotton spinner," but was now Paralyzed! That he could only hear to lie in a reclining position. This refers to my case. I was first attacked twelve years ago with "Locomotor Ataxy" (A paralytic disease of nerve fibre rarely ever cured) and was for several years barely able to get about. And for the last five years not able to attend to my business, although Many things have been done for me. The last experiment being Nerve stretching. Two years ago I was voted into the "Home for Incurables" Near Manchester, in May, 1882. I am no "Advocate"; "For anything in the shape of patient" Medicines? And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—Consented!

I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 10. On Sunday morning I felt so strong I said to my room companion, "I was sure I could" "Walk!" So started across the floor and back. I hardly knew how to contain myself. I was all over the house. I was gaining strength each day, and can walk quite safe without any "Stick" Or Support. I am now at my own house, and hope soon to be able to care my own living again. I have been a member of the Manchester "Royal Exchange" "For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully yours, JOHN BLACKBURN, MANCHESTER (Eng.), Dec 24, 1883. Two years later am perfectly well.

Prosecute the Swindlers!!! If when you call for Hop Bitters (see green cluster of Hops on the white label) the druggist hands out any stuff called C. B. Waver's "Hops Bitters" or with other "Hop" name, refuse to buy it, and if you would a viper; and if he has taken your money for the stuff, indict him for the fraud and sue him for damages for the swindle, and we will reward you liberally for the conviction.

A SUPERB OFFER.

A First-Class Sewing-Machine, In connection with

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$16.00

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$20.00

EVERY MACHINE WARRANTED FOR 5 YEARS! Full particulars given in the

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Send postal card for SAMPLE COPY which will cost you nothing.

Address JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

THE SPIRIT OF THE NEW TESTAMENT,

THE REVEALATION OF THE MISSION OF CHRIST. BY A WOMAN.

A book for all reformers, workers for the freedom of woman, Spiritualists, and liberal thinkers, who realize that the true spirit of Christianity, long misinterpreted and forgotten by the churches, is the most powerful weapon in behalf of liberty and reformation to day. "A very remarkable book"—"Albion," "Characterized by an earnest and candid spirit and by purity of purpose"—"Index," "Novel and suggestive ideas."—"Woman's Journal," etc. Published by E. W. ALLEN, London, Eng. and on sale at Cuyler, Upton & Co., 253 Washington St., Boston, Ind. office, etc. Superior Cloth, \$1.25; paper, \$1. 525 pp.

WEATHERLY'S MICHIGAN CATARRH REMEDY.

Simple in its application, yet effectual. This almost universal disease can be cured more easily from May to October than at any other part of the year, and will take less time to treat and treatment is less in a common sense manner. It is thorough and persistent, and costs but little, is not injurious. Send for our circular on the troublesome disease. If your druggist does not have it, send five cents for trial bottle by express. Address HAZELTINE, PERKINS & CO., Sole Props., Grand Rapids, Mich.

LEWIS, NEWELL & GIBBS, PIANOS

W. LEWIS, E. G. NEWELL, PLATT GIBBS, 148 & 150 Wabash Ave., CHICAGO, ILL.

PILLOW SHAM HOLDER. AGENTS

Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, \$1.50. Secure territory at once.

\$1.50 \$1.50 \$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. It is so simple and so easily put on, that it attaches to the back of the bedstead. Then follows the fact that it has no large Coll Springs to loosen from their attachments. No notch or rabbet to catch, NO BARBED NAILS TO RUIN YOUR SHAMS. It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillow in the morning, during a lifetime, without getting out of order. It is highly ornamental, and serves its best master times in week and operating each holder sent with each set. Agents' circulars with full particulars will be sent to any reliable person wishing to receive, on receipt of \$1.00 or by mail, post-paid \$1.25. Write for prospectus.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois Give the name and date of paper you saw this in.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston. I'm now giving attention to the treatment of chronic disease, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Psychometry—full written opinion, three dollars.

SARAH A. DANSKIN, PHYSICIAN OF THE "NEW SCHOOL,"

Office: 481 N. Gilmore St., Baltimore, Md. During fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Ben. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairaudient and clairvoyant. Leads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Magnified by Mrs. Danikin. is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address SARAH A. DANSKIN, Baltimore, Md. Post-Office Money Orders and remittances by express payable to the order of Sarah A. Danskin.

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Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of Disease rapidly disappear under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourselves. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and General Debility. For Ladies and Gentlemen from 7 A.M. to 9 P.M. Sundays 7 A.M. to 12.

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12 years in the field and never beaten. Positive-ly the ONLY perfect, clean, Grader and Separator of all kinds of Grain and Seed. It is the work of a Flat. Send for Catalogue Free. Address Stephen Freeman & Sons, RACINE, WIS.

JUST ISSUED. Manual of Psychometry.

THE DAWN OF A NEW CIVILIZATION. BY JOSEPH RODES BUCHANAN, M. D.

Author of "Anthropology," "Therapeutic State-Groups" and "Moral Education"—Professor of Physiology and Institute of Medicine in four Medical Colleges successively, from 1842 to 1884—and for the years Dean of the Eclectic Medical Institute, the parent school of American Medical Eclecticism—Discoverer of the Impossibility of the Birth of Psychometry and of Sarcogeny.

CONTENTS. Frontispiece—Engraving—Portrait of Mrs. Buchanan. CHAP. I.—Original Sketch of Psychometry. CHAP. II.—Original Sketch—continued. CHAP. III.—Later Developments. CHAP. IV.—The Psychic Faculties—their location, and social, dental manifestation. CHAP. V.—Psychometry in Soil Culture, Conjugal Relations and Business. CHAP. VI.—Psychometry in Medical Science and Choice of Physicians. CHAP. VII.—Psychometry in Politics. CHAP. VIII.—Psychometry in Literature. CHAP. IX.—Prophetic Intuition. CHAP. X.—Psychometry and Anthropology. CHAP. XI.—Future Life and Leaders in Religion.

APPENDIX. Prophecy of Cazotte—Frequency of Evolution—Destiny of the Young.

The author, in his preface and Introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSYCHOMETRY—a work to introduce the subject to the general reader—not an elaborate memoir for scientists, which need not be offered until it is called for—as a science and philosophy Psychometry shows the nature, the scope, and the methods of these divine powers in man, and the anatomical mechanism through which they are manifested, while an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography history, paleontology, philosophy, anthropology, medicine, geology, astronomy, metaphysics and supernatural life and destiny. Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychometry must prove the dawn of a new era in science, philosophy and social progress, more important as to human enlightenment and elevation than all the arts and sciences heretofore known to the skillful and learned."

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WEATHERLY'S MICHIGAN CATARRH REMEDY.

Simple in its application, yet effectual. This almost universal disease can be cured more easily from May to October than at any other part of the year, and will take less time to treat and treatment is less in a common sense manner. It is thorough and persistent, and costs but little, is not injurious. Send for our circular on the troublesome disease. If your druggist does not have it, send five cents for trial bottle by express. Address HAZELTINE, PERKINS & CO., Sole Props., Grand Rapids, Mich.

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It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. It is so simple and so easily put on, that it attaches to the back of the bedstead. Then follows the fact that it has no large Coll Springs to loosen from their attachments. No notch or rabbet to catch, NO BARBED NAILS TO RUIN YOUR SHAMS. It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillow in the morning, during a lifetime, without getting out of order. It is highly ornamental, and serves its best master times in week and operating each holder sent with each set. Agents' circulars with full particulars will be sent to any reliable person wishing to receive, on receipt of \$1.00 or by mail, post-paid \$1.25. Write for prospectus.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois Give the name and date of paper you saw this in.

Continued from First Page
harmony with advanced spirits that their sphere becomes ours; and when from time to time we realize as much of heaven in our souls as earth-life will permit, we should also remember that we are only in possession of our own, for it is inspiration from our own Spirit-sphere that is in flowing into our earth-life.

It is by thought we send out influence, and into thought we receive it. So let us guard our thoughts as sacred instruments; or rather let us keep them as white-winged messengers to bring to us inspiration from the world of wisdom and love. Just one thought in conclusion. It is not enough that we become inspired. It is necessary that we weigh all inspiration according to its harmony with the intentions of our soul. If the Bible be an inspired book, then it is one kind of inspiration, that declares "an eye for an eye, and a tooth for a tooth," but quite another kind when we listen to the golden rule from the lips of Jesus. So let us not rest content with inspiration alone, but see to it that it develops our true manhood by establishing the supremacy of the soul. In raising our lives to the higher level of humanity on earth, it will open to us celestial spheres whose angels will make our hearts a glad resting place as they hasten to and fro on their errands of wisdom and love.

SOLAR PHYSICS.

"Science and Sciolism."

To the Editor of the Religio-Philosophical Journal:

I was heartily glad to see Prof. Buchanan place those two terms, "Science" and "Sciolism," so prominently in juxtaposition before the readers of the JOURNAL. The credit of the JOURNAL as a truly "Philosophical" paper, and the benefit of its readers in this eminently inquiring age of independent thought, require that they should receive no slight attention.

We would throw no obstacle in the way of any man forming his own independent judgment on all subjects; but there is much caution, proper to be observed in the exercise of this mental independence, and a few remarks in this direction may not be thrown away.

Let every student observe that for the last 300 years, more or less, since the dark ages commenced to lift their pall from the benighted European world, and the Baconian inductive method of research, placed natural philosophy on the high road to real progress, there have been many acute, powerful and truth-loving minds patiently following in the train of "star-eyed science." These astute and cautious observers and searching intuitive reasoners, fully equal if not superior in their mental grasp to any of our own day, must needs have attained to much real knowledge; and much of it, confirmed by the experiences of the centuries that have flown since its discovery, has passed from the sphere of speculative thought and been labelled "established truth"—"positive knowledge," planted by the side of truth's high-way as guideboards to the youthful and aspiring traveler.

Right here comes in a most important caution: Let no one, in the conceit of his callow inexperienced strength, presume, in any of the fields of this positive science—astronomy, chemistry, optics, electricity, dynamics, etc., etc., (for all have become a united whole)—let no callow student presume to consider his crude speculations worth presenting for the world's eye until he has at least learned what truths have become positively demonstrated and what are still open for further discovery. It is good and wholesome for the world that we have some of these well-determined truths to hold in check the endless and ignorant speculations, that might, and do,umber advancing science. Whatever student pursues an opposite course and goes into blind speculation, neglecting to acquire a basis upon which to build his fancies, throws himself open to the charge of "Sciolism" and is more likely to give cause for ridicule than to do the cause of truth any service.

The question which should most concern Dr. Miller in his "Solar Physics" is: has he not done this very thing? This is best answered by allusion to a few salient points in his lecture; for to review it in totality would be tedious and useless. The most important and egregious error enumerated by the Doctor in his discourse as published in the JOURNAL of July 25th, is where he states thus: "The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their perihelions by the power of his repulsions, and these so evenly balanced forces of holding and driving, of pushing and pulling, through electrical conditions, negative and positive, will make these harmonious systems run their perpetual rounds."

Shades of Kepler, Newton, Laplace, Herschell and your compeers,—ye princes in the court where your mistress, Science, presides with her piercing eye, smiling on you for noble achievements, what say you to such unmeaning stuff as this? Well may Dr. Buchanan—well may the writer of this, your humble disciple, cry "sciolism," and blush for shame, that in the metropolitan city of Chicago a "Philosophical Society" in the year 1885, has not enough to do without listening to such crude, indefinite speculations, so lacking in a basis of positive proof and in the face of absolute demonstration.

The above extracted sentence from Dr. Miller's lecture is sufficient to satisfy any well posted student that the utterer of it is wholly unshoed in celestial dynamics, and has no true conception of the manner in which the central attractive force of the sun alone, combining with the original and accumulated tangential velocity or momentum of each planet or comet, wheels it in its lawfully prescribed orbit. The sun "pulls" but never "pushes."

Permit me to beg that each reader of the JOURNAL may take note of what I say aent this point; for it is established science, at the base of and as firm as the universal cosmos, while he that does not properly conceive it and appreciate its tremendous importance, is unworthy to discuss "solar physics" or any other point connected with physical astronomy.

But let not our Doctor be too much discouraged. When the celebrated Kepler, who first discovered by observation, the now well understood laws of planetary motion, first began his inquiries in 1596, his earliest work was entitled "Mysterium Cosmographicum," and was based, too much like Dr. Miller's lecture, on his own mislearned notions. Kepler sent a copy of this work to the then learned and solid Tycho Brahe, who did not approve of the speculations contained in it, but wrote to the author, urging him first to "lay a solid foundation in observations, and then, by ascending from them, to strive to come at the causes of things." This ever wise advice was taken by Kepler and the result appeared about 1618 (twenty-two years thereafter) in the enunciation of those remarkable laws of celestial motions known as "Kepler's laws," because they were first

discovered and formulated by him through careful observations duly and patiently made. From 1683 to 1687, the celebrated Sir Isaac Newton, denominated the "Prince of Philosophers," in his great work, the "Principia Mathematica," demonstrated these laws, thus discovered by Kepler, to be the natural and inevitable consequence of the central force of solar gravity combined on truly mechanical and dynamical principles with the original momentum or tangential force by which any revolving body, under the universal law of motion, tends to press forward forever in a straight line unless forced into divergence by some cause outside of itself.

These discoveries and this demonstration by Newton have been fully confirmed by two hundred years of watchful experience and further fully proven by Laplace in his "Celestial Mechanics," and by others alike learned and skillful. No scientific man—nothing but the presumption of ignorance dares to question their truth, and in his foolish invention of "pushing and pulling" through electrical influences, positive and negative," Dr. Miller must stand convicted of the "sciolism" which Dr. Buchanan attributes to him.

The whole paragraph in which this very radical error is enunciated, teems with other oracular yet equally false and uncertain statements. Instance this:

"The sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat."

How preposterous! Do we not have daily, during this heated season, ocular demonstration of the singular falsity of this assertion? Soon after sunrise on one of our comparatively cool fresh mornings, the atmospheric refraction of the solar rays is about thirty minutes of a degree. About noon when the sun has attained its greatest angular altitude, and scorches us with his most fiery rays, the refraction is only about twenty seconds of arc or one-ninetieth part of what it was near sunrise; as may be found by reference to the tables of refraction in any practical work on astronomy. Surely this, his second noted oracular utterance, is herein proven false, for at the time of day we have the greatest heat, we have ninety-fold the least refraction; and at places on the earth where the sun reaches the zenith, and consequently no refraction takes place, his heat blazes forth in its maximum of strength. Thus much as to the very absurd notion that atmospheric refraction gives heat to the solar rays, an assertion that might be disproved in many different ways. As to our atmosphere acting to increase heat in the manner of a concavo-convex lens it is very far-fetched and has practically no such result perceptible.

Either a concavo-convex, plano-convex, or double-convex lens has the power to concentrate by refraction to a narrower, or focal point, any light or heat rays that may fall upon its surface and pass through it. The amount, however, of this heat or light is not augmented in the passage, but somewhat diminished by waste and absorption, and only appears in greater intensity at the focus, because it is gathered together in one place.

Our Doctor thus appears as much open to the charge of "sciolism" in his optics as in his dynamics; for ample information on the subject and effect of refraction of light and heat is contained and demonstrated in many good works on optical science now accessible. The universal genius of Newton, more than two hundred years ago, acted as pioneer in that line, and if our lecturer will begin with his writings and follow through the several other able authors that have treated upon optics since his day, he will soon discover how little worth are his cogitations upon optical questions and how far short he is in the knowledge those earlier students attained to, in that line.

There is nothing either new or strange in making lenses out of ice or water; and though it is really marvellous how heat and light pass through transparent bodies either liquid or solid, seemingly, to the casual observer, unaffected by the passage. Yet this marvellous and long known fact is no excuse for the false deductions that through inexperience ("sciolism") our lecturer has drawn from it.

There appears to be a singular indefiniteness and want of point in Dr. Miller's writings and assertions, so much so that to attack them may be well compared to kicking at nothing. This extends into his late reply to Prof. Buchanan, where I care little to follow him, as the latter is amply able to take care of himself. I will, however, note one illustration. He says Prof. Wm. Crookes, of London, with whom he corresponded on this subject, "admitted the refracting power of the atmosphere." Why, of course he did! Does not every intelligent person know that the atmosphere has refracting power, and has it not been for ages matter of investigation and tabulation at every point of angular altitude, so that observers may know its actual amount and use it for the correction of their observations? But what of it? That does not prove the heat of the sun depends upon it. The late Prof. Henry, at Washington, it seems, also admitted atmospheric refraction. Of course he did! Maybe it was the only point in the letters of Dr. Miller addressed to each of them, that they could exercise their politeness upon and admit to be true.

We will go that far with pleasure; and, further, are willing to admit that some of our men of real science, in their desire to tickle the public fondness for the marvellous and sensational, have sometimes left the solid ground of demonstrated truth and indulged for a time in the speculative and unproved; but, save the mark if they ever got so far astray as the author of "Solar Physics" in the JOURNAL, who appears to have no solid ground of science to retire upon when tired of his airy flights.

In the JOURNAL of August 22nd, Dr. Miller complains of the rudeness of Prof. Buchanan's attack; but methinks it is little if any more rude than his own attacks upon Tyndal, Crooker, Young, Langley, etc., men of far greater scientific culture and superior opportunities of observation to his own.

Prof. Langley of Alleghany Observatory, I have reason to know is a thorough and skillful investigator in the line of "solar physics," heat of the solar rays under varying thermal conditions, etc.; yet Dr. Miller, with seeming impertinence, speaks of him as he would of an ignoramus thus: "Does not Prof. Langley know that the sun's rays will not melt ice nor snow on high mountains?" We will answer for Prof. Langley that in all probability he has far more critical and accurate knowledge on that very point than has Dr. Miller, and knows far better how to appreciate the fact. So does Prof. Buchanan.

Let me whisper into the ear of the JOURNAL readers, that there are days in Chicago as well as here in little Delaware, that the sun's rays shining bright and clear will melt neither ice nor snow. Does that prove there is at the time no heat in the solar ray? By no means. It

is the extreme coldness of the surrounding air and the transparency and non-absorbent powers of the ice and snow that prevents the melting in every case. Let the preventer in such situations lay a dark cloth on the surface of the snow protected somewhat from too free a contact with the extremely cold air and how soon, without any change in refractive conditions, will the heat of the solar ray become manifest in the thawing of the snow beneath, and the sinking of the cloth. We say emphatically that the heat in the solar ray is always present, refraction or no refraction, the same or rather greater in winter (the sun being then nearer) than in summer, as a proper series of experiments will always tend to show.

But what of solar physics? The venerable and learned Prof. Newcomb in his 1882 edition of "Popular Astronomy," states as follows: "The progress of our knowledge of the sun during the past ten years has been so rapid that only those can completely follow it who make it the principal business of their lives. For the same reason the views respecting the Sun entertained by those who are engaged in studying it must be modified and extended from time to time."

This cool and careful admission of the incompleteness of our knowledge of solar physics is made by one who is a master in astronomical science, well grounded in all that is fully known and demonstrated—one whose counsel it is safe to follow. In the last edition of his very able work above alluded to, he has given us his own most advanced views, as well as the views of several other eminent astronomers who have made solar physics a special study. Thank the stars that the investigation of "solar physics" is in better hands than those of our Chicago lecturer, and we may rest in hope that the truth will ere long be attained to. What he believes or disbelieves as told us toward the close of his discourse, is of small moment until he places himself upon a more assured foundation of accurate knowledge in known points of science. We might go on to state much of that recently acquired knowledge of the sun that Newcomb alludes to, but refrain for the present, our letter having already reached greater length than anticipated; though not nearly so long as the original lecture reviewed, nor as the very interesting subject might bear.

FEED MY SHEEP.

BY WM. C. WATERS.

How deeply concerned was the gentle Nazarene that Peter should feed his sheep. In pressing the question three times upon Peter,—"Lovest thou me?" doubtless he was referring to principles more than to his person. A man who has come to the knowledge of facts and positive principles, finding them to be true and good for his soul, will desire that others should share in the benefits. The individual who has information important to all men, and keeps still about it, will not be likely to gain much spiritual advantage from his secret possessions. It is the earnest worker that grows. The timid, indifferent, and policy seeking, remain standing at the foot hill. It is not just the right thing for a Spiritualist to keep a stock of spiritual papers lying about his house, that might be going about like the apostles, doing good. It is not important that spare papers should be sent to that class of Spiritualists, who never patronize the spiritual press on their own accord, even when able to do so, but the poor in purse should not be forgotten, and lady church members so situated that they do not feel at liberty to openly purchase or subscribe for a spiritual paper. We need not be disturbed about the believers in our faith remaining in the churches. They will do service there in assisting to leaven the whole loaf. In the sermon on the Mount there is some counsel given—in doing good deeds—about not allowing the left hand to know what the right hand doeth. This may apply very well to sending spiritual papers through the mails to persons who would never purchase one, or read one, unless it came to them from some unknown source. But if they find articles well marked, thus inviting their attention, their curiosity will prompt them to read; and truth once planted in the garden of the soul, will take care of itself. Send, even to a most bigoted church member, a well written lecture on some subject, in a way that he cannot tell who sent it, and then in the course of a few weeks, meeting him, incidentally drop into conversation on the same subject dwelt upon in the lecture, and you will, not unlikely, find him expressing ideas gleaned from the lecture as his own, so soon do most men forget where they obtained their truth from, after it has once found a lodgment in their minds.

Not far from eighteen years since, at Rome, N. Y., I heard a lady, Spiritualist, conversing with another lady, who was an Episcopalian. The Spiritualist lady seemed to be well informed on the matter of spiritual philosophy and presented her thoughts from that point of view. The Episcopalian lady promptly rejected her ideas. But six weeks after that I heard the same parties conversing, and the Episcopalian lady offered as her own thoughts many of the same ideas she had rejected six weeks previous.

The Scripture parable of the sower going forth to sow the seed, has a close application to the philosophy coming to us through spirit-intercourse. Having no organized church establishment to look after, every Spiritualist should appoint him or herself a committee of one to scatter the seeds of truth broadcast. Some of it will be pretty sure to fall on good ground, and bring forth good results. Twenty-seven years ago, I commenced sending spiritual papers through the mails, directing or else causing to be directed, from two or three to a dozen or more, every week. If this is wicked business, I have quite a bill to settle. I found that a certain class of persons would claim to be offended, and send back papers accompanied with insolent remarks. I found it prudent to send most of my papers away without removing my name, but in some cases it seemed best that the sender should remain incognito. Jesus, in sending his apostles abroad to scatter spiritual truths, said:—"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." To suppress one's name in sending a paper, is not clandestine fraud, as no fraud is intended—it is simply an effort to lead a blind man gently out of darkness into the light. Doubtless many persons have in that way been led into a knowledge of spiritual truths, who otherwise might never have known as much about such important matters as Balaam's donkey, for he knew enough to see an angel; but materialists and most church members are a long ways in the rear of the Scripture donkey. A few words sometimes dropped into a man's mind, changes his life course—starts him on a new path, which he pursues for the remainder of his days.

At Lockport, N. Y., I was one day looking

over the centre-table at my boarding-house for something to read. A stranger noticed my effort, and politely offered me one of A. J. Davis's books. I chanced to open it where the ideas ran deep, strong, broad, and high. I thought to myself, "This is pretty tall talk for an unlettered cobbler." Being fond of political subjects, I had read much of the writings of our ablest statesmen, and was pretty well prepared to judge when the mental plough was run deep into the soil of thought. From that very hour I commenced seeking for the light, and kept on until I was emancipated from Calvinism.

I once got my wife into an unpleasant position by sending a spiritual paper away which had her name on it. It was an oversight on my part. I sent it to a lady speaker in "The Friends Society." My wife met the lady at the meeting-house, and the pious lady expressed indignation that the RELIGIO-PHILOSOPHICAL JOURNAL should have been sent to her. My wife denied sending it, for she knew nothing about it. "But," said the enraged lady, "your name was on it." "That may be," said my wife, "for my husband is ever sending away papers to some one." That good woman felt very much insulted, but it must have stirred her up to look into the matter, as a medium, not long after that, told me she had been to him for communications from her spirit-friends.

Paul says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?" In placing spiritual papers before those entirely in the dark on spirit-intercourse, and the accompanying philosophy, it is not necessary to stretch the matter of conscience to the extent that Paul did, still I do not consider it a sacrifice of personal honor or manliness to lead men gently and kindly into the paths of truth, through ways and means not fully understood by them at the time. When they are out of their chains, free from bondage, they will be grateful enough for all assistance rendered. There are many persons at the present time, who desire to know about the facts of spirit-intercourse, but on the score of its being unpopular, like Nicodemus, who went to Jesus in the night, so they would like to look into the matter in a quiet way. Thousands enter our large cities, and steal softly away to a medium, hoping to hear from their departed friends. At home they might never speak of such a visit. The same class of persons would be glad to know about the philosophy, if the information could be obtained without waking up the religious prejudices of their neighbors. Church members residing far away from me, and utter strangers at that, send to me for books or papers—they are hungering and thirsting for a knowledge of spiritual things, but they are so hedged about with opposing influences, that they would prefer to send far away to a stranger than to allow their interest in the matter be known in their own vicinity. Are they to be blamed for desiring to avoid the censure of the blind, the bigoted, and the ignorant? I think not.

CASSADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

We have been having some cold weather at Cassadaga for the past few days, and the attendances has been somewhat affected thereby. It is larger than last year at this time, however, and interest in the meetings continues unabated. We had a little episode at the conference yesterday morning which has excited considerable discussion among the campers. A little explanation is necessary to unfold its import. Mr. E. W. Bond was one of a committee of two appointed to select speakers for this season. Mr. W. J. Colville was one of the speakers selected. When he went to Europe J. W. Fletcher wrote Mr. Bond asking to fill Mr. C's engagement. He was accordingly engaged by Mr. Bond and in due time arrived, accompanied by Mrs. Fletcher. Soon after their arrival friends of Mrs. Fletcher requested that she be engaged to lecture. The directors, by a majority vote, refused to engage her. This made Mr. Fletcher and the friends very indignant, and they continued to agitate the matter. Mrs. Fletcher spoke in conference several times and was granted an extension of time over the usual ten minutes. One afternoon they held a reception at Fern Island House, about half a mile from the grounds, at which time Mrs. F. warned the Cassadaga people against shutting out any speaker, claiming that all should have a fair hearing. Yesterday morning Mr. Fletcher rose in conference and made a speech. He spoke of the evil of slander and gossip, and thought Spiritualists should exercise charity, letting him that is without sin cast the first stone. He said: "Suppose mediums are guilty of all they are charged with; when you take mediums away what becomes of your Spiritualism? I feel sorry for those that have nothing to do but to condemn the ones who are doing the work of the Spirits for you. Those who raise the cry are often doing so to turn attention from themselves. Silence is golden—when you don't know anything good of a person and you keep still."

He referred to his friend Ed. Wheeler, and said that when the army of bigots were howling at his heels he (E.) did not turn from him, but he had the pleasure of defending

him before thousands of people. He spoke severely of those who have criticized himself and wife, and declared that he meant to be personal in his references.

At the close of his speech Mr. Bond, who occupied the chair, rose and made some forcible remarks. He said that he had employed Mr. Fletcher as a speaker. He had nothing to say about that. He believed in a broad platform, but declared the privileges of this platform have been abused, by entering upon personalities. He then proceeded to state his position. He said: "I believe that the speakers put forward upon this platform should in their lives exhibit the principles for which we stand. I believe that those who represent Spiritualism before the public should be living examples of our teachings. As long as I have anything to do with the employment of speakers no person whose life is such as to cast reproach upon our cause shall be permitted to lecture here. I speak plainly. In the coming election I desire the vote of no person who does not agree with me upon this point. This matter has been forced to an issue, and I wish to make my position clear. If you do not like my policy, if you cannot agree with my principles, I want you to work against me, and drop me from the board of directors. I stand for a pure, clean platform. When I cannot cast my influence for that I will quietly retire."

After this forcible statement of his position Mr. Bond sat down and Mr. Fletcher made a few remarks in reply, when the matter was dropped. The election to-morrow afternoon will be watched with interest, and I may be able to give the result to your readers in a postscript. Mrs. Fletcher has friends who will work to have the incoming board favorable to her.

During the past week we have had lectures from Mrs. R. S. Lillie, O. P. Kellogg, Mrs. S. E. Bishop and A. B. French. Mr. E. W. Emerson has been giving platform tests at the close of the lectures. The camp this season has attracted many investigators, most of whom went away convinced. The meetings have been reported by the writer in the Cleveland Leader, and Plain Dealer, the Buffalo Express, Jamestown Journal (dailies), and the Warren (Pa.) Sunday Mirror, the Elmira (N. Y.) Tidings, and the Jamestown Sunday Sun. The doings here have thus been presented to the public in a more favorable light than when written up by correspondents who are paid by their papers to ridicule every thing and find no good in Spiritualism.

August 28th, 1885. GRAPHO.

An Odd Mode of Saving Souls.

Another peculiar custom, writes a Quebec correspondent to the Boston Advertiser, is an auction on All-Soul's day to pay for masses for souls still lingering in the shades of purgatory. On this November holy day, every habitant brings a contribution from farm, dairy, or woods, varying from a pair of wool socks to a bearskin. The bidding is brisk and quite at random, a peck of potatoes often bringing the price of a bushel. All through the province of Quebec the villagers show the same class distinctions sharply defined, the seigniors, priests, gentlemen and peasants. Even among the latter class, the daily life is marked by a courtesy and deference to each other's feelings that goes toward making the family life so happy. The seigniors educate their daughters at the convents and their sons at the Catholic colleges, and home life at the manor-house is characterized by the greatest simplicity of living, a charming refinement of manner, and a sweet content unstirred by ambition. All our impetus of steam and electricity touches them not, and they live the seventeenth century life of their grandfathers.

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