



Scientific Investigation.

To the Editor of the Religio-Philosophical Journal:

The average Spiritualist who has been familiar with psychic phenomena and identified with the movement has seen from time to time in the last 30 or 40 years, sporadic attempts on the part of scientists, philosophers, agnostics or materialists, to explain away the various manifestations by natural law or the unfolding of powers and forces unknown or but dimly understood.

I have also read with interest in a recent number of the JOURNAL, Mr. C. C. Massey's protest against Mrs. Sidgwick's report to the London Psychological Research Society. It seems Mrs. Sidgwick assumes that psychography can be explained by conjuring.

For the Religio-Philosophical Journal. LOCKS AND CHAINS.

BY WM. C. WATERS.

"While on their brains, Are locks and chains, And over their thoughts a shroud."

On any subject where truthful information is wanting, an obscuring shroud hangs over the mind of man. There are none so wise as to be free from such blinding obstructions—

It might affect some of these men badly to teach to children for truth that which they know is not true, while a less intellectual class of teachers, taking it for granted that they are teaching over only good, round berries of truth to the juveniles, would suffer no moral damage.

PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for The Religio-Philosophical Journal from a MS. Work, Designed as an Encyclopedia of Mysticism.

BY C. H. A. BJERNBERG, OF THE ASTOR LIBRARY, N. Y.

(Introductory.)

A Sufi parable runs thus: The fishes of a certain river wanted to know what water was and journeyed to a "very wise and learned fish in the sea" to ask him to show them what water was.

"O ye who seek to solve the knot! Ye live in God, yet know him not. Ye sit upon the river's brink, Yet crave in vain a drop to drink. Ye dwell beside a countless store, Yet perish hungry at the door."

The Mystics will all naturally maintain that this half-prosephal answer applies alike to all people—not Mystics themselves. They do not know that "God dwells in all things in his fullness" (Vemana). The Mystics alone know it.

In connection with this parable we wish to recall in the minds of our readers the well known story of the ape in the fable, who, having seen his master work the magic lantern thought he, too, knew the trick.

It is well enough to assert the immanence of God in the world, but where is the lighted candle wherewith to work the philosophical apparatus?

We are not very far from the truth when we say that all the past Philosophies of History and Religion have abundantly and clearly shown Nature and History, with all the systems of man, social, religious or philosophical, to be "mirrors of God," and that no special attention has been paid to the light, "the glimpse I gave them of my glorious face."

We propose now to contribute something in the direction of "this lighted candle." We propose to sketch the inner lives and works of the famous Mystics of the various classes, who have themselves been "lighted candles" in their age. When we go so far back in history that the names of individual sages are unknown to us, we shall endeavor to draw a picture of the spiritual life of that whole age by pointing out the mystic elements that are most characteristic of that age.

It ought to be unnecessary to say that this our attempt is the first, and that as far as we know, it has never before been done by any one else. Let this be our excuse for whatever mistakes we shall make. We must now make a few notes on man's

PSYCHOLOGICAL DEVELOPMENT.

As it will facilitate our progress if we review the steps of human psychological development, we shall do so rapidly. Even the most cursory view of the anthropological conditions of man will show the great mass of mankind immersed in nature, not only all the uncivilized races but also the great-est number of the "civilized."

When we shall have disposed of "the age of barbarism" and the races known as Nature-worshippers, or in one word, of all the people on the "lowest" psychological standpoint, we shall treat of those on a little more "advanced" state. A little more "advanced," we said; we ought to have said in conformity to our standpoint, those advanced intellectually and degraded intuitively.

When man has passed these two degrees he comes to the third, commonly called "Reason." To a large class of mankind it is simply further degradation from spiritual insight and a total loss of intuition, but "the balance of power" is held by the still larger class, who recover "the inner life" at the same time as they develop their reason to its utmost capacity.

Thus far, for the present, about man's psychological life-stages; now a few words about his VOLITIONAL DEVELOPMENT. Man's will evolves very much after the same manner as he grows psychologically, and the

infer-relationship of mind and will is very close. In some cases it can be said, that the mind develops after the will has settled; in other cases it must be maintained, that the will evolves with the mind as its guide.

For the Religio-Philosophical Journal. The Social Position as It Might Be.

NO 3.

BY CHARLES DAWBARN.

We will now take another step, but my readers will please notice that I advocate nothing that is not practical; nothing that savors of injustice; nothing that manhood can not put into legal force when it so chooses.

My third proposition is going to touch the right of man to hold just as much land as he may choose to buy and retain until the labor of a nation gives it a largely increased value.

What are the facts? The landlord is practically our master. He puts his rent at any figure that will keep this house occupied. We can not buy, because he will not sell. We must pay him rent, or seek our living elsewhere.

I imagine that my readers, like myself, have no desire to see government extending its functions, and would rather limit its powers than do anything to increase them.

Could any proposition be more fair? Limit in this way the land monopolies. Compel the bonanza farmer to enter all his land but an agreed homestead—of say five hundred acres—for taxation at his own figure, and give every American citizen—but no unnaturalized foreigner—the privilege of buying five hundred acres, or less, at the recorded price.

I claim that so far we have struck no blow at any human right; nor proposed an injustice to any living man. I recognize human nature is not yet perfect, and that any proposition to compel man to behave like an angel will not work in our day and generation.

(To be continued.)

A Manich art-dealer has paid twelve thousand five hundred dollars for the exclusive right of making and selling photographs of the castles of the late King Ludwig.

Horsford's Acid Phosphate, AS A NERVE FOOD.

Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage."











there stood the same being the professor had met at the grove. But the mild face had given way to a most terrible expression.

As they descended every door, though locked or bolted, opened unthought. Reaching the park their steps turned toward the place where but a few hours past, the circle had been drawn.

The professor loudly hailed the captain. No answer ensuing, he hurried to alarm the servants, who soon appeared finding the captain's body apparently lifeless.

This is the story of the professor, known as a truth-loving and highly honorable man. On his death-bed, specially asked by his students, whether the professor had related these occurrences only to cause the astonishment of his hearers...

The translator has above given in rather free translation the professor's story, which will carry conviction with it, as to the survivor's honesty and sterling truthfulness.

NOTES FROM LAKE PLEASANT.

The Paternity of God and Unity of the Race, was the subject of the discourse of Fanny Davis Smith, on the afternoon of Friday, August 6th.

Mrs. Smith described in glowing language that magnificent temple of ideas which is now in process of erection, and which our nation is expected to occupy.

The status of Harriet Martineau was lately treated in a conservative institution, one of the finest, largest and best schools in our country.

Such an incident shows the expansion of thought in the world at large. The portal of ideas is open and others beside Spiritualists are crowding in.

I have fallen to do justice to the lecture, but would call attention to the two women who have occupied the platform so far at Lake Pleasant, Mrs. Byrnes and Mrs. Smith.

They were pioneers; they began speaking a quarter of a century or more ago. They have seen the widening and spreading of this heaven of spiritual philosophy, and such has nobly borne her share of that cross which is now growing lighter and easier.

women on the platform. They were sneered at, ridiculed, avoided, saved by a brave and generous, though small, minority.

Saturday, Aug. 7th.—One of the most extraordinary combinations of tests have been given in the camp that were ever known here, which I will briefly give.

At eight o'clock they were at Maud Lord's cottage where a circle was formed, the first she has held here, with twenty-one joining hands.

There were other voices and forms; we were all touched with caressing hands, while names, dear to our hearts, voiced themselves out of the darkness about us.

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Monday is our resting days. After the long, full, interesting Sundays, including the band concerts, we all need a change.

A large number of people are daily arriving from Onset, and materializations, at this camp as well as that, are fruitful subjects of discussion.

Among late arrivals is the veteran medium, Dr. J. V. Mansfield. One noticeable thing is the cosmopolitan character of the camp.

priest, Father Ryan of New Orleans, perfectly. It was an acquaintance of Mme. Euler.

In the afternoon of the same day, Dr. J. R. Buchanan read his apt and timely "Spiritual Barbecue," the MSS. of which he kindly places at the disposal of the JOURNAL.

The morning concert by the Fiteburg brass band is a treat to the lover of music, and after it comes a lecture from Dean Clark of Boston, to an immense audience.

The second lecture at 2:30 was delivered by Fannie Davis Smith, on the "Influence of Spiritualism on the Conduct of Life."

There is here a healthy recognition of the fact that nothing can hurt a great truth so much as to accept and endorse its counterfeit.

A lady on the grounds, an old Spiritualist, has just told me that she has seen the garments manufactured by Mrs. Tyler.

It is believed by reliable and thoughtful persons on these grounds, that the detection of this gigantic fraud will have a healthy effect.

Wednesday afternoon brought out the large crowd with whom Mrs. Nellie J. T. Brigham is always a favorite, to hear her speak on "The Lesson of the Hour."

And now, instead of giving further descriptions, I shall usurp the privileges of a lecturer myself, and speak with great frankness of camp meetings, this one in particular, and of their shortcomings and needs.

Any one can flatter and praise; a discriminating and friendly criticism, alone, can help me rise to a higher level.

Close observation for about two weeks has satisfied me that there is much chance for improvement in the direction of the exercises of the camp.

They lack culture. Not culture of mind and manners, merely, but culture of the whole being. They are content to rest in the pleasures derived from congregating together.

This superficial life is stamping itself upon the speakers. They must adapt themselves to their audiences. They cannot soar too high above them.

Such discourses may be unobjectionable; they may make the hearers "feel good." That is not enough.

I see here hundreds of Spiritualists who live no more wholesome lives than those who are not. They eat and drink and sleep vilely.

Unless Spiritualists, as a body, make their evidences of immortality and spirit communion subservient to good lives and good works.

They are to be congratulated for the power for good which might be theirs will be dissipated.

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