

The Spiritualism Before "Modern" Spiritualism.

BY THOS. HARDING.

No. 6. AMERICA.

"In a chariot of light, from the regions of day, The Goddess of Liberty came..."

"Unmindful of names or distinctions they came, For (angels) like brothers gather..."

But hear, O! ye brave, 'tis a tale most profane, How all the (conservative) powers, (Priests, churches and popes) are uniting amain, To cut down this guardian of ours..."

"When the Indian speaks, the Great Spirit hears him..."

Carlyle once said, "Let the church take care when God lets loose a great thinker..."

Bishop Eads, of Kentucky (see Shaker Sermons by H. L. Eads), used the illustration of a little boy who prayed for a drum...

The true spiritual condition is that in which we are at one with the universal spirit. In that condition prayer is needless...

1. The passionate condition, which may be personified by a youth.

2. The intellectual, represented by the youth matured.

3. The intuitional, answering to age, wherein the individual is perfected in and through experience...

A willing self-denial for principle brings with it a certain satisfaction which is sometimes mistaken for the superior condition of oneness...

This is the work of true Spiritualism. No age or country was or is, or ever will be exempt from it...

The American Indian had such experiences but he had not the language and opportunity of the mystic to express them...

The peculiar life which the early American Indians led previous to the advent of the Europeans was well calculated to bring them in rapport with the Spirit-world...

dreams; they held a mystic control over their tribes, and influenced the affairs of their nations by a weird Spiritualism.

The speeches of Indian chiefs reveal the character of the men. Their point-blank utterances, honesty, and language true to the idea which they sought to express...

"Brother, we have heard you talk as from the lips of our father, the great white chief at Washington..."

"When you were young we were strong; we fought by your side, but our arms are now broken..."

"We do not complain. The Coctaw suffers but he never weeps. You have the strong arm and we cannot resist..."

"Brother, you stand in the moccasins of a great chief, you speak the words of a mighty nation, your talk was long..."

Under the circumstances this is, perhaps, as pathetic and eloquent a speech as ever appeared in print...

"Why," said the scientist, "that would depend on circumstances."

"Well, but in a general way," said the inquirer, "for instance, how much would men like me require?"

"Oh," said the lecturer, looking him over very comically, "I should think you would need a few whales."

[To be continued.]

IMPORTANT QUESTIONS.

The Bhagavad-Gita and the Bhagavata Purana.—The Prem Sagar or Ocean of Love.—The Lives of Krishna.

BY WM. EMMETTE COLEMAN.

In an article in the JOURNAL of October 14, 1882, I alluded to the fact that the two Sanskrit sacred books, the Bhagavad-Gita and the Bhagavata Purana were often confounded...

Some indications of a seeming confusion relative to the identity of these two books are found in Mr. Bjerregaard's article (No. 3) on the "Philosophy of Religion" in the JOURNAL of Sept. 4th...

the tenth book of the Bhagavata Purana has been known for a number of years. The tenth book of this Purana consists of a detailed life of Krishna.

This is the only "Ocean of Love" in Sanskrit literature of which the writer has heard, and it has no connection with the Bhagavad-Gita. The tenth chapter of the Gita is not called "Ocean of Love..."

Parties desirous of perusing a life of Krishna, the latter part of his career, including the incidents of his death, excepted, would do well to obtain a copy of one of the other of the translations of the Prem Sagar...

Presidio of San Francisco, Cal.

A LETTER ON THEISM.

BY WM. B. HART.

Soon after the publication in the JOURNAL of last February, of an article of mine on the existence of God, I received some half-dozen letters from acquaintances and distant strangers...

One correspondent, an exceptionally intelligent young gentleman, not easily thrown off his poise, wrote me in this wise: "While I may not agree with you, I must say, however, that the argument was apparently logical..."

A third correspondent, an old friend, at once proved the strength of his convictions and confidence in them, by frankly meeting the issue where I had placed it...

My GOOD FRIEND: In my last communication I intimated a purpose to respond to certain interrogatories and suggestions in your letter to me touching matters theological...

views, not by yourself alone, but by all of your way of thinking. Though I differ from you, I am happy to say I have ever found you alike free from that vulgar conceit and self-righteousness...

views, not by yourself alone, but by all of your way of thinking. Though I differ from you, I am happy to say I have ever found you alike free from that vulgar conceit and self-righteousness...

With respect to my article in the JOURNAL on theism, to which you have taken exceptions, it has occurred to me you did not give yourself sufficient time in its perusal...

But, if the question, is the Infinite cognizable in any-wise by the finite mind? he answered affirmatively, then it devolves on whomsoever asserts this to show in what respect it is true. Cognition is either infinite or it is not...

"We know that God is," says the theist, "though we cannot know all about him." My answer is, perception of an infinite Being, implies infinite apprehension on the part of the percipient...

When he looks around on the operations of nature, the theist observes evidences of a power which baffles his comprehension, and he jumps to the conclusion that this is God...

You will notice, my friend, if you will take the trouble to read my article again, that I discriminate between knowledge and belief. I attempted to make it plain that the conditions which bar the way to knowledge and certainty...

But you may say, "Can we not measure a limited portion of infinite space?" for instance, and thereby know thus much of infinity. I answer, no—emphatically no. You cannot measure any part of illimitable space.

your survey. Infinity is not susceptible of diminution, it is not a thing of parts, subject to being divided, or measured in detail. We cannot think of it as a whole even, for whole presupposes parts, and these imply finitude.

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Then again, as if distrusting the validity of your previous reasoning, you observe: "But we have nature still, what shall we do with that? When and how did it originate?"

My good friend, look at this matter how we will, we are beset with incomprehensibles on all sides. If it be thought imperative upon us to make a choice, wisdom would suggest that we select that which presents the fewest difficulties...

THE ANDOVER CONTROVERSY. The Andover controversy, which has raged so bitterly for a few years past, will be likely to come to a head at the forthcoming session of the Commissioners of Foreign Missions in Des Moines, Ia.

A history of the whole contest, recently printed in the Boston Advertiser, and evidently prepared by some one thoroughly familiar with the long quarrel, traces its origin to the ordaining of the Rev. George A. Jackson over a Congregational church in Leavenworth, Kas., in 1872.

The last named is the one which figures most conspicuously and which has caused most feeling between the two factions. A history of the whole contest, recently printed in the Boston Advertiser, and evidently prepared by some one thoroughly familiar with the long quarrel...

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PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50. Six months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS SENT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CASH ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 25 cents per Agate line.

Reading Notice, 40 cents per line. Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, October 23, 1886.

Jesuitism—Dangerous Papal Policy.

For a time it seemed that the enlarging thought and progressive spirit of our day had even penetrated the Catholic hierarchy and reached the gloomy recesses of the Vatican.

The sick Pope, Leo XIII. has recovered his health, fallen into the hands of the Jesuits, and set his face toward the Dark Ages.

A papal decree has also been issued prohibiting judges in all Catholic countries from giving, or executing sentences of divorce.

This is not a matter of sect or doctrine in theology. Any sect, Protestant or Catholic, that takes such ground puts itself in antagonism to modern civilization.

Catholic, or sect against sect, but on the higher and broader ground of freedom and law against slavery and papal despotism.

The Religious Trend.

The world is more reverent of good to-day than ever in the past. Despite closed churches, scantily filled pews and declining dogmas, people are as a whole better and happier than at any past time in history.

Spiritualism is the active agent in this beneficent work. It has inspired every religious movement since the world began.

In so far as the phenomena of modern Spiritualism tend to settle conviction of the continuity of life, to calm the troubled heart into peaceful resignation, to enlarge the conception of duty and destiny, to quicken the love of good, to stimulate altruistic action, to enlarge the understanding, to draw men into closer bonds of unity, to brighten and clarify the vision of the Over-Soul, in so far as they do all this, so far are they desirable.

The pulpit is learning that it cannot drive people into the pews nor frighten them into a sectarian heaven; that a rational religion posited on the provings of science and saturated with love is to be the religion of the future.

Under the title "Soul in Nature," the JOURNAL publishes this week an essay from T. B. Forbush, which will surely find response in the hearts of readers.

A Prose Poem.

When one considers the imminent need of a more humane, rational and effective system of medical practice than is taught and practiced by any of the recognized and long established schools, one is quite ready to look with interest upon any new movement having for its avowed object the alleviation of pain and cure of disease, however visionary or heterodox it may, at first blush, appear.

Modern Medicine.

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If these statements seem severe, the JOURNAL is prepared to substantiate them with proof. Late instances of maltreatment full of the most sickening and blood curdling details can be given, and, too, where the Apache is not some poor, half-starved wanderer, but well fed, well-housed, influential, and with reputation for "skill."

There are, however, large numbers of conscientious, humane men in the medical profession, men who help the world to grow healthier and happier; but they are men who do good in spite of the incubus of traditional error which fetters them, and not because they cut, carve and excavate, or puke, purge and paralyze their fellow mortals.

Among other agencies springing up to aid in banishing orthodoxy from medicine and religion is a movement called by various names, such as Christian Science, Mind Cure, Metaphysical Treatment, Under whichever of these banners the new practitioner labors, he strives for the same result, to-wit: remedial effects through psychical agencies.

During the late visit of Mrs. Maud E. Lord in Chicago, she gave a number of sances at which manifestations were had highly satisfactory to critical observers.

Mrs. Lord in Chicago.

On the following evening Mr. J. and his two sons took a carriage on Michigan Boulevard near 25th St., to go down town; when nearly opposite the house, where the sances had occurred, the two young men simultaneously heard Frank's voice singing a line of the song of the evening before.

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bases its conviction that the impression was not subjective, but really what it seemed, upon evidence which would satisfy any one qualified by experience and study to express an opinion.

When Mrs. Lord left town she expressed a half-formed intention of returning soon and spending some months. Should she do so she will aid the Western Society for Psychical Research in the series of experiments marked out for the fall and winter.

Pain but Refreshing.

It is most refreshing and encouraging to find a man who can stand in his own pulpit and speak plain truth to his own denomination. Heber Newton does not hesitate to do this.

"The general convention of our church," said Dr. Newton, "now in session in Chicago, is being petitioned to take such steps as in its judgment may hasten some practical and substantial union among the churches of our land. This memorial is the outgrowth of the remarkable congress of churches which has called forth so striking a manifestation of the growing desire among churches to draw nearer together.

"We must give up our dream of liturgical uniformity. It is a beautiful dream, but wholly impracticable. We must give up our ecclesiastical dream of absorbing other churches and then ourselves becoming absorbed in a reunited Catholic church.

What Next?

It appears from an exchange that Dr. R. C. Fisher, of Sharon, Pa., the physician who has attained such a reputation as a faster has fasted on nearly forty occasions.

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A Matter of Mutual Interest.

Long evenings are here, vacations are at an end for town people, farmers have past their hurry, and the time for more attention to intellectual and spiritual culture has come again.

The JOURNAL affirms the continuity of life and a world beyond the grave where eternal growth is the orderly and inevitable course of law.

The JOURNAL is critical and cautious concerning all claims put forward in the name of Spiritualism, and for the reason that it prefers the stupendous truth shall come clean and free from dross to all who seek it, even though its acceptance may be seemingly slower and attended with less enthusiasm than when arrayed in deceptive, delusive fashion.

The JOURNAL would not advise hunting quail with a brass band, neither will it encourage the investigation of the subtle, things of spirit in ways equally wild and foolish.

The JOURNAL does not make propagandism its leading object but seeks first to demonstrate and establish the facts of Spiritualism and to aid Spiritualists in attaining spiritual culture; it cheerfully lends aid to earnest seekers and listens patiently to candid critics.

The JOURNAL respects and honors good men regardless of their theological beliefs, and has no war to make on religion, believing as it does, that a knowledge of spirit phenomena brought home to any soul will intensify the religious sentiment, even at the expense of sectarianism.

The JOURNAL is not the organ of a sect but aims only to be an exponent of truth; and seeks to set forth truth that it may encourage the wavering, satisfy the seeker, strengthen the Spiritualist, be taken and assimilated by all.

The JOURNAL has dealt many hard blows but never one in anger. It has received no injuries for which it seeks revenge, nor any favors requiring it to swerve from the strict line of rectitude to pay.

The JOURNAL believes its efforts in eliminating error, discouraging deception and supporting the proved and provable in Spiritualism, have greatly aided in bringing psychical research into reputable prominence and stimulated inquiry in various notable quarters where the subject had been previously tabooed.

The JOURNAL believes its regular readers, with exceptions most rare, will cheerfully acknowledge the truth of these assertions, and believing thus, it asks them to aid in making it a stronger and better paper than ever. Contribute to its columns and to its subscription list, and thus help yourselves, your friends and the publisher!

A Life-Giving Injection.

A singular case is reported in this city, where a young lady was brought back to life through the use of a one per cent. solution in alcohol of nitro-glycerine, administered hypodermically. It was never utilized in that way before.

Death of Professor Butleroff.

In a late number of Light is the following brief mention of the departure of an eminent Russian scientist, a professor in the great University at St. Petersburg and an earnest and devoted Spiritualist.

We deeply regret to announce the death of Prof. Butleroff, the distinguished Russian savant. We are, as yet, in receipt of none of the particulars of the sad event. In a letter which has been received by a friend of the deceased gentleman, announcing the news, the writer says: "In fact, this loss is irreparable for his friends, for science, and especially for Spiritualism."

Mrs. Sarah Graves speaks encouragingly of the cause in Grand Rapids, Mich. She lectured there lately in Convenside Hall.

Voices from the People.

In that new world toward which our feet are set... Shall we find again to make our hearts forget Earth's homely joys...

O heavy manhood, from morn till night, Dawn's flush, noon's blaze, and sunset's tender light... O happy earth! O home so well beloved!

True Dreaming and Brain-Waves.

Two instances of true dreaming came to my knowledge lately... The second dream was in a most interesting manner interwoven with the equally interesting phenomena of "Brain Waves."

Comparing notes, they found that the time of the dream was in exact accord with the time of the husband's fear of his own death... The instruction we gather from the discovery of such a way of the mind is, viz.,—if it can exist between fellow mortals, why not between the minds of mortals and the minds of what I call their "dead friends?"

The Uniformity of Nature and the Doctrine of Immortality.

Take, for example, the case of alleged apparitions. I thought to begin with the mind of not a few among us is to ignore apparitions utterly and completely. They are supernatural, and that is enough; they do not conform themselves to the recognized laws of mechanics, optics, acoustics, motion.

There are some who are not so completely orthodox in their physical creed, and yet may admit the weights of evidence in favor of certain alleged phenomena which will not square themselves with physics.

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Sir Robert Stout: Premier, Spiritualist, and Free-Thinker.

The following paragraph appeared in the Newcastle Daily Leader, August 19th. Our readers will remember that we gave the New Zealand Premier's portrait early last year: "Religious intolerance does not appear to be quite so rife in New Zealand as it is in England. A little while ago our Legislature would not allow Mr. Bradlaugh to take his seat in the House of Commons. In New Zealand they have allowed Free-thinker for their Premier, and what is still more surprising, this self-same free-thinking Premier has recently had bestowed upon him the honor of knighthood, and Robert Stout, the clever Dunedin lawyer and painstaking politician, will henceforward be known in New Zealand history as Sir Robert Stout. Sir Robert, however, can hardly be called a Free-thinker in the English sense of that misused word. He is a Spiritualist, and Spiritualists are not usually regarded as Free-thinkers here. In the United States the word is not so narrowly in its signification as it is in England. The meaning of it there to-day approaches pretty near to the meaning which it bore last century here."

Suggested Thoughts.

To the Editor of the Religio-Philosophical Journal: The JOURNAL comes to my honest mind with thoughts that greatly strengthen us in our daily effort to progress in the life of the inner man. It is doing a grand work.

I used to look upon my Bible as too precious to be doubted in a single particular, and felt "hands off" to every one who would reason about it. I believed that it said what was true, and that it was the only enlightenment of man.

There is no longer discord between the injunctions of the Bible and the teachings of the Universal Christ. We work out our own salvation, and Heaven is a direct gift of free grace, and the universal Christ Spirit, God working through his creatures, presses for an indwelling in each heart.

My Bible, that old record of the inspiration of many prophets, has ceased to be the hallowed contradiction, wicked in some places, meaningless in others, and has become a well of living spiritual knowledge, from which it is better to drink than from any other source.

The same story repeats itself to-day. An uplifting, ennobling message will be followed by one that is more vital; this is each light placed in relief by its shadow. It exemplifies the Bible story of the race of man "born blind, that the works of God may be made manifest in him."

Prof. Van Buren Denslow, some time since, while visiting the city, kindly consented to speak on a Sunday evening, kindly for his theme, "The Eros and Cons of Immortality."

Another thing should be considered: Spiritualists have been individualizing themselves so long that no two think alike; at any rate, there is not similarity enough in their ideas to formulate a creed that would be at all satisfactory.

The church in the near future will claim that all the good ideas belong to it. I have no doubt that the church will boast of spiritualism as its own, and claim to be the original investigator and protector of Spiritualism before many years.

The good people who never think for themselves, but have new ideas forced upon them, finally settle down to the conviction that they are right, and that they are always believed so and so.

I noticed one fact this summer that was very significant to me. The great majority of listeners at the lectures were old men and women. I noticed quite a number of silver haired old men, with their aged wives, come day after day, and take their seats in the sanctified, drinking in the words of inspiration that fell from the lips of such men as A. B. French, J. J. Morse, Charles Dabburn, and the many gifted women who spoke so eloquently. These old people made a great impression upon me.

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The Cause in Brooklyn, N.Y.

After a month of protracted vacation, the Spiritualists, formerly divided into the Church of the New Dispensation and the First Society of Spiritualists, have assembled under apparently very favorable auspices at Conservatory Hall, and inaugurated the fall and winter campaign with Mrs. Helen T. Brigham as speaker at both Sunday morning and evening meetings during the month of October.

Mr. Jones, who has been invited to give a course of lectures on the subject of "The Cause in Brooklyn, N.Y.," has also been obtained for the purpose of giving tests of spirit return from the platform. It is needless to say that no happier selection of a lecturer could possibly have been made, or one bidding more good from the start than that of Mrs. Brigham.

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Onset, were as the bread of life to their starving souls; souls that had been hungering and thirsting for some tangible evidence of a life hereafter, through a long pilgrimage of life in this world.

Succinct Explanation of the Leading Tenets of the East-Indian Faith.

As set forth by the New York Sun, the want of a succinct explanation of the spread of this most ancient of all religions, and an exposition of the beliefs of Buddhists is felt, and the Sun gladly supplies the public with this information—difficult of obtaining in this country.

Very few merely scientific men in America are interested in esoteric studies, but when any individual among them has taken up the investigation of esoteric Buddhism they have found it to represent a more individualistic study than any other.

The stumbling block to Western students, who have been reared in the belief that this life is the only one that exists for action, and that succeeding it is Heaven or Hell, is the doctrine of repeated lives, each more or less different from the previous ones.

Another thing should be considered: Spiritualists have been individualizing themselves so long that no two think alike; at any rate, there is not similarity enough in their ideas to formulate a creed that would be at all satisfactory.

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themselves to a quarter of their present limit of time, bring forward the timid and painful ones who cannot possibly edify anyone with a fine speech or a long sermon, encourage the young men and women, and send the boys and girls, to give their simple testimony to the Master. Let it be the understood thing that in the family sitting-room gathering of the church, the sisters and mothers, the most spiritually minded part of the church, shall not be expected to keep silence; have many verses of scripture and brief hymns and poems repeated by those who can do no more, and very soon not only will the back seats be filled up, but the dreaded front seats will lose their terrors."

J. Clegg Wright.

To the Editor of the Religio-Philosophical Journal: On Thursday evening, Sept. 30th, a farewell entertainment was tendered to J. Clegg Wright by the First Association of Spiritualists of Philadelphia, whom he has served for two years.

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Notes and Extracts on Miscellaneous Subjects.

There are 2,000 Chautauqua circles in Michigan. A Cedar Rapids, Iowa, cat has adopted a young mouse and is tenderly rearing it.

A ten-year-old boy in Henry County, Ala., got hold of a quart bottle of whiskey and drank all of it. The next day he died.

A fireman, who took hold of an electric light wire in Detroit, Tuesday, was shocked to death before the line could be cut.

A fatal disease prevails among horses all through the great prairie section of Virginia, and hundreds of farmers have lost stock.

It is proposed to have a Democratic reunion at the grave of Jefferson next spring, and President Cleveland is expected to participate.

An Eldorado, Iowa, man by mistake paid out a \$20 gold piece for a theatre ticket. The ticket-seller hunted him up in the audience and restored the money.

The type-writer, now in such common use, dates back to 1714, when Henry Mill got a patent for it in England, but it was not really made practicable until 1837. It is now seems indispensable.

A Wisconsin hunter named Wexford shot at what he took for an extra large squirrel on a limb, and a wild cat came down and clawed him in forty-two places to convince him that his eyesight was a good way off.

During the present administration there have been 1,077 appointments made in the Department of the Interior, classified as follows: Presidential appointments, 271; classified service, 270; unclassified service, 536.

Heretofore Darmstadt, Germany, will be a poor place for a patent medicine man. By a municipal law, just passed, all such medicines will be analyzed, and the ingredients of which they are composed will be made public.

An oak that was cut before Shakespeare's day furnished a bit of timber now in use as a bench in an English farmer's kitchen. The timber did duty as a roof beam in a church for 354 years. It is still as sound as can be.

A band of regulators in the neighborhood of State Mills, Rappahannock County, Virginia, are reported as doing many ugly things, such as burning property and administering whippings to persons of doubtful moral propriety.

(Philosophy of Religion.)

ally and individuality united in one. It expresses a single and individual being, separating it from all others; and again it is most general, since every one is an I like myself. This I is, therefore, not like a proper name, but it is a word that conveys a most general idea.

Our personality is complete only when we are conscious of God and our relation to him, and when we suffer God to speak to it and through it. It is not nature nor matter that produces personality, but God, who is the ground of all personality.

This personality of man is not, however, active immediately after birth. The child feels as soon as it enters the world, but it is only with difficulty that it becomes conscious of itself. It may soon notice its single members, the hand, the foot, the lips, but to enable it to comprehend the body and soul as a whole, whose center it is itself, requires much time and labor on the part of its instructors.

This awakening of the child in itself is like the rising of a light in the midst of darkness. The state of existence, preceding that in which the child finds itself, is dark, and we are not conscious of it.

the silence; have come upliftings and revelations, and when that word of duty, which is always the word of God, bade them leave these shrines of serene worship and go again to accustomed avocations, they have been conscious of some new strength, of some fresh insight into life and some deeper tone amidst its jarring noises.

see soul shining through, and found himself standing before the Lord. I sometimes feel that we—especially we who dwell in busy, bustling cities—hardly give God fair play. We load ourselves down with cares and interests; we wall ourselves in with brick and mortar; we even shut out the sky with smoke and dirt.

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the miracle of nature is so full and perfect that it surrounds us everywhere with marvel. Every slightest thing is a part of an infinitely wonderful whole. When we touch it anywhere an immeasurable life floods us.

But in order to feel this soul in nature we must gain companionship with it. We must somehow dwell with it and in it touching it at many points and seeing it under various aspects. It is one of the weaknesses of our modern times that we expect to do the world by express train: Twenty minutes for the Yosemite a half-hour for the Rocky Mountains!

Such insight, such revealing—fugitive as it may be, rewards only those who are patient dwellers at the doors of life. The transient caller may not expect it. The prophet went forty days and forty nights along his wilderness way before he reached his Horeb cave.

their spirit takes possession of us we shall begin to feel the shadowy presence of the great Unseen who liveth and worketh in eternal stillness. Dogs bay the moon, let man stand face to face with the night as silent as the stars above; there will come into his heart something far holier than any echo of his own voice. The deeper the breathings and whisperings of the Infinite Soul.

I was borne by the train one late morning through central New England. On every hill-top the rainbows had camped; along the brook-sides the golden-rod nodded and the cardinal flower flamed; the very air was aglow with the crimson, scarlet and yellow glories of the maples, and over all soared "the eternal sky full of light and of Deity."

I think sometimes that we are afraid of ourselves, and dare not trust ourselves to be alone, and perhaps this is one reason why we so seldom get a glimpse of the soul's presence. For all the rarest and shyest things come to us in solitude. If you go to woods or fields with a companion you do not get so close to their life as when you go alone.

When I begin to feel his power, begin to learn his secret, I am alone with it. If external word or motion intrudes, the spell is broken. Something has come between me and the soul that was speaking to me out of the canvas. The soul retires, I feel its presence no more. I criticize the picture, but it tells me no secret.

Subtler than any work of artist is nature and more sensitive to interference. It will not bare its soul to the soul of man before witnesses. Its tones are too low and soft to be heard by ears that are listening to any other voice.

And we ourselves must learn to be quiet and still. Nature abhors prattlers, and I doubt if she ever revealed a single secret save to those who would rather keep silent than speak. There is nothing more helpful than silence. All great souls praise it. Out of it are spoken the supremest words, are done the noblest deeds.

And we need not be disturbed when there comes to us the man with the rattling crucible, saying: "I have cut and pounded and analyzed this Nature of which you speak. I find no soul in it. There are only a few minerals and gases, perhaps, in the ultimate only a single gas."

Shall we be told that this clear sense of soul in nature, this strong consciousness that we stand before the Lord, is only a subjective experience without objective reality; that the subtle imagination is playing tricks on the sober judgment? Perhaps so. Everything is apt to be considered imaginative that transcends average personal experience. The finer laws of physics seem just as pure imaginations to the ignorant as the revelations of soul do to those who have never felt their uplifting.

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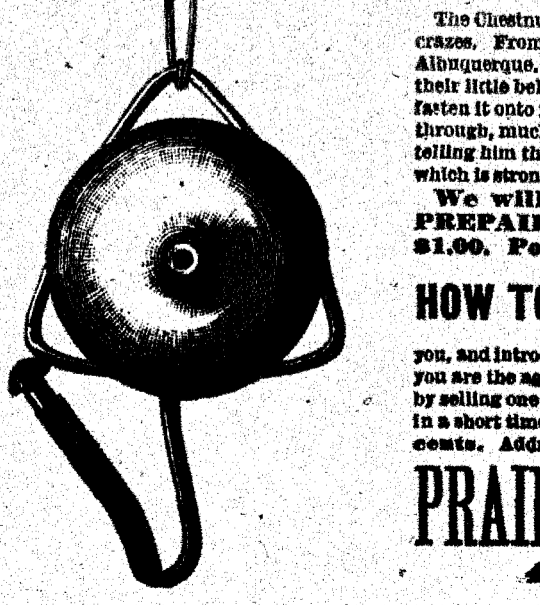
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