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

VOL. XXXV.

be published as soon as possible.

CHICAGO, FEBRUARY 16, 1884.

Readers of the Journal, are especially requested to end in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will

CONTENTS.

FIRST PAGE. The Tree of Life. Manhood versus Anthon Or, is Man the Top stone of Creation?

SECOND PAGE.—The Underlying Cause. Another " Persecut-

ed." Letter from Boston. The Producers of Wealth-The Demands of the Present Day. Sunday Trains, The Heber Newton Controversy. THIRD PAGE .- Woman and the Household. Which is First Body or Spirit? Book Reviews. Magazines for February

not Before Mentioned. Miscellaneous Advertisements. FOURTH PAGE.-Special Notices. Notice to Subscribers Spiritualism and the Bible. The Iowa State Conference and the Clinton Camp Meeting. An Equivocal Position. The Enemics of Spiritualism. General Notes.

FIFTH PAGE. - Itliteracy in the South. Prof. Hermann Ulrici. The Society for Psychical Research. An Endorsement of Judge Tiffany. Terre Haute, La Fayette, etc. Miscellaneous Advertisements

SIXTH PAGE.-Close by Me. Notes from Philadelphia, Mrs. Maud E. Lord in St. Louis. Synopsis of a Lecture Delivered by P. E. Farnsworth, before the American Spiritualist Alliance of New York City, on January 20th. A Strange Occurrence. Note from Miss Jennie B Hagan. A Needless Alarm. The Efficacy of Prayer. Synopsis of Address on Thomas Paine, Delivered at the Boston Free Thinkers Convention by Samuel P. Putnam. Warnings. The Pulpit of To-Day. Farsons Talks Back. A Curlous Dream. What a Mini ter Says.

SAVANTH PAGE. - Secrets. Letter from Kansas. He Know He was Right. Miscellaneous Advertisements.

EIGHTH PAGE.-Letter from New South Wales. There are Laws of Change in the Immutable God, and these Laws make Prayer to God Effective and Scientific. Miscellane ous Advertisements.

For the Religio-Philosophical Journal. The Tree of Life.

The visions of one age become the scientifverities of the next. Through the of inspiration the ancient seers beheld the Truth arrayed in the rich robes of symbolism. Long afterward the doors of science opened. Her new light reveals the exact form of truth beneath the glittering folds of symbols, metaphors and myths. Science questions all things, but it does not do this to summon the demons of chaos and misrule It lifts the veil only to show Truth in her complete loveliness.

The key to all religious phenomena mus be found in the mental and physical constitution of man. For religion concerns itself directly with man's nature and life. The re-ligious critics of our day have attempted to give us "the play of Hamlet with the part of Hamlet left out." They have tried to find an explanation of ancient religious symbols by studying history, language, astronomy, geol ogy, in short, anything but man himself from whom all religious expressions originated. They have all looked in the wrong place, and searched in sciences which had no application to the subject. Unless, indeed it be through mere analogies, for the universe is full of these, and any one subject may be used to illustrate another.

We can best prove our point by examples. We will first take the Tree of Life. The Bible opens and closes with that. We shall prove by science that it is an actual tree, and not a mere symbol, and that every part of the description as given in the Bible is exactly true. We must begin by giving a scientific definition of a tree. This will take us to the very units of life itself. When nature builds up the rocky masses of the earth, its solid mineral walls and its vast troughs for the sea, her units of structure are crystals. The lines of force in a crystal point outside of it self. In the engraving they are figured as A B and CD. Along these lines the currents of light, heat and electricity naturally flow Now step into the domain of animal or plant life. Here we see nature building up all the marvellous structures with organic cells. That is, all the tissues of animals and plants are composed of minute or microscopic bodies, called cells by the physiologists. The little cell is the workshop of life, where all the vital materials are elaborated. The cell is a sac, it may have a double wall or membrane and within it has a nucleus or focal point of its forces. Around this nucleus is a circulation of its liquid contents.

The researches of Schleiden and Schwan had largely worked out the cell-doctrine as early as 1840, and it is now completely established. But a pile or mass of cells with out any order would not constitute a living organ. They must have a definite plan of arrangement. This plan is found in the leaf or tree. It essentially consists of a central tube, or vein, with branches or subdivisions which terminate in cells. The veins them selves consist of cells placed end to end.

A fundamental law of liquids is the cause of this plan. Both animal and plant-tissues from the delicate nerve substance to the hard bone and wood, are formed from the plasmic blood and sap. About three-fourths of both blood and sap consist of water. Now wherever a circulation of water is established it assumes the form of a tree. This is seen, for example, in all the rivers of the earth. It does not result from the formation of the earth's surface. For the vapor which condenses on an upright and smooth window pane and then runs down, shows the same tree forms in a conspicuous way. If we gently pour water which has been thickened

with paint, or otherwise, into a shallow dish of clear water, then we shall see it spread out in the exact form of a leaf or tree. If we reverse the process, pouring a thin into a thick liquid, the same forms will be obtained. Other liquids besides water will take the

The leaf epitomizes the tree. Both have The leaf epitomizes the tree. Both have evidently the same plan, as the botanists have long known. The fruit itself is but a thickened or expanded leaf, as we can see by cutting it open. In the cells of the leaf the vital changes take place. The soluble materials have arisen through the stem of the plant and the cells convert these properties. plant, and the cells convert these materials into gum, starch and the substance of woody fibre. The tubes of the leaf are channels for the passage of liquids, or of waves of force. In our engraving, the plan of the leaf, technically called a Phyton, is seen as it appears under a magnifying power of about twentyfive diameters. The cells are pressed together and thus become six-sided. Some of the cells have been shaded, to make them show more plainly.



TREE OF LIFE.

It needs no vivid imagination to see that the plan of the leaf and that of a tree are the same. The trunk of the tree is a mass or vast bundle of tubes, like the midvein of the leaf. And the limbs of the different species of trees imitate and reproduce all the forms of branching which we find in the varied leaves of all floras.

In the clear and wide-searching eye of science a tree is not necessarily composed of woody fibre and covered with leaves of green. The true and scientific idea of a tree must represent a plan of structure, a fundamental form of organization. With this enlarged and exact conception we look anew upon the world of living forms, and lo! marshaled beneath our perfect definition come all the organs of every animal, no less than the myriad forms of the vegetal world.

A few examples will illustrate the universality of this law. Thus in the lungs, L U in the engraving, we see the great air tube, or trachea, dividing into the bronchial tubes, and these branch out until they terminate in clusters of air-cells. In these air-cells the blood is purified, the vital work of the lungs is done. Dissect any gland of the body and the same tree-plan is seen. The liver, for example, shows us the hepatic duct and branches, with the cells in which the bile is secreted. The parotid gland has Steno's duct with branches and clustering cells which pour forth the saliva to moisten the food as we eat. The pancreas, spleen, kidneys, etc., are equally good examples. The arteries and veins, starting forth from the heart, branch in every direction over the body. At last they terminate in the cells of its varied tissues, and here the blood does its vital work of growth, motion and repair.

And finally, the great law of tree-forms reaches its highest exemplification in the nervous system of man. A million nerve tubes are bound together in the spinal cord. They pass upward, branching outward through the brain centers toward its surface, where they terminate in the myriads of nervecells which compose its convolutions.

The engraving represents this plan as idealized only in one particular. That is, it has been taken out of the body and planted in the earth, and a few cells have been so enlarged as to be seen with the naked eye. The drawing is physiologically exact, and the tree-form is very evident. We do not mean that the brain merely looks like a tree or that the resemblance is an external one alone. But we do mean that the brain is an actual tree, and that by the most rigid scientific examination it is shown to fill the ideal type of a tree more completely than an oak, a pine, a palm, or any tree of the vegetable world. It is produced by the same basic and universal law of physical structure.

The brain is the expanded branches and top of this great tree, while the spinal cord is the trunk, and its roots are the nerves of feeling and motion branching out over the body. It is a tree planted in the midst of many others, for the heart is a tree, the lungs are a tree, and so are the pancreas, the stomach, and all these vital organs. The human body is the Garden of Eden. For we must remember that the account of this garden in Geneels was first written in hieroglyphics or word-pictures, and not in words. In these pictures there was no other way to represent

the subject. Moses or the Hebrew scribe simply turned the account over into words, without a translation.

The mental faculties are classed in twelve groups, and therefore this tree bears twelve kinds of fruit. The present writer had made this classification a year and a half before he discovered that the brain was a tree. Our feelings, our thoughts and our conduct are spoken as fruit in more than a hundred page. spoken as fruit in more than a hundred passages of the Bible. And through the language and the literature of all nations are scattered abundant figures of speech based upon an instinctive sense of the great truth upon an instinctive sense of the great truth concerning this tree. In all ages man has intuitively felt that the tree was a type of himself. He gave expression to this idea in the Etz Hakeyim of Genesis, the Bo-tree of Buddha, the Soma tree of the Hindoos and Persians, the Tooba tree of Mahomet, the Olive of Minerva, the Oak of the Druids, the Ygdrasil of Scandinavia, and the sacred trees of other nations. of other nations.

All that is sweet and noble and true, in the private life of man or in the public history of nations, has been the fruit of this tree.
The great poems of the ages have been its
luxuriant blossoms; the perpetual aspirations
of man have been the freighted breath of its odorous bloom; and the incoming ages shall gather and taste the richness of its immortal

The description of this tree, as given in the Old Testament and in the Apocalypse of the New, is true to the minutest details. We are told that this tree brings forth its fruit successively. And in our article on the Growth of Man we showed that the lower faculties rule in the childhood of persons and nations, and then, through the phases of youth and maturity higher and higher organs come in maturity, higher and higher organs come into dominant power. Through past ages its lower branches have borne evil fruit. It has lv. The Bible does not say that man was good and pure and wise when he was created.

On each side of the Tree is the great River of Life. To realize this part of the description we must lay our man down with his head to the north. Then along on each side of the tree is the Aorta and Vena Cava, the great artery and vein through which the currents of blood flow perpetually. The rivers of the earth all assume the plan of a tree, because they are channels of liquid circulation. This is true even of the oceanic currents, the rivers in the midst of water. The River of Life has its four heads in the four chambers of the heart, the two auricles and two ventricles, marked RA, RV, LA and LV. The branch Pison of this river passes upward to the head, described as "the land of gold." Eastward and westward the Hiddekel and the Gihon flow to the left and to the right arm and lung. But the largest branches, Phrath, or "the river," passes southward to the trunk and lower limbs. Two branches of the river form a network around the very trunk of this tree, and spread among its expanding branch es, as shown in the engraving. In branching over the body, this river divides into four

parts at seventeen different points.

The blood is the "water of life" and when seen through a microscope, the eye of science, it looks as "clear as crystal." The blood is three-fourths water, and through this are diffused the red cells and living materials which are to construct and maintain the bodily organs. If we could see at one view the entire brain through a microscope, there is no tree of the vegetable world which would compare

with its surpassing beauty. The leaves of the tree are for the healing of the nations. The truth here sketched has a most eminently practical side. For it suggested to the author that great system of integral Education, providing for the systematic culture of the twelve groups of faculties and all parts of the body, as elaborated in another article. On the physical side of this doctrine is a vitally important truth. For each kind of food, of grain or fruit, has a special influence in stimulating and furnishing materials of growth to a special group of faculties. And the different kinds of food are related to each other by the same laws of musical harmony that unite the faculties themselves. A perfect system of dietetics will be based upon this law, but it requires

treatment in a separate afticle.
We have confined this discussion within the limits of strict and exact science. We have seen that the tree of life is not a myth or a symbol. It is a solid and tangible embodiment of the most universal law of life The most perfect of all its descriptions is that in the Bible. How did the ancients get it? By inspiration alone, for at that time the facts of physiology and botany were not known. There was no scientific knowledge on which to base the idea. When we come to discuss the New Jerusalem, the twelve Tribes of Israel and other great doctrines of the Bible, we shall see that the Christian teachers have been as profoundly ignorant as the agnostics and critics themselves, concerning all the great truths in the book which they have cherished and preserved during the long ages.

The ideal charity is that rare and large thing which is at ease, and is at work up and down and around itself. It is, in fact, an atmosphere, rather than avenue.

MANHOOD VERSUS ANTHOOD. Or, Is Man the Top-stone of Creation?

4 Lecture Delivered at Frobisher Hall, New York, by Charles Dawbarn.

(Reported for the Religio Philosophical Journal.) The scientific man of to-day points with oride to the growth of the human intellect. He acknowledges the rude savageism of the past, but delights to show the power of man past, but delights to show the power of man on earth to-day, and he will prove to you that the coming man will exhibit the powers of a God. He points you to the law of evolution, which he says insures perpetual progress to man, upon whose brow he delights to place the crown of sovereignty. We know that man swaggers here as monarch of all he surveys—set the top-steps of execution—or the weather. as the top-stone of creation-or the weathercock on nature's highest steeple; and we need not doubt, but that the man who has exchanged his earthly organism for a coffin and an epitaph, is feeling just as big and, perhaps, a little bigger in his home in the Summer-land. That man was made in the likeness of God was a happy conceit; and to insinuate that any lower order of greation can also be made. any lower order of creation can also be made in the same likeness of God, was too absurd for a moment's consideration; yet that is what I propose to demonstrate in this lecture.

Man is subject to law, and therefore whilst so fond of playing the sovereign, he must yet always pay tribute to nature as his mighty overruling Empress; and, of course, man and other animals have the same subjection to a power bidder than therealy as Fook rage power higher than themselves. Each race must how to the laws of its own existence, and is subject to the law that puts a limit to its powers. Each develop by the slow process of evolution and survival of the fittest. Man asserts that the races below him have reached their extreme development. How does he know this? It is mere assumption and guess

you ever think of that, oh! you proud biped. In every one of your five senses, some lower race is your superior; and there are a number amongst these your inferiors, who take great pleasure in making an evening meal of you with a clear conscience and a good digestion. I did not quite realize what I was about when I began to think out this lecture. I thought was going to have a nice, pleasing task of showing you how other lives are lived, and sending you home with that proud feeling and superiority that inheres and adheres to every American citizen. Instead of that, to my alarm, I find myself face to face with a question I had not dreamed of propounding. It is this: "In what does man's superiority consist?" What I have just been pointing out to you makes me approach this question with sundry misgivings.

You cannot help acknowledging the facts to which I have just pointed you: that in every one of your senses you have your master in what you call lower life. A few years ago the line was drawn by saying that man worked through "reason" and the lower animals by "instinct." It is now conceded that reason and instinct are co-partners in every living organism, though they may exist and de velop in very different proportions. When I use the term "reason" in this lecture I mean the faculty which exercises a choice of action. Of course, that which was once a choice, may by hereditary force become a fixed habit or method. In the lowest forms of life, just as in the new-born babe, where an error of judgment would mean death to the feeble organism, the law of life must have supreme control, and we call it "instinct." And generally speaking, the act of living is carried on by "instinct." This of course, includes whatever may be the necessary act for continuing the species. It is, so to speak, an outside pressure, which we may assume to call, if we choose The spirit of life."

As conditions improve, forms appear which can express something more than this outside ressure. We find that the law of growth has been at work in the interior, for mental action shows itself in the form of "memory. And when the animal remembers and avoids to-day that which gave it pain yesterday, I contend we have a direct exhibition of "reason" according to my definition. It now becomes a plain question, "Are there faculties enjoyed by man that are denied to other an-imals?" I assure you that this is not a ques tion that can be answered without serious investigation; and, after all, our answer will only be good until the accumulation of further knowledge demonstrates whether we are not mistaken. You know that man did claim as his special prerogative, the faculty of reason. That, we now know was a mistake, and we should in the light of that experience, be very cautious as to our present assertions.

So far as we know to-day, the earth work ers who come nearest to man in very much that belongs to our conception of an organized civilization, are found not in the dog, horse or elephant, but in the insect world, in the active industrious ant. Now notice that man proudly takes himself as a standard, and pronounces the action of other races as feeble or strong, sagacious or foolish, by determining what he would have done under the same circumstances. We must not, however, lose sight of the fact, that there is a vast difference in the development of different races of men. The Bushman of Africa, the savage of Australia, and the miserable wretch who manages to exist in Terra del Fuego, have

habits and thoughts, which it is almost impossible to compare with ours, and which, therefore, we can neither comprehend nor understand. How often have we read and heard the assertion, that even the most degraded races of men, are infinitely above the very highest possibilities of every other race on this planet. I know this is usually qualified by asserting that man's superiority confied by asserting that man's superiority consists in his capabilities of future development.

No. 25

I don't want to slander my descendants who may be here 5,000 years from to-day, but I ask, "Who is there who knows they will be our superiors?" It is only inference, founded upon very little real knowledge of man's past history, and a large amount of self-conceit. But suppose we grant the probability as in favor of an increasing mental growth, by what right do we assume that our ant come. what right do we assume that our ant compeers of to-day, will not also be developing into a grand and yet grander anthood?" I was to a grand and yet grander anthood? I was much interested in Sir John Lubbock's prolonged and scientific investigations into the habits of the English ant. After showing a wonderful amount of sagacity in many directions, he points us to where they fail in what seems a very simple effort of reason, such for instance as follows: A drop of honey was suspended so that an ant could just touch it with his antenna by reaching up. By a long journey of several feet, the ant could get long journey of several feet, the ant could get at the honey. All around was loose dirt, and a number of small pellets of earth purposely left, so that by placing them as a foot-stool, the ant might reach the honey and save himself the long journey. Sir John Lubbock noticed that this was never done, but after a vain attempt to reach up to the honey, each ant accepted the situation, and took a journey that was contrable to the situation. ney that was equivalent to your travelling a mile to get something off a shelf that you could easily have reached by standing on a foot-stool. This marked the present intellilower branches have borne evil fruit. It has been a tree of knowledge of both good and evil. The lower branches produce downward motions of the body, hence it was very property said that Adam and Eve fell by eating their fruit. A perfect life can only come from eating the truit of the migher branches in connection with that of the lower ones. Man was made in the Divine image, but he was mot unfolded, either intellectually or morally. The Rible does not say that man was good.

I their extreme development. How does he know this? It is mere assumption and guess work on his part. Development does not count by centuries, but by thousands and millions of years.

Again man makes himself and his faculties the standard of comparison, yet there are anties to the other race, only like the Austra-, lian sayage in comparison with Sir John imals that outrun, outclimb and outswim him; that outsee, outsmell and outlear him; yes, outtaste, outfeel and outlive him. Did drives or carries her to pasture. The antieve of these English ants, but I shall show you that there are anties to the other race, only like the Austra-, lian sayage in comparison with Sir John him; that outsee, outsmell and outleve him. Did drives or carries her to pasture. The antieve of the standard of the structure of the standard of comparison, yet there are an intelligence of those English ants, but I shall show you that there are antieve understood the situation in a moment, and acted accordingly; so that the English ant is to the other race, only like the Austra-, lian sayage in comparison with Sir John must be standard of comparison, yet there are an interest and acted accordingly; so that the English and it is to the other race, only like the Austra-, lian sayage in comparison. The antieve accordingly and acted accordingly; so that the English and is to the other race, only like the Austra-, lian sayage in comparison. The antieve accordingly and acted accordingly and acted accordingly and acted accordingly. cows are called aphides, and if you care to watch, you will see an ant go up and touch its "cow," which immediately gives out a minute drop of sweet liquid for the ant's breakfast or supper, as the case may be.

Man is naturally as lazy as circumstances will permit; that is to say, he always likes to get some one else to do his hard work. The ant might surely pride itself upon its manly characteristics, for it has learned to capture slaves and train them to take entire charge of its domestic arrangements.

Man prides himself upon the service he gets out of other animals. Audubon tells us that in Brazil the leaf-cutting ants euslave thousands of leaf-bugs, and compel them to carry long distances to the nest, the leaves which the ants themselves cut from the tree; and then these same bugs are kept in confinement, as we stable our horses, and scantily fed until needed for the next excursion. I think this proves that ants and men have exactly the same ideas as to hard work. But the use to which these ants put these leaves is yet more extraordinary. They do not eat them, but cut them into pieces, which are piled into heaps and kept moist until there is a rank growth of a small fungus, a veritable mushroom, on which these ants live. There you have the intellect that grasps cause and effect.

Again man prides himself upon his individuality. No matter how beautiful his house may be, his neighbor wants variety of style and of arrangement. And the ant, unlike the bee and the wasp, has no set form for anything, but uses its brain every time. It makes mistakes just as men do, and learns by experience. One ant will tear down work commenced improperly by another ant, and start it as it should be. Their sagacity is marvelous and fully equal to that of man. Prof. Leuckart found a tree which the ants were using as a pasture for their cows, (aphides.) So as an experiment he laid a cloth soaked in tobacco juice around the bottom of the tree. The ants that were returning home, as soon as they came to the cloth, turned back. up the tree, and going out to the tip end of the lowest branch, dropped off. The antsthat came from the nest intending to go up, had to face the same obstacle. They immediately brought pellets of dirt, and laid a bridge across the cloth, on which they travelled as comfortably and safely as before. You see these ants had a superior intellect to those with which Sir John experimented.

Cardinal Fleurry says he had an orange-tree planted in a tule It became infested with ants, so he place the tub in a vessel of water. To his amazement he saw the auts bring small pieces of wood and build a floating bridge; not earth this time, for that would sink, but wood because it would float. Could the grandest intellect have acted more wisely? The human brain counts its force by its relative size, and we need not wonder that the ant-brain is the largest in proportion of any insect, or that Darwin declared it the most wonderful atom of matter in the uni-

As an architect, the ant actually understands the key-stone of an arch, and bends a blade of grass or a leaf upon which to build. just as we erect a wood frame-work for the same purpose. Ants make a superb mortar. and manufacture a cement that holds large leaves into any desired shape for the nest of the green tree ant of Australia. They exercise foresight. Livingtone says the ant-hills are numerous on African plains, and are lia-

For the Religio-Philosophical Journal. The Underlying Cause.

BY JAMES G. CLARK.

Dr. Howard Crosby, who if not the best of authority on questions of reform, sometimes tells the truth in matters of fact; in a late sermon, he says:

"The Protestant Church is identified with the world. It has a name to live while it is dead. It has turned doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone, family prayer is given up, Sunday newspapers are read, prayer-meetings are ignored, worldly partner ships are formed, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dread-ful evil, but we may ourselves avoid it and its We may look to ourselves and our own families that we go not with the multitudes of Christians to evil, and perish in the hour when Christ's all come like a thief to their dismay.'

It is evident from the last sentence in the It is evident from the last sentence in the foregoing extract from the desponding Doctor's sermon, that he regards the world completely in the clutches of the devil, and the church in the grasp of the world. This being the case, he advises all good Christians to "Look to themselves and to their own families," and take to the woods. Perhaps some of us can do better than this; but who shall say that he Crashy is not in the main, justified that Dr. Crosby is not in the main, justified in his conclusions? So far, however, as regards Christ coming "Like a thief to the dismay" of the church and the world, is it not better to consider him always present in the promptings of human conscience, when men inside and outside of the church are yielding to the spirit of selfshness, and doing in nearly all the transactions of life as they would not have others do by there? not have others do by them?

We also should remember that God esteems justice more than sacrifice; that "He that doeth righteousness is righteous." and that he who, inside and outside of the church, lives in constant violation of the Golden Rule, is not righteous, and hence, no matter how loudly he may pray in the family and in prayermeeting, he can no more be directly benefited by Christ, unless he reforms under his teachings, than a man's hunger can be appeased by the death of a lamb that has been killed and eaten by another man on the other side

If Dr. Crosby should style this philosophy naturalism or rationalism, it is a great pity this sort of rationalism does not have a wider recognition among authorized expounders of religion. Now there is no doubt in my mind that some eighteen hundred years ago a divinely inspired and commissioned man, a carpenter by trade, quit his work-bench and for three years taught and practiced peculiarly unselfish doctrines, that were in direct conflict with the spirit of the world as manifested in the secular and religious institutions of his own and the present time, and that he lost reputation and life through the very selfishness which he rebuked and antagonized. The question is, "In what did and does that spirit of the world, which condemned and murdered Jesus, consist?

It is the same now as when Christ said, "Yo cannot serve God and Mammon;" differing in no important particular from the spirit that is constantly erucifying human conscience and justice to day—conscience, which is the living Christ by which the world and the church are daily being judged and condemned. That spirit of greed and selfishness, which in all the stupendous revolutions and bodied in our financial system, which from time immemorial has controlled and regulated the relations of capital and labor, manifesting itself-no matter through what varied methods—in the one absorbing sentiment that, "Money is power, and that labor is weakness

or in a certain sense slavery.' No doubt some of our wise financiers and "practical" politicans, will sneer at this logie, but by what legic can they answer and re fute it? All causes and methods—no matter how apparently different—which tend to the same results, are identical in essence. The controlling Trinity of evil spirits, which has always possessed the world's financial system, may be named in the following order:

Money is power.

Get all you can. 3. Use all you get in the pursuit of more. It cannot be denied that there are in every age a few capitalists who have varied the uni form policy of the many, by blessing their fellows with the surplus of their vast means, but these are hardly sufficient in number to give anything like positive shape and character to the whole; and doctrine and prayer have not helped to establish the dividing line between them and those who are lacking in benevolence and humanity. We have the best of evidence that a great controlling incentive of Stephen Girard's life, was a long cherished determination to found and endow a grand non-sectarian college, which has since been the means of furnishing a liberal education to tens of thousands of young men. Peter Cooper's systematic and far reaching philanthrophy in his own and the present generations, is too well known to require mention here. Gerrit Smith, one of the grandest figures in history, has a no less bright re-

All three of these men were lacking in the peculiar "doctrine," whose decay Dr. Crosby laments. Two are already canonized as saints by the churches, and the other will be a hundred years hence, when the world better understands and appreciates the wisdom and necessity of a provision excluding sectarian teachings and teachers from the college that bears his name, and which, at that time of religious intolerance, would have been a bone of contention between a score of infallible creeds, all claiming an equal chance for their respective dogmas.

A. T. Stewart-peace to his remains, which are said to have already traveled nearly as far as "Wycliff's ashes"—was the most cruel hearted, gigantic commercial pirate, and most adroit and successful cotton and woolen mill stealer and abductor the wicked world ever produced. He was strictly evangelical. So also was Commodore Vanderbilt after being cornered and captured on his death-bed. for speculative ends, by Rev. Dr. Deems. So also was "Uncle Dan'!" Drew.

Dr. Howard Crosby is welcome to all three, but his wail over dead doctrines will have but little force unless he can first prove that the rationalistic Girard, the liberal Gerrit Smith Peter Cooper and Ezra Cornell to be bad and merciless misers, and in turn proves the orthodox Stewarts, Vanderbilts, Drews and

Astors to be open handed saints.

The respective records made by these two human quartettes are open to the world, to be read by all men. I challenge Dr. Crosby to present his selection in fair competition with mine before any committee of judges outside of Tophet,—and unless he can secure the premium. I reverently invite him to forever suppress his prolonged howl over the faint brimstone odor left, in the trail of retreating doctrine. The fact is, peculiar doc-

character, save in those too numerous instances where it comes to be regarded as a substitute for right doing. Then it becomes a serious impediment, and degenerates into an excuse for immorality and crime, though it may—like Constantine—march, sin and fight under the banner of the cross. I do not doubt the great moral and spiritual force back-a longway back-of Christianity; but Christianity, like humanity, is yet in its winter season. It is the constantly repeated history of

Jesus, rather than his warning and controlling spirit, that separates, or rather distin-guishes, the church from the world as tending the questions of capital and labor. Both excuse and uphold (the world in theory and practice, and the church in general practice the financial methods which produce poverty and paupers. It is true that gospel ministers of all sects, and teachers in spiritual philosophy, as a rule, are faithful in denouncing these methods, but the uniform church policy is either to approve or wink at them so long as rich church members pay liberally for the support of religious institutions,—and wealthy swindlers can stand the preaching from the pulpit provided their practice in every day life is not interfered with. Then, again, individuals are less to blame than a time-honored system which compels business men to fight avarice with avarice, and duplicity with duplicity, or

be overwhelmed by a sea of selfishness, which breaks all around them, threatening to drown all who are not skillful swimmers and divers. The world and the church differ more in their treatment of results. One sends its poor to the county house, or allows them the worse force of heirs gradually starved and favore in fate of being gradually starved and frozen in wretched tenements, while the other, though ignoring them socially, collects money to clothe and feed them. This is all good as far as it goes .- as cold sunshine in winter is better than cold clouds; but justice and equity, which prevent poverty and crime in the germ, are better than alms and correction bestowed upon them when full grown. To say that with proper fundamental aids justice and equity are not equal to this is like saying that with proper management a wheatfield or cornfield cannot be protected from weeds and

We reap what we sow and cultivate, no less in social and political, than in agricultural economy. If we sow rum holes, beer shops and gambling houses, we must, some day, reap drunkards, paupers and criminals. If, as a people, we sow broadcast the sentiment that money is master, and then maintain a system that keeps that master in the hands of a few by granting special protection to great corporations, we must reap inequality, poverty, crime and slavery in some form,—for, so long as Capital is Power, it is logically master, and it follows that labor is bondage. This condition of things will exist, and grow more marked, until intelligent and practical cooperation supplants it.

The early Christians, in having "all thing in common," in the way of property, had thi end in view, and the church must return to this fundamental principle before it can work in harmony with the purpose of its founder, who has never yet retaken the institution since it was captured and subverted by Con-

There can be no sincere belief in the Fatherhood of God without a practical demonstration of the Brotherhood of Man,-and the Christians who treats man as his slave. has no right to say "Our Father who art in Heaven." Dr. Crosby is nearly right in his measure of the Protestant Church, (and certainly the Papel is no better in outward piety, save through the discipline enforced by ecclesiastical despotism,) but he seems to have not the Let us have all of wealth, influence, power. remotest conception of the stupendous underlying cause which has produced the deplorable result. That course must be at tacked, subdued and eradicated by the ballot

A religion which moves men chiefly through fear, may be useful in adversity, as in the case of the early martyrs and the Pilgrim Fathers,—for most any one can be pious and prayerful in times of great peril, but it is of little use in prosperity, as it seems power-less to save from that direct of calamities. luxury, which has destroyed so many nations after they had conquered every other foe There is deep meaning in the petition: "Give me neither poverty nor riches.

The nation that, first through equal suffrage and law, systematized a plan, which by its peaceful and gradual workings shall tend to banish great personal wealth and grinding poverty from its borders, will be the first to discover the "Fountain of Perpetual Youth." Perhaps, as the fabled fountain was supposed to have been located within our own national domain, the actual one may be realized here. That it will be realized somewhere and sometime is certain. If this people, representing all races, is not equal to it, then it must step aside and make room for a people that is.

But we cannot serve God and Mammon While Mammon is master in the church and State, man is his servant. All this must be reversed before the ideal of the Galliean and other seers can become a thing of life and beauty on the face of the earth. For as un-equal distribution of blood in the human system tends to congestions and death, so like-wise unequal distribution of the comforts and necessaries of life,-resulting in extreme wealth and attendant idleness and vice on the one hand and extreme poverty and attendant crime on the other, tends to corruption and death in the social system. He must be a moral idiot who sees nothing wrong in a condition of society, which permits the abject poverty of a vast multitude in a city where one man holds and draws interest on \$60,000,-000 in untaxable bonds, and spends on a single party enough money to clothe and feed five hundred families for a whole year. He must be both coward and fool who denies that somewhere in human economy there lies a remedial force that can, and hence will, right the wrong. No sorrow was ever born without its antidote. He who shall first put in practical political operation the antidote which is to dethrone and bury our present Commercial King and Master, be he Christian, Materialist or Spiritualist, will prove himself the most useful agent of humanity that has ever blessed the world.

Another "Persecuted."

CHAPTER ONE.

BANGOR, Me., January 28.—S. E. Whitney and wife, of Brockton, Mass., who have been giving scances attended by many prominent citizens for a week or so, were brought to grief last night. Some persons, suspecting fraud, exposed it by grasping the medium, Mrs. Whitney, by the hand and holding her until the lights were turned on, although severely bitten by her. Mr. Whitney assaulted the man holding the woman, but was arrested by a policeman, who was in the room by arrangement, and placed in the lock-up. All present acknowledged the complete exposure of the fraud.—Boston Herald.

CHAPTER TWO. Bangor, Me., January 23.—Whitney, the man arrested last night for his connection with a so-called spiritual scance, was arraigned in the Police Court to-day and fined \$5 and salvantages to be derived from its annexa-

trine is not necessarily help or hindrance to costs. He refunded the money taken at the character, save in those too numerous instanto leave town. The matter has caused a great sensation here, but owing to the fact that many prominent people here are Spiritualists it was quickly settled. There was a strong disposi-tion on the part of some to let him go without punishment. Some talk was made about hold-ing him on the charge of obtaining money under false pretence, or by some process by which all the facts relative to the scances could be made public. Strange as it may seem, there are a few who are not convinced by the expose of last evening, and still think the spirits of departed friends have been at the previous scances. Whitney says he used to be a shoemaker. He is apparently about 45 years of age, six feet in height, has a heavy head of hair, quite gray, a dark moustache, and looks like a man with considerable reso-Intion. He is cool and always ready with a reply to interrogators. He said in an interview this morning that he still believed the work last evening was that of spirits.—Boston Daily Globe.

Letter from Boston.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists appear to be quite as num-grous as ever here, and more divided in sentiment on some points than ever before. They seem to be divided into at least three classes; perhaps these, too, should be subdivided. The Christian Spiritualist is not found in large numbers, though doubtless this is really the largest class, when the believers who yet prefer to remain in and with the church are taken into the accounting. Many in the other classes criticise such, for what they are pleased to call want of independence, but as it appears to me, those connected with the church only hesitate leaving it because so many rooms in the Temple of Spiritualism are yet uninviting. I do not feel that they merit censure but rather praise for their desire to have something they believe clean in all its parts presented to them in substitution for, not the dogma or creed (for that has been given up already) but for the social relations they must yield. Indeed, there is already a move in this direction. One gentleman certainly, if not another such, has opened the parlors of his mansion to invited Spiritualists for Sunday meetings. Of course many cry, "Pride, selfishness, snobbery," etc., but so does this class speak of every person who by reason of position, education or cul-ture, do not wish to associate with those without these. Is it not true that the phi-losophy teaches the natural tendency of a spirit to desire the association of only those congenial? Then why this apparent aspira-tion on the part of so many Spiritualists to impose their society upon those who neither desire nor enjoy it? There is room up higher, and is it not the wiser way to commend the course of those who prefer other methods more congenial to them, than to criticise their reasons?

While the writer yields to no man in his faith and devotion to Spiritualism, he does not care to intrude an unwelcome presence upon any one. It may as well be recognized now, as ever, that as long as there are classes in society there can be no science, no philosophy, no religion sufficiently strong to unite the several classes socially; it is indeed best that it should be as it is, as it would seem all

thinking, reasoning people should admit.

Earlier in the history of Spiritualism a larger proportion of its adherents were from the democratic element. If now more of the refinement and culture possible, for never was it more needed.

The second class of Spiritualists found here are the positive class; those who have become thoroughly convinced of Spiritualism as a truth, and sit down by this, to them, happy conviction, and pay no further heed to the subject; the selfish Spiritualist who neither benefits himself or others, and whose only merit lies in the fact that, except indirectly, he does no harm.

The largest class of avowed Spiritualists here, however, are those who believe all of Spiritualism, and as many more of the ologies and isms, as by various persons from various reasons, are or are sought to be, tacked upon Spiritualism, as they can or think they can comprehend. This class includes a very large proportion of the mediums, and does not exclude that numerous pestiferous gang, which advertise a mediumship in such manner that all readers must know they are harlots, while only the Spiritualists know that they are not mediums. It includes all that class who, from ignorance or other cause, affect not to care for respectability; not that all these are not themselves respectable, but they have been taught or have reasoned themselves into the belief that they can be equally respectable and associate with those who are not, as those who do not associate at all with others of doubtful reputation and practices. If the basis of Spiritualism be not truth, its avowed believers would long ago have killed it by their acts.

Attending a meeting at the Women's Aid Parlors to-day, I chanced to be seated behind a gentleman who occupied his time principally in studying a figure made in the, to me, well known handwriting of Oliver Ames Goold, the astrologer at No. 235 Washington Street, an evidence that the result of his labors in that science has been among the educated class, appreciative encouragement.

The death of Wendell Phillips was announced on yesterday evening. At seventy-two years of age he passed to the scene of other labors, and history will record his name high on the roll of those who lived for their fellow men. He was a philanthropist; his sympathies went out to the unfortunate and the oppressed of every land and clime. and to every race and nation. As an orator he had no contemporaneous equal; as a man, no higher specimen existed. Long will millions of appreciative people refer with enthusiastic encomium, to the unselfish man, the friend of humanity, the brilliant orator, Boston's illustrious son, Wendell Phillips!

The press dispatch, announcing "a scheme for capturing Mexico," by colonizing that country with our colored population, is extremely laughable to such as know how joyously very nearly the whole Mexican people would welcome annexation to our country; the church party, as they would have that liberty which is now denied them; the laboring class, as they would then not only be provided with employment, but at a price which would enable them to sometimes become independent of employers. We have then but the governing class remaining, who compose but a proportionally small number of the Mexican people, and they would be only too glad to be annexed, provided, they were "seen" properly. President Barries, of Gautemala, visited Washington last year without other object than a sale of the term. without other object than a sale of that ex-

tion, or the political effect, that they dared not entertain the proposition. As, however, it is manifest destiny, that the States of Mexico and Gautemala must sooner or later become a part and portion of our country, it behooves our people to study this question that when public opinion be once formed, it may be correct and the power used for good. Only those who travel in foreign lands and have an opportunity to know, can appreciate how pitiably unfortunate and weak is the United States in its diplomacy. If other proof were required, the manner in which the commercial treaty recently negotiated between this country and Mexico, has been handled in our Senate, should satisfy the most incredulous. Boston, Mass., Feb. 3, 1884.

The Producers of Wealth-The Demands of the Present Day.

To the Editor of the Religio-Philosophical Journal:

I noticed an article in a late number of your paper upon the "Danger of the Day." The only way to avert a bloody revolution, is for the workers or producers of wealth to unite and strive for a method or system that will give them more of the results of their labor. One-half that the farmers raise here, the R. R. Co's get, or its equivalent, for carrying the rest to market; though the people have given them hundreds of millions of acres of land, and millions of dollars in money, yet they rob those that have built the roads for them, by extorting the most of the results of their labor.

The remedy for this evil is for the people to take control of the railroads, on the same principle that they are run through the farmers' fields, by the law of eminent domain. The government should pay for the railroads, not for the watered stock, but what the railroads actually cost. Telegraphs mines railroads actually cost. Telegraphs, mines large foundry works and great factories of all kinds, should be controlled by the people. Then if we wanted any of the results or bene-fits from these industries, we could get them at cost, as we have our letters carried, and those industries that could not be con-ducted in the same way for the benefit of all, could be carried on in an isolated manner for the benefit of those that united and cooperated.

In all localities, industries could be conducted on this principle. Then labor and capital would be united, because labor would own capital; now capital makes labor its

slave. Under a system of unity, various industries could be conducted in a cheaper way than under the present competitive system, for the farm and factory could in a great many instances be brought together. If the land were tilled in large farms of ten or twenty thousand acres each, (then they would not be as large as Dalrymple's fifty thousand acre farm or Dr. Glenn's farm of the same magnitude, in California) a great amount of man-ufacturing could be done on each one, in the village that would be naturally in the center. All could be busy during the winter, manufacturing something, and all would find employment during the summer in the fields. Now thousands are out of employment on the farm and in the cities during the winter, while under a system whereby farming and other industries could be brought in closer relation, all would find employment. Then, instead of the farmers toiling fourteen or sixteen hours per day as they do now, they would have the help of those who, during winter, were idle, as the work, or most of it, could be done in the factories during that time, and in order for all to have work the hours of labor each day would have to be reduced; each was busy, and each receive of the profits, according to the time worked. All would receive the benefit derived from the soil and from the labor-saving machinery, so that would be ex-

act justice. Some such system must be inaugurated in order to keep the land and machinery from falling into the hands of a few. In accordance with the method we have set forth, the more machinery that takes the place of mus-cle, the better for the people as a whole. Now, under the present system, it is a great curse to the working class, because it throws them out of employment; if it did not do so, the machine would not be of much value. We will suppose that a machine is introduced in a shop that would do the work of ten persons; naturally, nine would be thrown out of employment. We are aware that it would require some to make the machine in other shops; at least one half would be thrown out

of work. The government should reclaim from the railroad companies millions of acres of land that they have forfeited; then it should establish the working people in colonies, plac-ing the best Superintendents over them, and loan them means to start with, which could be paid back. The people or government have thought nothing of giving to the railroad companies millions of acres of land and millions of dollars in money. The Kansas Pacific received twenty miles on each side of the road as a gift (the alternate section), and sixteen thousand dollars besides for every mile of road made, and it is the crookedst road I ever travelled upon. If it had been been straight, sixty miles could have been saved. It is claimed by the best engineers that the expense of constructing it should not have been more than sixteen thousand dollars per mile.

Under a co-operative way the producers could control four-fifths, at least, of what they produce. Now they can't control only one-fifth of the results of their labor. People that had large farms then could not hire labor in time, after a great many such colo nies had started, because the workers would be foolish to labor for them when they could get more of the products of their efforts when they worked for themselves. Those that have small farms would soon see the benefit of such a way, and sell out to such cooperative societies, because they could not compete with them, not being able to have all kinds of labor-saving appliances. When we adopt such a system, we will approximate the methods of the spirits. We then will be nearer the brotherhood of man. Of all classes that favor this plan. Spiritualists should take the lead. All thinkers cannot fail to see that the present unjust system can't continue much longer, especially when it is crushing us worse every day.

Ten months since I left my home in Chicago to work for an order (Knights of Labor) that aims to inaugurate co-operation. Since being in the State we have founded Assemblies in sixty-two cities and towns. Any one wishing, in this State or Missouri, to have us give our lecture ("Cure for Labor Strikes" and have an Assembly formed, will please address me, sending their communication to Halsted, Harvey Co., Kansas.

I meet with a great many friends of the JOURNAL; it is doing a good work for the cause of humanity. JAMES H. WHITE. Halsted, Kan.

Vitiated blood needs cleansing. There is only one remedy for all such cases, Samari-

Sunday Trains.

Many of the religious bigots of Massachusetts are using their influence to prevent the running of trains on Sunday, for the convenience of the public generally. Dr. Joseph Beals. a prominent Spiritualist, comes out with an excellent article in the Gazette and Courier. of Greenfield, Mass., and presents his views on the question, which are in harmony with the progressive spirit of the age. He says:

Mr. Editor: In an article in your last issue relating to Sunday trains, the gentleman who presented the petition to the Commissioners is reported as saying that it was contrary to the law of God to run trains on Sunday.

The priests and church members in the days

of Jesus were just as much concerned about the violation of their Sabbath laws as the same the violation of their Sabbath laws as the same class are to-day, that the Sunday laws will be broken. Every one who is familiar with the teachings of Jesus (and those who are not should carefully study them) know what He thought of those people. If I am rightly informed, one of the laws of the Jews was that we harden should be carried on the Sabbath no burden should be carried on the Sabbath day. You will also remember that many of the wonderful cures performed by him were done on the Sabbath day. Read the 8th, 9th and 10th verses of the fifth chapter of John: 8th, "Jesus saith unto him, rise, take up thy bed and walk;" 9th, "And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sab-bath;" 10th, "The Jews therefore said unto him that was cured, it is the Sabbath day; it is not lawful for thee to carry thy bed."

I will also make a few quotations from prominent men, who are still considered by some as authority in such matters:

"The Sabbath was made for man, and not man for the Sabbath."—Jesus.
"One man esteemeth one day above another;

another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man, therefore, judge you in respect of a holy day, or of the new moon, or of the Sab-

bath days."—Paul.
"These things refute those who suppose that the first day of the week (that is the Lord's day) was substituted in place of the Sabbath, for no mention is made of such a thing by Christ or his apostles."—Grotius.
"It will be plainly seen that Jesus decided-

ly and avowedly violated the Sabbath. The dogma of the assembly of divines at Westminster, that the observance of the Sabbath is a part of the moral law, is to me utterly unintelligible.—Archbishop Whately.

"As to the seventh day, that has gone to its grave with the signs and shadows of the Old

festament. Its imposition by law lead to blood and stoning to death those who do but gather sticks thereon—a thing which no way becomes the gospel."—Bunyan.

"The law of the Sabbath being thus repealed, that no particular day of worship has been

appointed is evident."--Milton. They who think that by the authority of the church the observance of the Lord's day was appointed instead of the Sabbath, if as necessary, are greatly deceived."-Melanc-

"And truly we see what such a doctrine has profited; for those who adopt it for exceed the Jews in the gross, carnal and superstitious observance of the Sabbath." John Calvin.

"As regards the Sabbath or Sunday, there

is no necessity for keeping it; but if we do, it ought not to be on account of Moses's commandment, but because nature teaches us from time to time to take a day of rest. * If anywhere the day is made day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will reprove this encroachment on Christian spirit and liberty."—Martin Luther.

There may be some of your readers, Mr.

Editor, who have not seen all the above quotations, or if they have, possibly did not realize their full meaning. I believe it is an incontrovertible fact that Sunday trains are run regularly on every important railroad in the State; therefore, the real animus of the Sunday train agitation upon the Fitchburg railroad at this time must be patent to everyone. Hence I submit them for publication. JOSEPH BEALS.

The magnificent success of the Spiritualist Camp-meeting at Lake Pleasant, is what troubles the Orthodox Christians, who are instigating this movement against Sunday trains. They desire in some way to restrict their flocks from attending the camp and leaving the churches empty.

The Heber Newton Controversy.

The Times has so consistently exhibited its ove of fair play that it seems unnecessary to appeal to that quality to secure in its columns hearing for the claims which parents may rightfully put forward in the Newton-Potter controversy. Yet I do appeal to it, since several of my children have forsaken the Presbyterian for the Episcopal Church, and my inxiety is that untruth should not be taught therein as truth to the rising generation, and I wish to urge this important claim through the powerful columns of the *Times*. If Mr. Newton can make it clear that all parts of the Bible are not of equal authority, no rightminded church people should hinder him. For example, he should not be hindered from drawing attention to the familiar discrepancy between the Book of Kings and Chronicles in the matter of the age of one of Judah's Kings. The second verse of chapter xxii., in second Chronicles, in the Hebrew as well as in our versions, states that at the time Ahaziah ascended the throne, on the death of his father, he was 42 years old, while his father. Jehoram, it is stated in the two verses immediately preceding, was at that time but 40 years old, which would make the son two years older than his father—an absurdity: Now, this statement as to Ahaziah's age in Chronicles is at variance with the statement in Second Kings, viii., 26, which places Ahaziah's age, when he ascended the throne at 22 years, or 18 years younger than his father. Some similar cases of the variable reliability of Scripture might be cited perhaps. My point is this: If it is manifest that the Bible contains a historical untruth, or any incongruities, his duty to the rising generation ustifies and requires Mr. Newton's exposition of it. The Episcopal Church cannot afford to attempt to silence him. It can but recoil on its own head if it does. Our children must be taught only what is true. Let the heavens fall if they will. Of that there is no danger. They will not fall.—A GRANDFATHER, IN THE New York Times.

Horsford's Acid Phosphate

IN DEBILITY.

Dr. W. Holcombe, New Orleans, La., says I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies.

Woman and the Bousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

COMING.

"At even, or at midnight, or at the cock-crowing, or in the morning."

It may be in the evening, When the work of the day is done, And you have time to sit in the twilight And watch the sinking sun, While the long, bright day dies slowly Over the sea,

And the hour grows quiet and holy With thoughts of me; While you hear the village children Passing along the street,

Among those thronging footsteps May come the sound of my feet; Therefore I tell you—Watch By the light of the evening star, When the room is growing dusky As the clouds afar;

Let the door be on the latch In your home,
For it may be through the gloaming
I will come.

It may be when the midnight Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close, And the lights are out in the house, When the fire burns low and red, And the watch is ticking loudly

Beside the hed; Though you sleep, tired out, on your couch, Still your heart must wait and watch In the dark room, For it may be at midnight

I will come.

It may be at the cock-crow, When the night is dying slowly In the sky,
And the sea looks calm and holy,
Waiting for the dawn
Of the golden sun,

Which draweth nigh; When the mists are on the valleys, shading The rivers chill, And my morning star is fading, fading

Over the hill;
Behold! I say to you—Watch!
Let the door he on the latch In your home. In the chill before the dawning,

Between the night and morning, I may come. It may be in the morning, When the sun is bright and strong,

And the dew is glittering sharply Over the little lawn; When the waves are laughing loudly

when the waves are laughing foutly
Along the shore,
And the birds are singing sweetly
About the door;
With a long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;
But remember that I may be the next
To come in at the door To come in at the door,

Eo call you from your busy work

Forevermore;

As you work your heart must watch For the door is on the latch In your room, And it may be in the morning

-Anon.

ECHOES FROM THE PRESS. All who are students of Philosophy will boat to remain on the other which was leakwelcome the appearance of the second number of the Platonist, published by Thos. M. Johnson of Osceola, Mo. Though essentially and carried her down to Cairo. Captain Cannon defines Platonism to be, in its essence, universal philosophy, and "totally subversive of sensualism materialism folly and "What do you do with yourself all the time. Mrs. Miller?" asked the reporter. sive of sensualism, materialism, folly and ignorance."

The Platonist is to be the organ of the American Akademe, recently organized "to promote the knowledge of Philosophic Truth." Dr. H. K. Jones of Jacksonville, Ill., who was the soul of the Concord School of Philosophy. is president of this association, and Prof. Alex. Wilder, so favorably known to the readers of the Journal, is vice-president. It is gratifying to observe that women are not only welcome as members of the Akademe, but as officers also. The secretary and treasurer is Mrs. Julia P. Stevens of Jacksonville, and one of the three corresponding secretaries is Mrs. Isabelle P. Drury of Orleans, Ill.

The Philadelphia Record contains this: A WOMAN'S TIMELY REBUKE.

One bright woman brought one hundred and fifty young men to terms by a very ingenius performance at a medical clinic at Blockley Almshouse recently. Three of the fifteen students at the Woman's Medical College occupied seats in the lecture room, and while waiting for the lecturer, who was belated, the class indulged in some noisy demonstration, which was finally directed in the way of playful banter to the women pres-

Suddenly Miss A. M. Field, one of the female students, who is widely known as an eminent missionary in China, arose, and as she began to speak the noise was changed to respectful silence. "Gentlemen," she said, I have been for eighteen years a missionary in China. The Chinese have no medical science, and superstitious rites are chiefly relied on in the treatment of disease. All the peo-ple are in need of medical aid, but the women are the neediest. A Chinese woman would under no circumstances go to a male physician for the treatment of any disease peculiar to her sex. She would be prevented by her own womanly delicacy and by all the

notions of modesty held by those around her. She would suffer life-long agony rather violate her sense of propriety. Her father, her brothers and her husband would even let her die rather than allow her to be treated by a male physician. Full of sorrow for the sufferings of these women, I have been looking in Christian America to see what hope of help for them might be here. I have been glad to find that in some of our great medical schools earnest and self-sacrificing women are fitting themselves for a work of mercy in Asia and other lands. Unless such women learn to do such work well, there is no physical salvation for those afflicted ones. And in behalf of those women, who have no medical care while they so sorely need it, I ask from you the courtesy of gentlemen toward ladies who are studying medicine in Philadel-

As Miss Field sat down she was greeted with a cheer, and a member of the class rising assured the ladies in a very gallant speech that no annoyance to them was intended. The timely remarks of Miss Field had touched the inborn courtesy of the young men and taught them a lesson they will

probably never forget. The Fireside Journal says: "Since women were the inventors of the deep sea telescope, the horse shoe, a machine for separating the entton from the seeds, one for the weaving of silk, and a life-boat such as that recently exhibited at the Fisheries Exhibition, which it is impossible to swamp, it is not surprising that in the metal trade a woman should have perfected an invention which has no

ever offered to one of her sex by the Central Society of French Architects in Paris." The latter clause refers to the invention by which vast improvements are made in the manufacture of brass.

The Solicitor of the Treasury has submitted The Solicitor of the Treasury has submitted to the Secretary an opinion on the question of the legality of issuing to a "female" a certificate of license as master of a steam vessel, having reference particularly to the case of Mrs. Mary A. Miller of Louisiana. The learned Solicitor in reply gave a long, ridiculous and senseless tirade on the rights and duties of women, with no real bearing on the apostion. These are some of sentences of the question. These are some of sentences of the Solicitor: "As to the right of a woman to receive a license to command a steamboat, the law is silent as to sex. As a matter of 'propriety,' I do not think such a thing should be done.....All the fiddle-faddle of the day that we hear about 'women's rights' is calculated to degrade instead of elevating femals aborator." male character."

We shall enjoy the rebukes which the Solicitor will receive from those who have time and inclination to hold the mirror up to the honorable gentleman.

The following from the New Orleans Picayune is interesting as showing how women are frequently led into avocations by circumstances or necessity, and that no rigid laws can decree, regarding her sphere, "thus far shalt thou come and no farther." But few would ever wish to become steamboat pilots, but it is far better to be that than to be idle and dependent, especially with children to

CAPTAIN MARY MILLER TALKS. "Mrs. Miller is a trim, bonny little woman, whom nobody would credit with years enough

to be the mother, as she is, of a family of to be the mother, as she is, of a family of four children, two of whom are almost grown.

"'I come of a steamboat family,' said the lady, 'my father was a steamboatman, and after I married Captain Miller—that was seventeen years ago—I of course spent much of my time on the river. We have a beautiful home at Louisville, and my little ones are all there never but for the past four years I have there now, but for the past four years I have been living mainly on a boat. My husband used to do nothing but pilot, and I spent much of my time in the pilot house and learned to manage a boat and how to navigate certain rivers in spite of myself. There is no reason why a woman should not know or

ing machine.' "Women often lack confidence in their own ability, hazarded the reporter.

learn how to manage a boat as well as a sew-

"She stared a bit, and then: 'Yes, that is true. They know what to do, but prefer to stand by and tell some man how to do it for them. But, as I was saying, I learned to handle a boat as well as any man on the river, and several years ago I had occasion to test my ability. Once my husband fell ill with fever, and we had a run of half a hundred mile to make with several landings. miles to make with several landings, in a very crooked bayou. I took the boat's wheel and got through all right, although you would have laughed over the amazement of the natives to see a woman piloting. Several years ago we had to go and take off loaded barges from a large boat stuck on a sandbar above Cairo. My husband had to leave our boat to remain on the other which was leak-

tain's license as any man on the river.'
"'What do you do with yourself all the time, Mrs. Miller?' asked the reporter.
"'Well, I manage all the money matters.
When we are up in the parishes I buy and lead the best with cotton seed which I buy. load the boat with cotton seed, which I buy after inspecting samples, and bring to New Orleans and sell out to merchants. We carry other freight, of course, and I buy all the boat's provisions, and provisions also to sell to the plantation hands up the country. Then I do all the collecting and banking business. At first the merchants thought it odd to see a woman come in collecting, but I have never yet been treated with any thing but courtesy and kindness; and, besides, they never halloo out to me to 'call again,' as they might to a

"Possessed of your captain's license, what do you mean to do?"
"'I shall keep on just as I have been mov-ing, except that I shall be oftener on deck and looking after the boat when she lands, and puts freight off or on. I wanted a license because I had earned it and wished to undertake when necessary the free duties of a steamboat captain.

You must not think my life has been eventful. We have never had any accidents happen to us since we have been on the river, and I am not afraid of any. Ours is a thousand mile trip, and I sew, read, write to the children, make out bills, and take the deck when necessary. Not many boats take our route. It is through a beautiful country, and the people we meet at landings all know me. Most of them call me Captain Miller al-

ready.'
"'Do you think steamboating would be a

good profession for a woman? "'Certainly not, unless it had come to her, not she to it—as in my own case. Steamboat ing was forced on me, and the happiest thing it has taught me is, that whatever a man may learn to do, a woman may also, provided it is

not a question of muscle."
"Somebody poked an inquiring head in at the door and asked Mrs. Miller if she had taken on that circular saw for the 'wilder-

"Mrs. Miller donned her business air and the reporter withdrew."

Which is First, Body or Spirit?

To the allter of the Religio-Philosophical Journal: My attention has been called to an extract from a private letter in which these sentences occur:

"I was surprised, the other day, in looking over "Nature's Divine Revelations" by A. J. Davie, to find that he unequivocally states that Spirit is evolved from Matter. Will you kindly look at the statement? It is in that part of the work in which he begins to describe the first motion of life in the earth af-

ter describing the vortex, etc. Now, as similar passages have been made the subject of discussion before, you will kindly allow me space in which to give an explanation. The seer has here evidently described the development of life on our planet, both from the external and the internal point of view, the inductive and the deductive; as one who had observed only the phenomena, and one who followed the course of the cause of phenomena. The passages to which reference has been made as well as others are

written from the external stand-point. But, in order to get a correct understanding of even the merest outline of a comprehensive philosophy, we must go deeper than that; and from the interior observations of

earned for her in addition to the numerous medals mentioned, the first laureate crown ever offered to one of her sex by the Central ture," which is a key to the after part of the

'Revelations." On page 80 we find this: "The First or Great Positive Mind operates as a Cause, through Nature as an Effect, to produce (evolve) spirit as an Ultimate. Each form and substance in existence, therefore, is constantly operating as cause, effect and end; and the object of each is to produce (evolve) higher and corresponding results,"

And again, on the same page:
"As the germ of the herb produces (evolves) body as an effect and seed as an ultimate, so the Great Essence and Spiritual Fountain of all existence produces (evolves) nature as an effect and Spirit as an Ultimate.... Does not the internal constitute the substance of the external? Does not Nature as an EXTERNAL effect, point deeply and directly to the Internal or Fountain of its original production?"

On page 92 in the same volume, we have: "The Original Cause of all things must produce Ultimates to correspond with its own nature. If the original Fountain was Supreme Intelligence by nature, it must produce intelligence as a legitimate result.....

If the Original, Positive Mind, the Germthe Intelligent Organism of material and private of the Intelligent Organism of the Intelligent Organism of the Intelligent Organism of the Intelligence of the Intelligen universal Nature, contains within itself all the perfection of beauty and intelligence, infinitely beyond the comprehension of finite beings, must not the *Ultimate*, the spirit of man, of necessity be in harmony therewith

in all its specific essences and qualities?' The other volumes from the pen of the Seer

the other volumes from the pen of the Seer contain similar statements. On page 62 of the "Stellar Key," we find:

"Nature's unalterable code is plainly and universally indicated, namely, forms visible are effects which flow from corresponding causes invisible. A man's body, for example, is the effect of an interior organizing vivis. is the effect of an interior organizing, vivifying, sustaining, spiritual individuality. It elaborated his brain, his heart, his organs, his senses, and, indeed, all parts of his physical temple. Now apply this principle to the organization of the Stellar Universe."

But enough; my purpose is served if it will cause any one to delve within the mine of wisdom contained within the Harmonial

Philosophy. H. M. P.

Metuchen, N. J.

BOOK REVIEWS.

All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-Phisocal Journal.]

PHILOSOPHY IN OUTLINE. Being a Brief Exposition of the Method of Philosophy, and its Results in Obtaining a View of Nature, Man and God. By W. T. Harris. [Repainted from the Journal of Speculative Philosophy.] Pp. 42. New York: D. Appleton & Co. London: Trubner & Co. Price 50 cents.

The thoughts presented in this pamphlet are expressed in the clear, concise, logical style that always distinguishes the author, and they cannot fall to interest the student of Speculative Philosophy. He treats of the following subjects:

Philosophy is not a Science of Things in General, but a Science that Investigates the Presumpositions.

Philosophy is not a Science of Things in General, but a Science that Investigates the Presuppositions of Experience and Discovers the Nature of the First Principle; Space and Time as Presuppositions of Experience; The Three Stages of Knowing; Cause and Self-Cause; The Absolute a Personal Reason; Philosophy, Theology and Religion; The Triune Nature of God; The True Infinite is Free Energy; Freedom, Fate, Individuality; The World of Nature and Evolution; The World of Man and Immortality. In relation to "The True Infinite is Free Energy," he says:

he says:

"Modern Natural Science sets up the doctrine of the correlation of forces and the 'persistence of force.' In the case of individual forces—heat, light, electricity, magnetism, attraction of gravitation, and cohesion—there is finitude, each force manifesting itself only when in process of transition into another form of force. But there is a ground to all these forces, which is an energy. The 'persistent force' is the energy of each force without the particular quality of each force. But it is that which originates each special force, and that which likewise causes it to lose its individuality and pass over into another force. The 'persistent force' is not a special force, like light, heat, etc., for the special forces are form of force. But there is a ground to all thes n a state of tension against each other, or are merely names for different stages of the same energy. The 'persistent' force is an energy that acts, not on another, but only on itself. In all changes and loss of individuality on the part of particular forces the 'persistent force' abides the same, continually emerging from its successive disguises under the mask of particular forces."

Magazines for February not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece, Valentine's Day; The Church Mouse; Doing as the Romans do: A Beggar; A glance at the Bear Family; At Freiburg Gates; A brave Girl; Bonne Nuit; Through France in Sabots; Little Luckie; Finding out the World; Æsop's Fables verified; Molly St. Leger's Valentine: The Double Wings; A Double Masquerade; A Dream of the Future; The Procession of the Zodiac; Camping among the Sunflowers; In No-Man's Land; A Dog's Life; Tangles; Tales of the Pathfinders; In case of Accident; Ways to do Things; Little

Biographies; Anna Maria's Housekeeping. THE ART UNION. (The American Art Union New York.) The first number of this Magazine has the following interesting Table of Contents: The American Art Union, Its plan, organization, etc.; The present Art Union Exhibition; The Etching, "The Reprimand;" Editorial: Communications: The Tariff Agitation; Alfred F. Bellows; Individuality in Art; An Ode to the Spider; Looking at Nature; Further Words on the Tariff; Recent, Present and Future Exhibitions; General Art Notes.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) The February number of this magazine is one of unusual excellence; its table of contents is varied and in keeping with the expressed determination of its conductors to spare no cost or pains to make the work the best of its class and indispensible to every minister. The dozen editorial departments are full of compact thoughts, and very often originally and strikingly express-

MANUAL OF EVERYTHING FOR THE GARDEN. FOR 1884. (Peter Henderson & Co., New York.) The contents of this Manual will be found of great importance to those engaged in gardening and Flower culture. This firm are standard authorities and they give all the latest information on the subjects treated. The book is out in good style, the illustrations are highly colored and accurate and the type

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles are found in this number under the following leads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: The Nucleus of the great Comet of 1882; The Red Sunsets; A vast dust Envelope; Editorial Notes; etc. LOVETT'S ILLUSTRATED CATALOGUE FOR

1884. (J. T. Lovett, Little Silver, N. J.) An extensive catalogue of Trees and Plants, profusely illustrated.

BABYLAND. (D. Lothrop & Co., Boston) have perfected an invention which has no the Seer, we can alone arrive at a correct so-doubt a great future before it, and which has lution of what the Harmonial Philosophy pretty illustrations and short stories. A monthly for the youngest readers with

ENTSHAND-BOOK FREE. Patent Att'ya, Washington, D. C.

ACENTS wanted for The History of Christianity, Abbott. A grand chance. A \$4 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious warks of the world. Greater success never known by agents, ferms free. STINSON & Co., Publishers, Portland, Maine.

TRADE-MARKS, PRINTS, LABELS, COPY-RIGHTS. DESIGNS. RE-ISSUES Send description of your Invention L. BINGHAM, Paten Lawyer and Solicitor, Washington, D. C



DEVOTED TO ALL BREEDS—THE BREEDING MANAGEMENT AND IMPROVEMENT—ISSUED SEMI-MONTHLY, 1.25 PER YEAR—ADDRESS MORRIS PRINTING CO., PUBLISHERS, INDIANAPOLIS, IND. MEN-



WEBER PIANOS.



WEBER MUSIC HALL, CHICAGO.

SAMARITAN AND INFALLIBLE in curing NEVER FAILS Epileptic Fits, ERVINE Spesson, Falling Sickness, Convul-

Opinia Failing, Scrofula, and all

sion, St. Vitus Dance, Alcoholism,

Nervous and Blood Diseases. To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nervotonic, appetizer or stimulent, Sanarium Nervous is invaluable.

Thousands THE GREAT wonderful Invigorant that eversustained a sinking system. \$1.50, at Druceists. TheDR. S. A. RICHMOND. MEDICAL GO., Solo Pro- GONQUEROR.

prictors. St. Joseph Ma.

prictors, St. loseph, Mo. For testimonials and eleculars send stamp. Chas. N. Crittenton, Agent, New York, (8)

KIDNEY-WORT WONDERFUL CURES OF IDNEY DISEASES

AND IVER COMPLAINTS, Because it acts on the LIVER, BOWELS and KIDNEYS at the same time.

Because it cleanses the system of the poison-pus humors that develope in Kidney and Uri-navy Diseases, Blitousness, Jaundice, Constipa-tion, Files, or in Raeumatism, Neuralgia, Ner-yous Disorders and all Female Complaints.

IT WILL SURELY CURE CONSTIPATION, PILES, and RHEUMATISM, By causing FREE ACTION of all the organs and functions, thereby

CLEANSING the BLOOD the normal power to throw off disease THOUSANDS OF CASES

PERFECTLY CURED.
PRICE, \$1. LIQUID OR DRY, SOLD BY DRYGGISTS,
Dry can be sont by mail.
WELLS, RIGHARDSON & Co., Burlington, Vt.
3 Send stamp for Diary Almanae for 18:4.

KIDNEY-WORT

THE PROOF PALPABLE

IMMORTALITY,

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion.

By EPES SARGENT.

Author of "Planchette," "The Scientific Basis of Spiritualism," Price, paper covers, 75c., postage free; cloth, \$1.00, postage free. For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House, Chicago,

A VALUABLE BOOK. A PHYSICIAN'S SERMON TO YOUNG MEN.

By Dr. W. Pratt.

This is considered a valuable work. Price, pamphlet form 25 cents. For sale, wholesale and retail, by the Religio-Philosophi-

CHILDS' CATARR And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimoniate, etc., REV. T. P. CHILDS, Troy, Phile.

ACENTS 100 PER MONTH MANNING'S STOCK-BOOK

Surgons, Hon. J. W. OVER 80.000 ALREADY SOLD! Demand increasing. Farmers, the Gabaner and others, OVER 80.000 ALREADY SOLD! Demand increasing. Farmers, the Gabaner and others, OVER 80.000 ALREADY BOLD! Demand increasing prolitable work should send at once for full particulars and terms. Address HUBBARD BROS., 12 billshore, CHI2-54 detail. LL.

HODORSORS COS

embraces every desirable Novelty of the season, as well as all standard kinds. A special feature for 1884 is, that you can for \$5.00 select Seeds or Plants to that value from their Catalogue, and have in-\$5.00 cluded, without charge, a copy of Peter Henderson's New Book, "Garden and Farm Topics," a work of 250 pages, handsomely bound in cloth, and containing a steel portrait of the author. The price of the book alone is \$1.50. Catalogue of "Everything for the Garden," giving details, free on application. PETER HENDERSON & CO. SEEDSMEN & FLORISTS, 15 & 37 Cortlandt St., New York.

\$65 A MONTH & board for 3 live Young Men

or Ladies in each county. Address P. W. Zieglers, Co. Chicago, His.

IT PAYS to sell our Hand Rubber Stamps. Samples free. Foldambe & Co., Cleveland, O.

Anakesis "gives instant an intallible our for Piles. Price \$1, at druggists, or sent prepaid by mail. Sample free. Ad. "ANAKESIS." Makers, Box 2416 New York.

SAW ENGINES THE CHEAPEST."
SAW ENGINES THRESHERS,
MILLS, ENGINES HORSE POWERS,
(For all sections and purposes, Write for Free Pamphlet
and Prices to The Aultman & Taylor Co., Mansield, Chio.

ut This Out & Return to us with TEN OUT CIS. & you'll get by mail A COLDEN BOX OF GOODS that will bring you in MORE MOUNT, in One Month, than anything else in America. Absolute Certainty, Nood no capital, M. Young, 1736 reen wich St. N. Young.

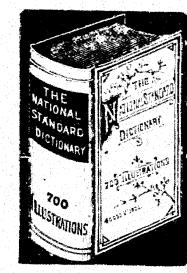
When i say care I do not mean merely to step them for a time and then have them return again. I mean a radical erro. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifedong study. Iwarrant myremedy to cura the worst cases. Because others have failed is no reason for now receiving a cure. Send at once for a treatise and a free Bottle of my infallible remedy. Give Express and Post Onice. It costs you nothing for a trial, and I will care you. From Buttle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will care you. Address Dr. H. G. 1997, 183 Pearl St., New York,



DESCRIPTIVE ARTICLES

COLDEN NORTHWEST. The Great Wheet and Stock Growing section of the Western World are published weekly in the

(Box 412) MINNEAPOLIS. Minn. Subscription price, \$1.00 per year. Send in your name.



A VALUABLE PREMIUM

SUBSCRIBERS

Religio-Philosophical Journal.

NATIONAL STANDARD DICTIONARY.

NEW PLAIN TYPE, ARTISTIC BINDING, A Universal Hand Book for Ready Reference. 576 PAGES.

CONTENTS.—40,000 Words, pronounced and defined; Illustrated with 700 Wood Cate; A table of Synonyms; Foreign Words and Phrases; American Geographical Names, A Blographical Register; Abbreviations in Common use; Metric System; Weights and Measures; Marks and Itales for Punctuation; Simple Rules for Spelling; Use of Capital Letters; Parliamentary Rules and Usages; Valuable Information for Business Men; Geographical Statistics; Census of Principal Cities, etc.; Distance Tables; Colnage Tables; Deaf and Damb Alphabets; Dictionary of Musical Terms; Business and Nautical Vocabularies; Chronological American History; Handy Mythological Dictionary; and various other Information.

READ THE CONDITIONS TO SECURE THIS PREMIUM.

This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$1.00 and is very cheap at that price, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each Subscriber who sends in with the renewal of yearly subscription, one N E.W yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the Nutional Standard Dictionary, and the new subscriber will also receive a copy of said Dictionary. 2. Each Subscriber who is already paid in advance six months, or if for a less time renews for one year, and in other case sends the name and money for a new yearly Subscriber, is entitled to a copy of the Dictionary, as is also the new Subscriber. 3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary. In order to secure this Premium, Subscriptions must be

sent directly to the Publisher and not through any News Agency. B emit by Postal or Express Money Order, Registered Lett. or Draft on New York or Chicago. Do not send Checks n Local Banks

Address JNO. C. BUNDY. Chicago, Ill.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year,\$2.50 6 months, \$1.25 BINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Fostal Money Order, American Express Company's Money Order, Registered Letter or Braft on either New York or Chicago. Do not in any case send skecks on local banks.

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

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Entered at the postofilee in Chicago, Ill., as scond class matter.

SPECIAL NOTICES.

The Religio-Philosophical Journal desires it to be Matinetly understood that it can accept no responsibility to the oninions expressed by Contributors and Correspondents. Free and open discussion within certain Smits is invited, and in these circumstances writers are tione responsible for the articles, to which their names

Exchanges and individuals in quoting from the Rx-LIGIO-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 reguired as a guaranty of good faith. Rejected manuseriots cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the Jour-WAL containing matter for special attention, the sender will please araw a line around the article to which he stres to call notice.

CHICAGO, ILL., Saturday, February 16, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-

Spiritualism and the Bible.

All great gospels that have power to live and to uplift many souls for ages are inspired. All great religious reformers are moved by the spirit in their work. Their own inmost being-that "spirit in a man that giveth him understanding"-is all aslame, and is open and receptive to spiritual influences from the higher life. A Buddhist chronicle tells this story twenty-five hundred years

"At this time, Ananda, and all the great graterany attenuve words of Buddha, as he opened his argument, their bodies and minds worn out, obtained illumination They beheld their generated bodies, as so many grains of dust in the wide expanse, now safe, now lost: or as a bubble of the sea, sprung from nothing and soon to be destroyed. But their perfect and independent soul not to be destroyed but ever the same, identical with the divine substance of

Emerson wisely said:

"Out from the heart of Nature folled The burdens of the Bible old; The litanies of nations came Like the volcano's tongue of flame.

One accent of the Holy Ghost The heedless world hath never lost."

This heedless world keeps close hold of some great truths in these living gospels. and holds them closer as the ages roll on.

Of Mohammed we are told how, when forty years old, "keeping the sacred mouth," the God's truce of the Arabs, in prayer and fasting on Mount Hira, a huge barren rock, torn by cleft and deep ravine, standing out solitary in the white glare of the desert sun, he thought he heard a voice saying "Cry," and asked, "What shall I cry?" when the answer

"Gry, for thy Lord is the Bountifullest! Who taught man what he did not know. Shun abominations And wait for thy Lord."

And so began his gospel, and his work fitted for his age and race, not for ours.

These inspirations and these gospels are valuable, but not infallible. The Bible is not, to the thinker of to-day, the book-one and infallible, direct from Deity but a collection of divers writings; in part of lofty ethics and the sweet intuitive morals of the Nazarene: in part of low ideas of God and man, the wrath of a dread being in one part, the love of a Father in another.

Running through it, like a thread of gold, the Spiritualist can see the history of Oriental experiences, of travels, of angel visitants and resurrections, paralleled by like events to-day-not miraculous or supernatural, but all in the wide range of law, and of human life under that law, here and hereafter.

To all, except Spiritualists, who have outgrown the old idea of the infallible book, large parts of it must be myth or incredible marvel, written out by credulous persons who have been held as prophets and apostles; but who really must be quite weak, and lacking in weight and balance of character. to tell these absurd stories about dreams and angels and trances and the like.

This is about the position of many Unitarians and Universalists; and they have all the Materialists and Agnostics for company. All these join in explaining away a beautiful and most instructive part of Jewish and early Christian experience, as found in the Bible, repudiating the rules of enlightened criticism, lest they should be obliged to really recognize the great truth of spirit-presence which Bible history plainly teaches,

and which the history of all the centuries since, and the living facts of to-day, as plainly confirm.

The four gospels of the New Testament, for instance, all tell of Christ being seen after his crucifixion, two, three or four times each, by different persons and at different times and places, and hundreds of statements of like reappearance of those we call dead can be given by most credible and careful witnesses of highest standing to-day. Yet clergymen maunder about "subjective vision" and "expectant imagination" in Easter sermons, and make that festival as cold and lifeless as the wintry wind howling over frozen ground and sweeping around ghastly gravestones.

In the tenth chapter of Daniel we read how he had eaten "no pleasant bread neither flesh nor wine" for three weeks, and then "by the great river Hiddelek," he said, "I lifted up mine eyes and beheld a certain man clothed in linen,...his face as lightning, his eyes as lamps of fire, and the voice of his words like the voice of a multitude. And I alone saw the vision; for the men that were with me...a great quaking fell upon them and they fled; ... and I retained no strengthand when I heard the voice of his words I was in a deep sleep on my face, and my face toward the ground."

How like is this graphic description to the visions of modern seers and mediums. "But this must be myth or marvel not to be credited at all; and Daniel, of course, was weak in mind, possibly cataleptic, and of diseased nerves, or a victim of unconscious cerebration!" say the opponents of Spiritualism.

Daniel also tells us of the four men in the flery furnace, seen by the "princes, governors and captains," not "a hair of their heads singed, nor the smell of fire over them." "This must be impossible, a strange old story antit to be held true in these enlightened days," our liberal Christian friends and their materialistic co-workers say. A man of entire veracity tells us how he stood by a young man at Sunapee Lake Camp Meeting of Spiritualists, among the New Hampshire hills, saw him wash his hands in pure water just from the lake, and then hold them in the full blaze of a large kerosene lamp for some minutes, the hot flame curling around his fingers, and felt those hands, an instant after, cold as ice, not a hair singed and no mark of fire on them.

The voice that Saul heard when he fell to the earth, as we read in Acts, is ruled out by the same shallow method.

A credible witness tells us of hearing two voices and the voice of the medium-all at the same time, making ventriloquism impossible—at Cascade, N. Y., in open daylight, and a hundred such cases could be gathered. Are we to reject the plain testimony of the senses, that we may better reject the most valuable parts of the Bible?

These liberal Christians are doing their part, with the Materialists, to lessen the real value of the Bible and lower the esteem in which it is held, and this part they will play until they become rational Spiritualists. Then they will use fair criticism, and yet find facts of transcendent value. "Where there is no vision the people perish," is a golden Scripture. which those who ignore such vision would do well to think of.

The evangelical churches believe more of these spiritual Bible narrations, but they are supernatural miracles to them, and cannot come home to our daily life with a great uplifting power.

Only the Spiritualist can see and feel the real grandeur and beauty of much in that remarkable collection of human writings which we call the Bible, and only in the light of his view can it keep any lasting place in the coming days. That place it will keep, not as a master but a helper of mankind, for Spiritualism is not a transient guest; it has come to stay in the world. What its form shall be none can tell, but its spirit is immortal.

To all who would know most and best on this matter of Bible Spiritualism, two invaluable volumes by Dr. Eugene Crowell-"The Identity of Primitive Christianity and Modern Spiritualism"-are earnestly commended. This great work has more real value than anything touching the Bible published in the last thirty years. It is rational and vet spiritual, and is a magazine of illustrative fact, comparison, appeal and argument.

Beside the writings which may be called dis tinetively spiritualistic, which Hudson Tuttle contributes to the Spiritualist press, he is writing for the Western Rural a serial story running through a dozen or more numbers, making in all over fifty columns, and the Saturday Spectator, a live literary sheet, for another of even greater length. In the first, which is entitled "Camille," he pictures life on the frontier, the struggle of labor against interest and rent; and transferring his heroine from the prairie home to an Eastern factory, presents the horrors of the average working woman's life when in sickness and want she struggles against monopoly. It is a dramatic protest against wrong, and a vindication of the rights of labor. The other story is entitled "Heloise, a tale of Old Germany and New America:" it is an historical novel. founded on the Moravian effort to Christianize the Indians of Ohio, and culminates in the terrible massacre of Guaden Hulten, in the southern part of that State. Its theme is the triumph of love over religion and the futility of all missionary effort.

Dr. James Guild, Jr., writes: "Dr. Samuel Watson will take in Tuskaloosa, Ala., in his lecture tour through the South. We expect great good to attend his visit."

Camp Meeting.

On the 22nd of this month a meeting con venes at Ottumwa, Iowa, to consider matters of vital interest to Spiritualism in that State A plan is on foot to form a joint stock company to own and conduct the camp at Clinton. On the wisdom displayed by those have ing the matter in hand, will depend the success or failure of the Camp. If those interested will keep the best interests of Spiritualism constantly in view and resolutely and promptly nip in the bud all schemes of parties laboring to advance their selfish ends: if the promoters of the company are far-sighted men and women with well defined views and clear conceptions of the needs of Spiritualism; if they are able to realize that the mere agreement as to the fact of spirit existence and communion does not necessarily make all such believers congenial or desirable coworkers: if all these conditions obtain, as we hope they may, then the success of the Clinton Camp may be put down as assured. But we warn the Iowa friends that they have got to be on the alert, and must conduct the scheme with all the care and discrimination which should characterize their private business enterprises. To gain the confidence of the well-to-do, moral, intelligent class of Spiritualists in Iowa and the North-west, the managers of the Clinton Camp must have a platform on which no free-lover can stand: they must have among them only men of well-known honesty and business capacity, and they must be able to satisfy the public that the stock of the company will forever be kept out of the control of such untrustworthy business men as Dorus M. Fox and such moral lepers as Moses Hull.

A seemingly well authenticated statement comes to us that it is proposed by some to organize the company and put that vile outcast from decent society, Moses Hull, in the position of manager. We can hardly think any considerable number of Iowa Spiritualists are so ignorant of this man's history or so lost to all sense of propriety and the interest of Spiritualism as to advocate any kind of affiliation with this putrid reminiscence of Wood-

Do the Iowa Spiritualists want to have their camp engineered by a man who is not allowed to speak at the Eastern Camps? Do they want Spiritualism in their great and growing State to be represented to the publie by a man in whose company no woman can be seen without just ground for suspicion that she is either ignorant of his record, er lacking in moral sense, or unchaste? We think not! If, however, this man with the secret connivance of Fox and his gang should succeed in getting a foot-hold in the camp, we give timely warning that the Jour-NAL will see that the people and press of Iowa have full information that neither he nor anything he is connnected with represents Spiritualism; that neither he nor the camp are worthy of the respect or patronage of reputable people.

We do not care to fill more space than is absolutely necessary to put our Iowa friends on their guard and refresh their memories. They ought to learn something from past experience and not commit the folly which some are urging. This man Hull is now at Cleveland, where he is officiating as "pastor" to a small congregation, under the special patronage of Mr. Alfred Weldon, who has been his principal backer for several years, and who removed to that city not long since from New York, where his success in running a Society was not brilliant. Some weeks ago a communication from the secretary of Weldon's Society was sent the JOURNAL for publication, and declined. As our reason for this course may be of some general interest we subjoin our reply. It reads as follows:

CHICAGO, Ill., Jan. 18, 1884. DEAR MADAME, -Yours of the 12th, to the JOURNAL, containing an account of the meeting managed by Mr. Weldon and ministered to by Moses Hull, is to hand; also your standing notice of said meetings in which the sentence, "Moses Hull, Pastor," occurs. It is with deep regret that I am obliged to say to you, I must decline to publish, for good and sufficient reasons, to wit: This man, Moses Hull, has for many years been a disgrace to the Spiritualist movement, and a source of deep humiliation to moral, law-abiding, de cent Spiritualists. His standing is such that he is not allowed to speak from the platforms of the leading camp meetings of Spiritual ists; and he has no standing in respectable

In the Woodhull and Classin Weekly o August 23rd, 1873, he published a communication, which in connection with his practices therein admitted and defended, bar him from all consideration and respect. Until he shall publicly repudiate the doctrines enunciated in that publication, and expres contrition for his vices, and do this in as public a manner as he originally flaunted his practices and doctrines to the world; and in addition to this, shall, by a period of probation, demonstrate that he is a changed man, neither the Journal nor Spiritualists who have the welfare of Spiritualism and the sanctity of their homes at heart, can, or will recognize or tolerate this man.

When the Cleveland Society shall have as n speaker, a reputable person, one under whose influence children and youth may come without injury, one whose reputation is fair before the world, then, and not till then, will the Journal aid such Society by publishing its notices.

This letter you are at perfect liberty to use without any restriction of privacy from me Trusting that whether you can agree with me or not, we may both be seeking the same end—the elevation of man, the propagation of a knowledge of spirit-communion and the best interests of the cause of Spiritualism,

Fraternally yours, JNO. C. BUNDY. Last year we were approached by a number of wealthy Spiritualists with a proposal to start a camp meeting on the lake shore, not far from Chicago. We said to these gentle-

The Iowa State Conference and the Clinton | place for a camp and, under proper management, that camp can be made to equal or surpass Lake Pleasant. I would rather see one strong, well-equipped camp than a dozen weaklings: let us wait a year or two and see if the Northwest cannot be united in one grand camp at Clinton." And the Spiritualists of the North-west are waiting! Their support depends upon the management of the camp, and the positive assurance that the permanent policy of the managers will be in accord with the spirit of the day, which demands honest mediumship, clean character, upright conduct in all things, and a platform from which all vagaries shall be exclud-

An Equivocal Position.

The Rev. R. Heber Newton has been delivering a series of lectures remarkable for their liberality. In the midst of the course, he received orders from his bishop to stop, as he was promulgating heresy. Mr. Newton said:

"When the bishop's request to stop came to me, I was in one respect tied by my office. I might have replied, refusing to comply with his request, because circumstances were changed from what they were when I made the offer; but I felt bound by honor to yield. As to the bishop, he has no right to compel me to yield. If he had tried to compel me, I should have refused on principle; but we are not a Congregational body. Our position in the Episcopal Church is somewhat like an army; courtesy, loyalty and obedience are due to superiors; yet it does not follow that I have been silenced. I am as free as ever to preach my convictions. The course of lectures has simply been discontinued. I expect to renew my lectures when the proper time shall come. I do not know when that will be. I shall continue to preach from my principles, as I ever have. There is no restriction of the study of the Bible or of the expression of my con-

When will the "proper time" come for the truth to be expressed? Will it ever come? Will Mr. Newton's "courtesy, loyality and obedience" to his "superiors," be less to-morrow than to-day? It is a sad sight to see a really spiritual man, with keen insight, stand up in the pulpit as a teacher with a gag in his mouth, which he not only acknowledges, but also that it is there not from force, but by his own choice. His position reminds one of a combatant, defeated, floored and held down by the strong arms of his antagonist saying, "Oh, I am here by my own choice. It is because of courtesy and obedience, and I can get up if I please, but it is not the proper time. When it is, I shall certainly stand up. Until then I shall remain as I am."

If he is "free as ever" to preach his convictions, why does he not do so? If he is not. then he is a spiritual slave to his bishop. What fine logic is this, by which the struggling soul is forced back and repressed! Suppose Jesus had said when he was opposed, "It is not time to preach the truth. I will wait for the proper time?" The proper time to preach truth is when it is felt struggling | Vatican. Catholics denounce it as a flagrant for utterance, and the strong soul goes forth outrage and insult to the church. The Monwith a power endowed of divine inspiration, iteur says that it is a blow at the spiritual and though dungeons open their iron doors; though gibbets stretch their gaunt arms above; though fagots flame before it, it speaks trumpet-tongued without reservation.

The Enemies of Spiritualism.

Spiritualism may well repeat, "Save me from my friends," when it considers some of the efforts made in its behalf. Of all those who have attempted to record their observations, probably none have done more harm than Mr. Thomas R. Hazard. His honesty may not be questioned, but his all-believing credulity has made him a victim, and his cock-and-bull-stories of wonderful things seen at the seances he attends, awaken disgust instead of bringing conviction. He has made himself famous as far as journalistic Spiritualist literature is read, for his prolix narratives of impossible events. He has made that literature the butt of ridicule of the opposition, and the shame of the critical believer. The most flagrant fraud, the most transparent deception to him are meat and drink. and are spread out in the glory of high-flown words. The reader of such stuff will ask: "Are Spiritualists so demented and idiotic as to accept such nonsense? Is this the 'scien-

If so, we wish none of it." It is in this manner that the writings of such men as Mr. Hazard do an incalculable damage. They lower the plane of thought, and breed a pestilent and malarious air. blighting everyone breathing it. Now that Mr. Hazard has somewhat subsided, another wonder-writer has taken his place. Mr. J. L. O'Sullivan comes to the rescue, and the wonderful sights he describes as occurring in the circles of mediums who have been proven vicious, unreliable and wholly untrustworthy far surpass, the most exaggerated statements of Hazard.

tific basis' on which they rest their belief?

Hazard goes about like another Sancho Panza. defending all manner of mediums. good and bad, with perfect indifference, but Mr. O'Sullivan has a predeliction for the latter, and praises them in exact ratio of their fraudulent character. He has played this role for many years, and a thousand enemies with exposures and slander, could not do the harm he has done during that time. He claims to have renounced Catholicism, but a critical study of his career might lead one to believe him a Catholic still, and pursuing this course of bringing the frauds, deadbeats and rogues to the front and freely using the spiritual press to publish the narratives he concocts, to bring Spiritualism itself into disrepute, and thereby further the ends of his church. He was educated a Catholic; his friends are staunch Catholics, and were he a Catholic still, in no way could he labor to men: "There has been a beginning made at | bring obloquy, scorn and disgrace on the Clinton on the Mississippi; that is a fine cause more than by his present efforts.

GENERAL NOTES.

Dr. Henry Slade has been at Atlanta, Ga.,. where he has excited considerable attention. Miss Susie M. Johnson has gone to Kansas City, Mo., to fill a three months' engagement

Mr. and Mrs. Geo. H. Brooks have been in St. Louis, Mo., for several weeks. Mr. Brooks has been speaking for the society there, but has now gone to Liberal. Mo.

Spiritualists should bear in mind that the annual meeting of the State Association of Spiritualists of Michigan, meet at Kalamazoo, Feb. 22nd, continuing until the 24th.

Mrs. Maud E. Lord is again in Chicago. having returned from St. Louis last week She expects to go East soon to visit her daughter who is at school in New Hampshire.

Jennie B. Hagan, the lecturer, who resides at So. Royalton, Vt., writes: "Go on in your good work. Angels will aid you and true men and women will ever support you in the great and good cause of truth."

We have received fine photographs of Dr. D. H. Daniels, Galesburg, Mich., Dr. C. D. Grimes of Sturgis, Mich., and Mr. and Mrs. A. S. Winchester of California, which we place with our interesting collection, and thank the

A complimentary testimonial will be tendered Mrs. L. P. Anderson, of spirit-art fame, by her many friends, on Feb. 20th, at Prof. Carr's academy, corner Wood and Lake streets. Programme will consist of vocal and instrumental music, recitations and dancing.

J. F. Gregory, of Kansas City, Mo., writes: We have the pleasure here of having the very able lectures of Miss Susie Johnson. She delivered her first lecture last Sunday evening, to a large and very appreciative audi-

The one hundred and forty-seventh birthday of Thomas Paine was celebrated at Louisville, Ky., February 3rd, by the German Gymnasium. B. F. Underwood was the orator for the occasion, and he delivered an excellent address.

James L. Perryman, editor of The Cimeters St. Louis, Mo., a paper devoted to reformatory subjects, will soon commence the publication of a series of articles in his paper upon the "Physiological, Chemical and Pathological or Morbid Effects of Alcohol Upon the Human Body.'

A local society is being formed in Minneapolis, Minn., designated the "First Society of Spiritualists." Mr. Russell is occupying the restrum for the society at present. A mediums' meeting is held in the afternoon. conducted by Mrs. Tryin, Dr. Thomas and

The decision of the Court of Cessation at Rome adverse to the propaganda, continues to cause the greatest consternation at the power of the Pope, and an act of spoliation.

The Hon. J. B. Grinnell, for whom the town of Grinnell. Ia., was named, recently said: "In Grinnell there are no saloons, and no one has been sent to jail, to the poor-house or to the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whisky away from us."

The first of March, Mrs. Carrie C. Van Duzee of Atlanta, Ga., will go to Florida, where she will remain two weeks, and then return to Atlanta en route for Philadelphia. Pa. During the next five weeks her address will be No. 59 Cone st., Atlanta, Ga. Those wishing her services as a lecturer can address her there.

The following speakers are engaged to lecture for the Brooklyn (N. Y.) Spiritualist Fraternity: Dr. F. A. Davis, Professor in United States Medical College of New York City, Friday evening, Feb. 15th. Sabject: "Rational and Irrational Spiritualism." Mr. Charles Dawbarn, Friday evening, the 22nd. Subject: "Mediumship versus Psychometry." Mrs. Milton Rathbun, Friday evening the 29th.

The white elephant controversy has been settled by a letter from the Siamese Minister. whom Mr. Barnum's agent invoked as an authority, alieging that he has seen Toung and pronounced him a genuine sacred white elephant. The minister's published letter says that he never saw Toung and never pronounced him genuine, and declares that the existence of sacred elephants, white or black. is unknown in Siam.

In an article on the sixth page of last week's paper, headed "Critical and Explanatory," the stupidity of compositors and proof readers caused the word journal to be printed Journal. This error is likely to have confused the casual reader. Having succeeded with the aid of a can of dynamite. in dematerializing the parties responsible for the error, all is now serene and the mistake is not likely to occur again.

Father Stephan, the famous Catholic missionary, who is now in Washington, has had a life full of adventure. For a long time. Sitting Bull was under his charge. He was a classmate of the Abbe Liszt. He served through the late war on the Union side, and was the companion and friend of the heroic 'Pap Thomas." He is the trusted counselor of all the Northwestern Indians, and is said to have more influence over them than any other white man.

Gen. Bullard of Saratoga, N. Y., writes: 'You have no idea what a power our organization has given us here. Each member of the society works with enthusiasm and harmony. Last Sunday we had a conference meeting of our own members, which was greatly appreciated by new hearers. While we were stragglers we seemed to make no headway."

Historacy in the South.

At Centenary Methodist Episcopal church in this city, Rev. Dr. Gray, president of the Little Rock University, lately delivered an interesting discourse on the condition of the people of the South, especially the colored people. His remarks were based upon the following passage of Scripture:

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.-I Cor. xii. 26.7 He said:

"A man who could not read received no sense from what he saw. He could take them within twenty-four hours to people in this country who never heard of the gospel. Nearly 75 per cent. of the colored people of the South never looked upon a printed page. The remedy was said to be in public schools, but the condition of the south at the present time was such that public schools must fail of accomplishing much good. There were four factors needed—school-houses, teachers, libraries and newspapers. In the North the value of school-houses and furniture was \$4182,000,000 mbile in the South with 48 per \$188,000,000, while in the South, with 46 per cent. of the territory, the value was but about \$6,000,000. The average cost of a school house in Illinois was about \$1,220, while in the South it was but \$148. The average South Carolina school-house was made of logs, not chinked or daubed, no fireplace.puncheon floors, and without doors. They have no school in these in winter. In the North over \$66,000,000 was put into the schools every year, while in the South there was less than \$6,000,000 all told. In the North the libraries contained 9,500,000 books, while in the South there were only 1,000,000. One city in the North circulated more books in a single year than eleven Southern states. were three classes of people in the South: The educated and refined, who were the most hospitable in the world. The next were a class of white people who were poor in everything except in having large families. lies. The third class was the very poor, who were the lowest class of people in the country, contented with their condition, which was lower than that of the lowest negro. Outside of cities and towns he had not seen a wheelbarrow-load of books. The whole country was utterly without reading-matter. What hope was there for such a condition? The absorbing interest of the South was slavery, because it paid, and was a basis of social standing. The people had no time or inclination to put money into manufactures. The slave interest made the mechanics all poor. The people there were poor, and could not help themselves. Of the colored people 80 per cent. could not read. Of 100,000 people that could read, there were generally 700 criminals. Of the same number who could not rend there were five thousand criminals, so that in building school-houses they were were preaching the gospel and dispelling crime. The criminality of the South was due to illiteracy, and not to politics. They might make them all democrats, or all republicans, and there would be just as much crime as there is now. What else could they expect where there was no thought, no reflection? He came to them and asked them to help educate the people of the South. The whole interest of the South depended upon the question of education. They must educate; they must build school-houses in the South in order to redeem the people of that section." At the close of the sermon a large collection was taken for the benefit of the Freedman's Aid society.

Prof. Hermann Ulrici.

It is a duty of honor and gratitude to bring to the notice of American Spiritualists, the passing off to a higher existence of Dr. Hermann Ulrici, Professor of Philosophy in the University of Halle on the Saale, Prussia, He was one of the purest and highest-toned philosophical minds of Germany, a life-long consistent defender and expounder of rational theism and individual immortality; and when Prof. Zöllner at Leipsic startled the scientific world by his experiments with Henry Slade, and attested to the genuineness and importance of their supernatural origin, in company with Prof. Fetchnor, Weber, and others, Prof. Ulrici greeted these practical evidences of his metaphysical researches joyfully and

Dr. Hermann Ulrici was born on March 23rd, 1806, at Pförten in Nether Lusatia. and came very near celebrating the fiftieth anniversary of his splendid and successful activity, as a teacher of young generations in the University of Halle. He at first studied law at Halle and Berlin, but afterwards devoted his studies to philosophy (particularly psychology) and the Theory and History of the Fine Arts, and took the chair of these philo-sophical branches at the University of Halle in 1834. As a philosopher he belonged to that school of theists of which the shining lights, in opposition to the young school of Hegel, were Fichte, jun., Morriz Carriere, Wirth, and others. Their public organ was the Journal of Philosophy and Philosophi-cal Criticism, of which, from its beginning, Urici was the editor. To a wider public he became intimate through his critical writlings on Art and Literature, of which the most prominent and best known are his studies on "The Dramatic Art of Shakespeare." He took care of a new edition of the famous Schlegel-Tieck translation of Shakespeare's Plays, which he prefaced by a most valuable introduction. Among his other sesthetic writings, range in the first place his "Treatises on the History of Art as Practical Esthetics." He was Deacon of the Philosophical Faculty in the University of Halle.

I have two letters from Prof. Ulrici's hand of September and November, 1879. When his taking sides with Dr. Slade and Prof. Zöllner and his controversy with Prof. Wundt became known, I had written to him enclosing some printed matter, particularly my "Studles on Psychometry," which sometime ago had been published in the RELIGIO-PHILO-SOPHICAL JOURNAL. In his answer to me of September 20th, 1879, he wrote that my communications had highly interested him, particularly my own article on Psychometry: This phenomenon is of such a peculiar kind and of so considerable weight, that I would ask you to lay this, my letter, before your medium, and to write to me what she has said about my character. Since, in consequence of my psychological studies, I have been a severe observer of myself, and believe to know me pretty closely, this experiment would be for me the most convincing proof of the value of this so-called Psychometry."

I gladly complied with Prof. Ulrici's wish, and the result of his note in the hands of my psychometer, Mrs. W., of Brooklyn, N.Y., was a most splendid delineation of his character. to which the modest philosopher only objected as being too partial in regard to his good features, and too lenient a critique of his faults and shortcomings. As to the correctness of his spiritual picture, he wrote; "As was so seriously hurt.

far as I know, the characteristic of my personality is so correct and striking, that it has filled me with the greatest astonishment.
My wife, too, who of all men ought to know
me best, perfectly agrees with my own judg-

ment. The wish I had expressed, that he should make a public use of this experience as a new testimony for the importance of Spiritualism, he declined to accede to, for fear that the publication of so favorable a description of his character, may be taken hold of as a token of vanity and a personal "Sesame" by his antagonists, "whose number has considerably increased since my public declaration in favor of Spiritualism." His "character" was then published in the columns of this

What this venerable and fearless searcher for truth, a worthy companion of the lament-ed Zöllner and Fichte, has since 1879 done for the cause of Spiritualism, I am ignorant of, but I am quite sure that in the higher light to which he has now been promoted, he will, in common with so many great predecessors of both hemispheres, bask in the sun of that divine truth of which our Spiritualism is the reflection. Honor forever to the memory of Hermann Uirici!

Brooklyn, N. Y.

DR. G. BLEDE.

The Society for Psychical Research.

To the Editor of the Religio-Philesophical Journal: Sin: A society, entitled the "Society for Psychical Research," has lately been estab-lished, under the presidency of Mr. Henry Sidgwick, Deputy-Professor of Moral Philosophy in the University of Cambridge, England, for the purpose of inquiring into a mass of obscure phenomena which lie at present on the outskirts of our organized knowledge. May we ask you to find space for a few lines as to the mode in which persons interested in

our investigations may give us valuable help?
It is an object of this Society to get hold of as much first-hand evidence as possible bearing on such phenomena as thought-transference; clairvoyance; mesmerie healing; presentiments and dreams, noted at the time of occurrence, and afterward confirmed; unexplained disturbances in places supposed to be haunted; apparitions at the moment of death, or otherwise; and of other abnormal events, hard to classify at present, but which may seem to fall under somewhat the same categories as these.

We have been desired, as Secretaries of the Literary Committee of the above-mentioned Society, to invite information of this kind from any trustworthy source. It is clearly of great importance, considering the universal diffusion of these phenomena, that evidence should be drawn from as wide an area

Should any of your readers, now or in the future, be able and inclined to send us an account, or put us on the track, of any phenomena of the kind which may have come under the cognizance of themselves or their friends, they would greatly oblige us, and would also (as we think we may fairly say) be rendering a real aid to the progress of knowledge in a direction where such aid is much needed. Nothing will, in any ease, be printed or published (either with or without names) except with the full consent of the persons concerned. EDMUND GURNEY,

Devenshire Club, London, Eng. Frederic W. H. Myers, Leckhampton, Cambridge, Eng.

An Endorsement of Judge Tiffany.

To the Editor of the Religio-Philosophical Journal: There seems to be a deep and growing inthe mind of Judge Tiffany on the all-important subjects of which he is treating, and which have appeared occasionally in your highly esteemed paper. Many of your readers have expressed a desire that every issue of the Journal would contain an article from the Judge's pen, but I suppose the rules of a newspaper office would hardly permit this. No man can define his position or belief fully, in one or a half-dozen articles, on a subject so deep and of such vast importance as the continuity of life and the way to ob-

tain its benefits. If left to his own manner of procedure, the Judge will in good time elucidate his ideas for the perusal of all your readers. And when he has placed himself on record, then, if they choose, the giants of theology can fire their guns at his bulwarks and demolish them if they can. With thanks to the Judge for such productions, and to you for placing them before earnest inquirers. I am very respectful-W. H. McDonald.

Chicago, Feb. 10th, 1884.

Terre Haute, La Fayette, etc.

A. J. Swarts writes: I have made a visit to various points through Central Indiana this winter and I find the great work of progress is steadily fixing itself in at least one-half of the thinking minds. Very many are hungering for the bread of life. I have lectured to a good many and have invitations to come to points I cannot visit on this trip. I shall lecture two or three times at Evansville, Ind., and on my way home to Chicago, might give as many lectures at Vincennes. Terre Haute, Greencastle, Crawfordsville, La Fayette and another point or two between there and Chicago. As the Journal is read by many at the above and other points en route, I will now say that any who wish me to lecture in these points, on matters of progress in science, of the high claims of the Spiritualist philosophy, etc., can address me at Evansville, Ind., till the 20th inst., and I will give them full particulars of subjects, my offers, etc. My heart is as earnest in this great cause as it was in the ministry the twelve years I toiled there, before I became converted to liberal beliefs about God, evolution, spirit commun-

Onward Mission of this city, has had a deeided sensation. William Shock, of No. 833 West Indiana Street, had been for several years a confirmed invalid. From a strong. healthy man, he had been reduced to a mere shadow. Ten physicians had tried their skill upon him, but failed. Then he was called upon by a member of the Mission, who anointed him and prayed with him. The patient commenced recovering at once, and in a few weeks he pronounced himself completely cured-all arising, as he claims, from the efficacy of prayer! Another man, terribly crippled by rheumatism, was also cured by the same means.

We regret that Geo. W. Webster of Orange City, Florida, formerly of Iowa, where he had an Industrial School, met with a severe accident while en route for his new home with a car load of horses, injuring him severely.

We have procured a limited number of | the first and second volumes of "Primitive Christianity and Modern Spiritualism," by Dr. Eugene Crowell, author of "Spirit World," etc. This is a valuable work and should be in the hands of all Spiritualists and investigators. "Primitive Christianity" formerly sold at \$2.50 per volume, but to close out the lot we have been authorized by the author to offer them at the low price of \$1.00 per vol. ume, postage 20 ets. extra on each volume. As we have more copies of the second volume than of the first, we will sell it separately. It is independent of the first volume, and will be found of great interest. This is the last of the edition and is a rare opportunity to get a truly valuable work at a great discount.

W. S. Roberts, a vonder of questionable spirit merchandise in New York, lately paid a professional visit to Chicago. He very soon found the atmosphere did not agree with him and returned. He is now telling that we offered him \$100 per week to remain; which is wholly false. Finding he could not gain a foothold here without the JOURNAL'S endorsement he finally called at the office; where he was informed that if his claims were well founded, he could readily make \$100 a week and have the patronage of the finest people in town, but that it would first be necessary for him to verify his claim to mediumship. As this was not in his line, he left.

The volume, "Bible Myths and their Parallels in Other Religions," published by J. W. Bouton, New York, has reached its third edition, and is now issued, with some additions and corrections, at the reduced price of \$3. It is a large octavo volume, handsomely bound, containing nearly six hundred pages and numerous illustrations. It may be had at the office of the Journal, or it will be sent, postpaid, to any address, on receipt of price. An advertisement may be seen on the eighth page of this paper.

A. J. Manly of Minneapolis, Minn., writes: 'Steps are being taken by the State Association to secure ton acres of land at White Bear Lake for camping purposes, the kindly donation of a gentleman of Duluth. A committee has been appointed to select and locate the site, which will be done as soon as the snow

Just received: "Pioneers of Spiritualism." by Mrs. Howitt Watts. Price \$2.50. "Spirit Teachings," by M. A. (Oxon.) Price \$2.50. "A New Basis of Belief in Immortality," by Jno. S. Farmer. Price (cloth) 75 cents. "Hostly Visitors, a Series of Authentic Narratives." Price 75 cents. These works are postpaid for the above.

We have on hand a few copies of "Spirit World" by Dr. Eugene Crowell, whose works are so well and favorably known. The former price was \$1.25, but we will now cell them at 50 cents, postage free.

Their Name is Legion.

Legions of people have had their lives made miserable by Piles. This painful difficulty is often induced d always aggravated by Constibution. Kidney Wort is the great remedy for all affections of this kind. It acts as a gentle cathartic, promotes a healthy action of the bowels, and soothes and heals the in-flamed surfaces. It has cured hundreds of cases where all other remedies and applications have failed. Sold by all druggists.

"Yes," said the young man, "I think I shall learn to play the cornet. Not that I care anything for mu-sic, but the fellow in the room above me is a blamed chump, and I'd do anything to render him unhappy.'

Clark, coats, stockings and all garments can be colored successfully with the Diamond Dyes. Fashionable colors. Only 10c. at druggists. Wells, Richardson & Co., Burlington, Vt.

Business Aotices.

Dr. J. V. Mansfield, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3. and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Years of use prove, and thousands of delighted writers testify that Takigrafy is the crowning triumph of shorthand art—the most easily learned, written and read. Students can begin making practical use of it from the first lesson. Illustrated circular free. New and successful method of instruction by mail. D. Kimball, 79 Madison St., Chicago.

For the removal of dandruff, and for curing humors of the scalp, nothing can be better than Ayer's Hair Vigor.

MRS. EMMA HARDINGE-BRITTEN will make a final and farewell tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Hum-phrey St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIG PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The St. Louis Magazine, dis-tinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Ad-dress J. Gilmore, 213 North Eighth street, St. Louis, Mo. The Religio-Philosophical Journal and Magazine sent one year for \$3.50.

Married.

In Cincinnati, Ohio, February 4th, 1884, by Dr. S. B. Campbell, Dr. Henry T. Shipley of Lisbon, Dak., to Miss Mary Jennett Tabor of Fredericktown, O

Michigan Spiritual Convention.

The Annual Meeting of the Michigan Association of Splittualists will be held at Kalamaco, Friday, Saturday and Sunday, February 22nd, 23rd and 24th, A. D. 1884, convening at Grange Hail in satic city at 2 P. M. Friday. Saturday evening and Sunday sessions will be held in the Unitarian Church; Friday evening and Sturday morning and evening will be devoted to business and the general discussion of subjects of interest in the spiritual cause; evenings and Sunday morning and evening to addresses. Among subjects to be considered, will be "The Liability of Our Chairvoyant and Magnette Physicians under the new State Medical Law, with a view of adopting means for the protection of such physicians." Election of officers will take place Saturday evening.

Among the speakers expected to deliver addresses are Giles B. Stebbins, Chas. A. Andrus, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff, Mrs. Sarah Graves, J. P. Whiting and Dr. J. A. Marvin.

Marvin.

Reduced rates at hotels and boarding houses.

For reduced rates on railroads address the Secretary for certificate. Board engaged to advance by addressing Silas Bigelow. Chairman of Local Committee, Kalamazoo. All Spirtinalists in the State are especially invited to be present and take part in the deliberations and business of the Convention. Spiritualists from other States will be welcomed.

J. P. WHITIMG, President.

DR. J. A. MARVIN, Secretary, 210 Woodward Ave., Defroit. Betroit, Mich., January 28, 1884.

First Society of piritualists at Springs, N. Y.

Will hold Meetings every Sunday afternoon and evening, at the Supreme Court Rosm, Town Hell; also on the first Men-day and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate. E. HENLING, Sec. H. J. HORN, Pres. H. J. HORN, Pres.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold sorvices every Sunday, commencing September 16th at 11 A. M. and 745 P. M. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

WM. H. JOHNSON. President.

CRURCH OF THE NEW SPIRITUAL DISPENSATION 133 clinton Avenue, Brasklyn, N. Y. Public services every sanday at 3 and 7:30 p. st.
Lyceum for young and eld, Sundoys at 16:30 a. st. Abraham J. Ripp, Superlatendent.
Ludies Aid and Mutual Relief Fraternity. Wednesday, at 2:20

2:30.

Church Social every second and fourth Wednesday, in each month, at 8 p. m.

Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coops, President

President.
Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, Brooklyn Spiritual Fraternity every Friday evening at 1:20, B. Nichols, President, A. H. DAILEY, President, Brooklyn, Sept. 24, 1883. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday norming, at 11 o'clock, to which everylooky is most cardially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music

New York City Ladies Spiritualist Aid Society, meet overy Wednesday, at B.P. M., at 171 East 69th Street MRS. S. A. McCRETCHEN, Socretary.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Begert President; Dr. Patch, Secretary and Transport ecretary and Treasurer.

The Brooklyn Spiritual Conference meets at Everett Half 194 Fulton Street, overy Saturday evening at 8 o'clock. Capt I. David, President; W. J. Cushing, Secretary and Treasurer. Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 3 P. M., in Lester's Accdemy, 619 W. Lake St. Lecture in the evening at 7:45.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:36, in Pythian Hall, corner 11th and Main Street, Br. E G.Granville, President; A. J Colby, Society

WANTED Agents. Send stamp how to clear \$1090.00 annually, to Standard Library Co., Ravenna, Onto.

THE WESTERN HORTICULTURIST, Devoted to FRUTS, PLOWERS & VEGETABLES. Sample Free. J. H. Pearson, Amsworth, Iona.

Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Hinels.

PENSIONS for any disability; also to Helrs. Send stamps for New Laws. Col. L. BING-



monthly illustrated, original, practical on trial, four months 10 cents. Mention this paper.

WHEATON NURSERY. Stram & BERRIES and other small Fruits a specialty. Unrealtented wine Price list free O. F. I.Whity, Wheaton, Ill.

Sample copies of the Southern World, a 16 page illustrated Apricultural, Literary and Imigstrial Journal Price S1 per year, 3 months 25 cents. Address SOUTHERN WORLD, Atlanta, Ga.

Agents

We have an entirely new article for which the demand is very large. It is easily shown and everyone is interested in it as in the control in the control of the con

W. L. KLEIN & CO., Room 37 Wood's Block, Minneapolis, Minn.

SEEDS! TREES!! EGGS!!! 50 VARIETIES of Potatoes, all the new kinds M. Pearl 75e, per bu. Garden Seeds, Nursery Stock, Fancy Land Water Fowis; Eggs only.
White Pekin Duck Ergs 75e, per sitting. Catalogue free.
W. C. BENNETT, Scotland, Ind.

IT IS A PHOTOGRAPH a () 1

NORTH CAROLINA NEWS. It goes to the Fireside of 10,000 intelligent readers, the only class whose patronage is of profit to Book Men, Machine Men, House Furnishers and Family Supplies. Rate 30 cts, her inch per week. Price 4 cents a week for any period.

THE WEEKLY FARMER AND MECHANIC.

DR. HAMILTON WARREN. MARION, IOWA.

Examinations and Diagnosis of Disease by his Medica band. Magnetic paper and remedies. Clairvoyant, Clair andient, Writing and Speaking Medium; also an Eelectic Physician.

CONSULTATION BY LETTER, \$1.00.

THE VOICE OF ANGELS. A SEMI-MONTHLY PAPER,

DEVOTED TO SEARCHING OUT THE PRINCIPLES UNDERLYING THE SPIRITUAL PHILOS-OPHY, AND THEIR ADAPTABIL-ITY TO EVERY-DAY LIFE;

Now in its 9th volume, eight pages, will be issued as above at 95 Laurel street, Somerville, Mass. Price, 5 cents for single copies; per year, in advance, \$1.50 Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies froe.

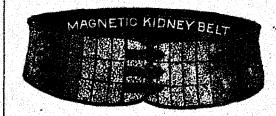
JULIA A. DAWLEY, Publisher. T. HI IC

ABSENCE OF DESIGN IN NATURE

PROF. H. D. GARRISON.

In this Lecture, which was delivered before the Chicago Philosophical Society, the Author shows that the existence of an "over-ruling Providence" cannot be proven from Nature. Price 10 Cents.

For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago.



Nature's grandest power 'bottled up' for man's good. Our Magnetic Shields are the climax of human skill and inventive genius. No such remedial and curative agent was e-er before offered to a sick and suffering world. Pain and disease yield to the soft, genial glow of magnetic life. Waimth and energizing power imparted by the SHIELDS. Our new book, "A PLAIN ROAD TO HEALTH," explains the law of cure by a new process so mild and genile as to soothe and quiet the aged and infirm as well as the infant in arms. This wonderful Magnetic Shield has cured thousands of sufferers after all other curative agents had failed. Do you want to know the cause of disease? Do you want to know the cause of disease? Do you want to know what science has done for our race within the past year? If so, send at once for our new book, PLAIN READ TO HEALTH. Free to any address!!

Our Magnetic Foot Batteries warm the feet and keep them warm without fire or friction in the coldest weather! Think of the comfort of warm feet in cold weather. \$1 a pair, free to any address.

Chicago Magnetic Shield Co., NO. 6 CENTRAL MUSIC HALL, CHICACO. Dry Goods, Etc.

We offer an

Elegant Assortment

All the New Shapes

Real Duchesse, Collarettes, Vests, Etc. Beaded Nets,

Tabliers, AND **Trimming** Laces!

In all the New Designs, and a

Special Lot

Torchon Laces! All at Very Low Prices!



Pictorial Bibles

Columns and the Fambus of Jesus, Inthe Hastrated Elegant Besigns, Benefitud and Substantial Bindings. Our Bibles contain 2500 Fine Illustrations, 2000 Pages The Photo-Table Albums.—Agen's Wantel.

Extra inducements offered to energetic Carvassers. Send for Directed Catalogue and Extra Terms to Agents.

Address National Fundamine Co., Chicago, UL. JUST ISSUED.

> PROF. TICE'S WEATHER FORECASTS

American Almanac for 1884.

This Almanac gives the condition of the weather for every day in the year, with explanations of the causes governing it and its changes. Price 20 cents: For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing Horse, Chleage,

ANOTICE

PROM

DR. S. J. DICKSON.

TO WHOM IT MAY CONCERN:-

As I am in daily receipt of letters pertaining to my method of Treatment, Price, &c., to save the trouble of writing upon the part of these interested, and the answering of the same on my own part, I here briefly state:-

1. That my Frentment is putely Psycho-Magnetic.
2. That it rest all discense.
3. That it seldom takes less than our month or more than three to care the worst discase.
4. That I share from lew to many dollars, depending upon circumstances of patient, discase, &c.
5. That I give the best of home and foreign references. Finally, if desirous, come at once and give us a trial before you pay all of your money to the regulars in nearthing for that which is seldom found by those afflicted with chronic

S. J. DICKSON,

PSYCHO-MAGNETIC HEALER. 266 WABASH AVENUE, CHICAGO, ILL. TERES

Manhattan Life Insurance Co., OF NEW YORK.

No. 156 and 158 Broadway ORGANIZED IN 1850.

President, HENRY STOKES. First Vice President, J. L. HALSEY. Second Vice President, H. B. STOKES. Secretary, H. Y. WEMPLE. Actuary, S. N. STEBBINS.

Actuary, S. N. STEBBINS.

[From the Home Journal.]

The thirty fourth annual report of this old-established company gives evidence of the sound financial condition and increasing prosperity of this institution. Its income for the year 1883 was \$2,080,729; its disbursements \$1,475,178.31, leaving a balance of nearly \$11,000,600 of gross assets. Beducting for ealms not yet due, reported claims, unpaid dividends, the reserve on existing policies, etc., there remains a surplus of nearly two and a quarter millions. The increase in its net assets over last year is \$250,000.



DIAGNOSIS FREE. CEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOTANT DIAGNOSS FREE. Address J. C BATDORF, M. L. Principal, Magnetic institute, Jackson, Mich.

Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal.

Close by Me. BY MRS. A. E. STANLEY.

Oft at night I hear a rapping-Just a soft and gentle tapping On the table, on the ceiling, And anon upon my door. And I wonder who is coming, With their dainty fingers thrumming: And I listen every moment For their footsteps on the floor.

Is it father, sister, brother, With my long-lost angel mother, Coming for a sweet reunion, As they did in days of yore? Coming with their hands extended, And their volces sweetly blended, With their words of peace and comfort, From the bright Forevermore?

And I wait, and watch and listen.
While the stars look down and glisten,
Wishing I might have a vision
Of some loved one gone before. Or a gentle touch or token, Or some fond name, softly spoken, Through the stillness and the darkness, Wafted from the other shore.

Then comes o'er me, softly stealing, To my inner sense revealing Such a caim and peaceful feeling, Broading all my spirit o'er, That I know I've had a greeting. And a sweet and heavenly meeting— With a hand of loving spirits, Which were mine long years before.

Then my pathway seems less dreary, And my soul, no longer weary,
Rices up, refreshed and gladdened,
As a blessing I implore.
And my thankful eyes uplifted,
Looking through the clouds thus rifted,
Catch faint gleams of far-off hill-sides,
Flechd with the spullett of or Flooded with the sunlight o'er.

Close by me, O angels, walking, To my spirit ever talking, While my feet are coming, going, Like the many days before. And my soul keeps oft repeating, "t) how sweet will be the meeting, With dear friends who there are waiting, In those valleys 'long the shore."

Notes from Philadelphia.

To the Editor of the Religio-Philosophical Journal: . I was much pleased with the Christmas number of

the Journal. Dr. Westbrook's article was good; so was Coleman's, but yours Mrs. Allen and I both thought letter than either. There is too much old fogyism here, and too much of the materialistic spiritism, and Mrs. Colbyism, Bennettism, and so on ad nauscism, to appreciate a paper like the JOURNAL to any considerable extent. You talk of organization as a necessity. It may be, but how are you going to organize unarganizable elements? You can't get ten Spiritualists in Philadelphia to agree on anything. The fact is, the Spiritualism of one is not the Spiritualism of another, and we must first learn what Spiritualism reatiy is.

There are certain fundamental bleas or principles

to be clearly estat listed before even successful co-operation can be lad. When the Fletchers, Col-bye, Massays and others learn what Spiritualism is, and what religion is, and what Christianity is, we shall have truer teaching from the spiritualistic restrum and a good deal less nonsense and dippant bosh. When these people learn that Jesus is not the ortho-dox God, nor the orthodox Christ, nor the orthodox anything else, but that he was the grandest spiritual man the world has had, they will stop their frothy declaration about his being a myth or Appolonius of Tyana. When they learn that Christianity is not the orthodox theology, which is a hideous, distorted, hybridian article, made up of pagan speculation, priestit and a singh pornon of Mosaisin, dased upon a false philosophy of God and an almost total ignorance of what man is, they will learn to have a different view of things in general, and be more wise in their generation. They will also learn that religion is not orthodox creedism, but something infinitely higher, because it springs from divine sources, and is a necossity for man's well being. The church of to-day totally fails to understand Christianity, religion or Spiritualism in any form, ancient or modern, conse quently is verging towards a cold, heartless, soul-less skepticism. A large portion of spiritists are going in the same direction. Some are already there Heber Newton now says the spiritual part of the Old Testament as well as the New Testament is the effect of childish fancy. Hear him: "It is in vain to disguise from ourselves, that such visions [the appearance of angels] are only had in a world other than that we know and tread. Child races alone have seen these visions, in which child souls alone believe." This man is only a little more bold than thousands of others in the churches. They are honeycombed and are going. A true Spiritualism is needed to stop the spread of cold materialism in the church and out of it; is needed to educate the people and save them from widespread skepticism. Philadelphia, Pa. MILION ALLEN.

Mrs. Mand E. Lord in St. Louis.

To the Editor of the Religio-Philosophical Journal:

Since my last letter to you, Mrs. Maud E. Lord has come here, and we are all charmed with her as a gifted lady, and above all with her wonderful power as a medium. Her scances have been composed o our best people; each evening she has had in attendance from eighteen to twenty-five persons. Many of her scances have given splendid satisfaction. The other evening at the Hotel Barnum there was an Italian lady in the circle. Her husband passed away several years ago. He was a man well known in this community. He came to his wife as natural as in earth life. She saw him plainly. He spoke to her in his native tongue, and she answered him. The information she received from him was right to the point and unmistakable in character. It has created a profound impression among his countrymen in this city. This is one of many instances which have made those unacquainted with this lady and with the spiritual phenomena more anxious to investigate.

She spoke last Sunday at the Pickwick Theatre to a nice crowd of people, and her remarks were so much appreciated that the press and people have prevailed upon her to give us another address to-morrow, Sunday. If the weather is fair, the theatre will be crowded. I would say that Mrs. Lord has made hosts of friends in St. Louis, and we want her to come back to us soon. Among the doubters of Spiritualism she has done more good than any one who has ever been here before. This is a grand field F. BAHNUM. for labor in this work. St. Louis, Mo., Feb. 2nd.

Anna B. Scofield writes: The impression left on my mind after reading the diversity of testi-mony contained in the Journar, is that of the wonderful mental and spiritual action of the thinkers of to-day. I believe no such trial of freedom was ever known, so that each one had the opportunity given him for the expression needed for his own peculiar organism. The truth is another matter, since the clearest headed has no means of knowing how far, what he affirms is colored by inherited ideas, or im-bibed superstitions. Let the good work go on. "In a multitude of counsellors there is wisdom." If any one must individualize their idea of God, Coleman can tell them all about Jesus Christ, or Joel Tiffany can inspire their "ideal." If this is not needed, Massey can help rid their minds of all superstition by showing the natural origin of things religious and sacred. It all has its place and is good work to do in fair minds, for everything seems to point to greater knowledge in the future as the result of the efforts of these brave and noble explorers.

F. II. Stevens writes: I read W. E. Coleman's articles with pleasure. Goethe, I think it was, who said, "Light, more light." Well, friction produces light, so let the flints strike against each other, and if they kindle a flame all the better; nothing will be burned except what can be spared as well as not. Many of our intellects are conwebbed, and we need to have the fire of thought go through us for cleansing. Speed the day.

For the Religio-Philosophical Journal. Synopsis of a Lecture Delivered by P. F. Farnsworth, before the American Spiritualist Alliance of New York City, on January 20th.

I regret to be unable to transcribe Mr. Farnsworth's discourse in full, this abstract, construed from a few notes hastily taken, gives but an incomplete idea of the whole, for this well-known veteran lecturer struck sturdy blows at superstition, and showed no mercy to the dogmatic assertions of the

MAN AND HIS DESTINY. Athens in ancient Greece was at one time the most renowned city in the world, the center of civilization, the home of highest science and art, the birthplace the home of highest science and art, the birthplace of many celebrated legists, orators, authors and philosophers. In many of its public buildings the motio, "Know thyself," was conspicuously displayed, showing how much the knowledge of self was appreciated among its people; indeed, it was by many of them considered as the most important study, they holding that the study of man was the study of mankind, and many of their principal writers have transmitted to nesterity ideas and doctrines rehave transmitted to posterity ideas and doctrines re-specting man's spiritual nature, which in the main accord with our present knowledge of man and his destiny. This important subject seems to center around three questions: "Whence is man?" "What is man?" "Whither goes he?" No attempt shall be made to discuss the first question, merely glancing at some of the theories and doctrines regarding

man's origin.

Those who believe the account of the creation of man as recorded in Genesis, must necessarily believe that man was from the very beginning made as per-fect as he is now, and it is astonishing to see how in-telligent beings can tacitly accept their conception. Common sense seems to teach us that the different races can not have proceeded from the one primal pair; yet the acceptance of this as a fact is essential to the whole theological plan of salvation, and should that be overthrown the whole scheme is demolished. The theory generally accepted now by science, the evolution theory, is undoubtedly near the truth. This brings us to the second question, "What is man?" Here the verdict of the materialistic scientist says that man comes from the earth as a product of na-ture, and that like everything else, to dust he does return. To their appreciation, man is but a material organism, exhibiting the phenomenon of mind and the result of a certain mode of physical aggregation of matter. The spiritual theory, however, sees in man a spiritual entity expressing itself through matter, and using the physical as the best means by which it builds for itself the spiritual body, which shall endure through all eternity. The question of the ultimate destiny of man seems to have been left

entirely to religion for a solution; but has religion solved it only so far merely by degmatic assertions? The religious element, as expressed in its various forms, may have an uplifting influence upon manforms, may have an uplifting influence upon mankind, yet none of these systems has yet been demonstrated as true. As individually applied, it is but the worship of gods made of man, not of that one which has been lately spoken of by Herbert Spencer "as the great infinite energy, from which all things proceed." Faith, which is such a powerful element in religiou, has never by itself and without work accomplished anything.

Among the religious systems of the ancients, the most ancient and the most noble, was the one which worshiped the sun's fire as emblem of beity; believed in good and evil and in a mediator. Here we have the

in good and evil and in a mediator. Here we have the whole scheme of Christianity, only superior as to results, for in the fire worshipers' belief, the good was much the strongest, and would supersede evil, and peace and good will would reign among men. With Christianity the devil gets far the greater number. Among the Hebrews there is nowhere to be found any trace of belief in man's immortality. The spir-itual phenomena recorded as prevalent among them were not considered by them as related to man, but to God and his angels. And of that God of theirs, what shall we say? Their Jehovah was a god of war, a revengeful being, a dreadful conception of the great first cause and Father of mankind.

Looking next at Christianity, we find it centering as a system about Jesus of Nazareth. Yet the very first event recorded in his life, his birth from a virgin, is certainly as much a myth as the mythological myths of the amount between pagen gods and the

myths of the amours between pagan gods and the daughters of man, and such an assertion has the tendency to weaken our belief in the whole scheme or system, for our reason can not accept such a state-Moreover, the whole system is constructed on faith, and the theory that all who do not believe shall be damned, and all who can not conscientiously accept its teachings be consigned to everlasting erdition, and also those who have never been taught he Christian religion—by far the greatest portion of humanity. What, then, is to become of the great multitude who never have had an opportunity to ear of Jesus? Such are some of the Christian teachings in regard to man's destiny. Undoubtedly many of the teachings attributed to Jesus, such as embodied in his sermon on the mount, are beautiful and can not be too highly appreciated; yet did that make them any better than when spoken centuries before Christ by Socrates, Confucius and Zoroaster?

To give us a true appreciation of the nature and lestiny of man something else is needed besides the logmatic assertions of the priestcraft of all ages and systems. We need facts, not assertions; we need demonstrations, not belief. Right here, modern Spiritualism comes to fill the gap, for it is originated y, and built upon, phenomena which have been pronounced by many scientifically and philosophi cally trained minds as a perfect and satisfactory domonstration of man's immortality. These phenomena demonstrate also that progression is as continuous a life, and constantly going on in the spirit side of life and that there as well as here there is an opportunity for reform. Another great fact taught us is that the other life is as real and natural as this one, and that there we will attain power to perfect ourselves in he pursuits best adapted to our abilities and desires: there a better opportunity will be afforded us to expand and develop our ideals and aspirations, and all what to us appears noble in life. There also shall we meet the loved ones gone before us, and the reunion of those loved and loving beings will be gloriously grand. Ties of love and friendship are formed here to be broken, but there in that happy land we shall meet never to be parted, among the glorious scenes of eternal bliss.

J. F. JEANERET, Cor. Sec.

A Strange Occurrence. To the Editor of the Religio-Philosophical Journal:

Three miles north of this place, on a road branchng to the east, on a hill half a mile from the main road, stood the story and a half farm house of Ly-man Smith, who had a wife and seven small chil-dren. In January, 1853, Mr. Smith died suddenly, ifter a short illness. The wife and children were thrown into the deepest grief for the loss of the husband and father on whom they depended. The second night, about midnight, it being cold and staright, the watchers were startled by hearing a harsh ubbing sound on the outer wall of the house. Upon examination next morning, there were found written across the western gable, high above the windows, these words: "Cheer up, my children!" The letters were about a foot long, and looked as if made with with the smooth end of a staff. The snow was deep and unbroken at that end of the house, which stood lone nearly half a mile from any neighbors.

The remains of these letters could be seen for more han twenty years; painting did not obliterate the indentations. The house was destroyed by fire in L. D. Rouse.

Upper Lisle, N. Y.

Note from Miss Jennie B. Hagan.

to the Editor of the Religio-Philosophical Journal

As many make inquiries in reference to what a speaker does, I take this opportunity of answering for myself, to the best of my ability. I am not now trance speaker, but inspirational, and am wholly conscious. I was a trance speaker at the age of fourteen; have outgrown that condition. I have een in public nearly ten years. I began speaking n Nebraska. My health being poor, my mother took me there to recuperate. I soon recovered and began to lecture. I have been a medium ever since my earliest childhood, and have grown stronger in my powers year by year. Now I give lectures, and answer questions that are not personal, insprovise poems, giving five or six each service, sometimes more. I have officiated at many funerals, and have given good satisfaction, judging from what people tell me. I receive the subjects for my lecture and poems and all the questions the audience lesire me to answer, after I go on the platform to JENNIE B. HAGAN. South Royalton, Vermont.

A Needless Alurm.

There is a conspiracy on foot to unsex woman. She is to be driven out of the family; to be com-pelled to abandon her husband and children; to be forced to take up with all the burdensome duties hife, from porter and policeman to Senator and Chief-Justice. The immediate cause of alarm is the ap-plication of Mrs. Mary A. Muller—of whose case we have heretofore given some account—for a steam-boat license on the Mississippi River. She has for some years lived with her husband on the river, and distinct the light of the participant of the lighting. during his later years has performed his duties. She is thoroughly familiar with the windings and turnings of the Mississippi, and as familiar with its snags and sandbars as one can be with constantly shifting dangers. It is not a question whether it is best for women generally to take up the duties of river pilotage, nor whether this particular woman shall be counseled to take them up. The only question is whether she who has for some years performed them for her husband, and in his name, shall be recognized as performing them, and allowed by the law to do so. Of her competency to pilot there is no question. She has passed creditably and satisfactoquestion. She has passed creditably and satisfactorily the necessary examination. The application is indersed by the local authorities. It is an unusual application; for women as a class do not aspire to the position of river pilots. The question whether it may lawfully be granted has been referred to Mr. Raynor, the Solicitor of the Treasury Department. His published opinion is a curiosity in legal literature. He realize that there is nothing in the law to ture. He replies that there is nothing in the law to prevent her from receiving a license, but it is against the constitution, not of the State, nor of the United States, but—of woman. If she should be permitted to take out a license to perform the duties for which she is so well against a transport would be unsexed. she is so well equipped, woman would be unsexed, and Christian civilization would go to pieces. By what a slender thread is Christian civilization bound together! We would not have thought it. This curious essay on the "sphere of woman" is

too long for reproduction here. We reproduce an extract:
"I cannot shut my eyes to the fact that the tendency of the most striking 'isms' of our time is to un-sex woman. It is with regret I discover that the tendency is a growing one to demand (and it may be secure at no distant day) 'rights,' as they are called, for women which the most modest and retiring of their say much providers heavy to be horre.'

their sex must regard as 'burdens heavy to be borne.' When the day arrives that law and public opinion demand for women the engagement in any such pursuit of life, then the relation between the sexes will lose all its unselfish devotion, and vows plight-ed at the altar will have no more solemnity than a contract to furnish so many gallons of whisky or so many bushels of beans. All accounts concur in describing the lady who makes this application as one of high character, business qualifications, and highest worth. But in the application of what is with me a principle, the higher the character and worth the greater my difficulty in asking that the license asked for to command a Mississippi steamer be grant-

We are left in some perplexity by this defense of the constitution of woman. What sort of employ-ments unsex woman? She is not unsexed by living the tragic song of the shirt day after day in her gar-ret, nor by standing on her feet from morning till night behind the counter, in a busy bustling crowd, and for a miserable pittance; nor by teaching a dis-trict school, and maintaining her authority by her muscular powers over the rude and the lawless; nor by singing in the overa, or acting in the theater in by singing in the opera, or acting in the theater in public performances. Is she only unsexed by those industries which pay a fair remaneration?

A state of society in which women served general-

ly as pilots would be as anomalous as one in which men served personally as housemaids. But there is no more reason for prohibiting an exceptional wom-an from piloting a steamboat than for prohibiting an exceptional man from serving as a steward. The one is not more destructive to womanhood than the other to manhood. There is no more danger of unsexing woman than of unsexing man. There is no as much danger that the one will become masculine as that the other will become effeminate. It is, in deed, high time for an essay on "the sphere of man," by way of variety. If a woman wants to preach and can find a congregation which wants to hear her, or to practice medicine and can find patients, or to practice law and can find elients, or to pilot and can should prohibit it. Nature can take care of herself. A social law which drives her from the lecture platform, and applauds her on the stage; a State law which the frees her a diploma to practice in the sick. room and imprisons her with a needle in the garret a political administration which did not commission her as a teacher till the supply of men gave out, and now pays her half wages for doing the man's work these things ought to make every masculine chee tingle with shame, and would, were we not used to it. God, in giving ability, gave the right to use it. Whatever any one of his creatures has the capacity to do he has the God-given right to do. Nature knows no other law than this.

History effectually refutes the fears of the panic stricken lest liberty should degrade woman and de-stroy her delicacy and refinement. The larger the liberty the finer has been the fiber of her being. In India she is denied all industry; even household duties are performed by eunuchs; and she is hidden behind an impenetrable well in the street, and in the impenetrable harem in the house. In France and rmany she is permitted to carry on trade, and to study art, literature, science and medicine, on equal terms with men. In England, university privileges are haltingly accorded to her, and she even votes in local elections. In the United States, nearly all voca tions are open, or are opening to her, and in England and the United States, where her freedom is the greatest, she is held in the highest reverence, and nost deserves it. The progress toward liberty in the lands where she is freest has been accompanied by a corresponding elevation of character. To-day, as never before in the world, in the United States as nowhere else in the world, womanhood, wifehood, and motherhood are seen in their highest and best estate. The increase of luxury in our great cities has done something to impair womanhood, but more to enervate manhood; and in that land where the greatest number of doors to remunerative industry and independent livelihood are thrown open to woman the homes are the purest and most cultured and the mothers approximate most nearly the ideal of a divine motherhood.—Christian Union.

The Efficacy of Prayer.

To the Editor of the Religio-Philosophical Journal:

In your issue of January 26th, I notice your editorial, "Why Is It?" Dr. Hepworth mentions a case in Hinckley, Medina Co., Ohio, whereby the widow of Harrison Damon, through the efficacy of prayer, found concealed \$23,000. Now, I would say that Dr. Hepworth has got the figures lower than many of the newspapers, as they have reported the story from \$2,000 to \$375,000. The truth of the matter is, the old lady went to our Probate Judge, Munson, for advice, as she thought her husband had money con cealed about the premises. The Judge asked her if she had ever noticed her husband go to any particular place on the siy? She mentioned a bee hive.
"Then look there." "Did you notice at any time, cobwebs on his hat or clothes, and the knees of his pants wet or muddy, as if he had been crawling under the barn or outbuildings?" The old lady activities the state of knowledged noticing such symptoms. "Then," said the Judge, "you look under the bee hive and also in-vestigate the barn, and then report." She did so, finding in the aggregate some \$3,000. The prayer business was regarded as a myth and so published in the Medina Gazette, at the time of which I had a

River Styx, Ohio. The information we fornished in reference to the prayers of Mrs. Damon and the subsequent finding of the money, which had been carefully secreted by her husband, was obtained from an exchange, and we used it as one illustration of the "power of prayer," we having hundreds of other instances where a response has apparently followed an earnest supplication to Deity. Since, however, reading the note of Mr. Hard, we realize more fully than ever, how easily people may be mistaken, for he quotes Dr. Hepworth as having used the story, when a little more careful reading would have shown Dr. H. guiltless of the error. Verily, in this age of carelessness, how difficult it is to arrive at the truth some-

The heaviest burdens we can carry is the consci oueness of duties unfulfilled.

How immense appear to us the sins that we have not committed.—Madame Necker.

times!

For the Religio-Philosophical Journal. Synopsis of Address on Thomas Paine. Delivered at the Boston Free Thinks ers Convention by Samuel P. Put-

The genius of Paine was cosmopolitan. He embraced the whole world in his sympathics. It was not for a nation, but for mankind that he labored. He was preeminently a man of ideas. We know but little of his personal life. We know him mainly by the illumination of his thought. He worked, therefore, not for a day, but for all time. He is a representative man, a landmark of human history.

In honoring his memory we do honor to those

In honoring his memory we do honor to those principles of which his life was such an illustrious

principles of which his life was such an illustrious example. He is identified with the great movements of man. He does not dwell apart. He was and is in the rushing tide of humanity. In every throb of the race he seems to bear a living part.

The French Revolution was the beginning of a new era. It was a volcanic outburst, but its power had been gathering for centuries. It was universal in its interests, a pivotal revolution, whose lurid clare flung the horoscope of succeeding civilization. glare flung the horoscope of succeeding civilization. In that terrific whirlwind of hope and terror, Paine an that terrine whirly and of hope and terror, Paine was a master spirit. He had been trained in revolution and knew its meaning. He was in thorough sympathy with the rights of man and would maintain them at all hazards. His trust in human nature was boundless, for he felt that it must be noble, or the universe itself was a lie. Man was committed by the very law of his being, to the good, the true and the beautiful, and toward these he would advance, even through the most bloody naths. Paine advance, even through the most bloody paths. Paine did not toil simply to overthrow, but to build up. He believed in liberty, but he believed also in justice. The rights of man are universal and they clothe both the king and the peasant. Paine would strike the shackles from the peasant and make him the equal of the king, but when the king was dethroned and stood side by side with the peasant, then the king was to be protected equally with the peasant. This was the principle that guided Paine in his treatment of the fallen tyrant, and for which he almost suffered martyrdom. It was policy; we might say, profound policy, to keep the king alive and in subjection, and thus those who were in favor of a mon-archy would be held in check since their legal rep-resentative was in chains. But with Paine the reason was deeper and more universal than this. It was based on recognition of fundamental rights. The criminal must have justice, and the tyrant must be punished, not by passion but by reason. It was not vengeance but safety that should be sought. Liberty demands self-defense, but nothing more:

torious agencies. The French people degraded by centuries of servitude, could not see this. Having drawn the sword they expected to win everything by the sword. They made that the arbiter. The commanding and penetrating genius of Paine saw otherwise, that the sword-should be put aside as soon as possible, and reason left to assert the claims of justice. The king was a victim; he was not simply a criminal. He was the

when self-defense is accomplished, brute force should cease. Reason and moral power are then the vic-

product of circumstances and preceding influence. His fate was upon him, and he could not be altogether responsible for the tremendous wrong that existed. There was no need of the shedding of any blood. It was for this justice that Paine plead and for which he suffered.

All honor to the hero and the martyr of two continents, to the grand idealist, who to friend and foe alike was unflinching in his devotion to justice. What is justice but the moral power of man. Erute force can simply resist; it cannot advance. Moral ideas must proceed by moral forces. It is fatal to any reform to be carried on by the sword. It then becomes a tyranny and like all tyrannies must per-

ish.

The ultimate advance of mankind must be by reason. It is to reason that Paine constantly appealed. It was not the expediency of to-day for which he was not the expediency of to-day for which he had been proportional front and the state of the sta atmed, but for eternal justice, whose light like that of the sun, must fall both upon the just and the un-just, not for vengeance, but for the progress and the

Paine was far reaching in his ideas. They belong to the future. They look onward.

In recalling the life of Paine, we do not dwell alogether in the past. In the light of his lefty genius we see the days that are to come. He is our leader with much absurd misrepresentation of the general still, our teacher still. We can learn deep lessons of conditions as makes it certain that it was written him. We can gather impulse and knowledge from without even the faintest attempt to secure verising. will vibrate music in the hereafter. He is a living and an onward power-not a monument of achieved result, for that life which he communicated was not simply that of his own personality, but the life of great ideas, which are immortal, and which from the splendors of the past lead to pobler achievement. No matter what we have done, there still remains a greater; and so long as man advances will the memory of Thomas Paine be an incentive.

Warnings.

To the Editor of the Religio-Philosophical Journal:

Mr. Mark Merrill, late of Amherst, but now deeased, was a believer in warnings. He said to me, that he had lost several friends by death, but had never lost one without being warned in some way. He was warned of the death of his son Luke in the following way. I will give you his own words as near as I can. He says: "I was walking by the side of my team on the road about two miles from my ouse; it was between sunset and dark. I then eard what sounded like the voice of my son Luke, saying, 'Father, this is the last time you will go while I am with you.' I stopped my team and looked around, but could see nobody. I started my team and went on a few rods further, and heard the same voice again say, 'Father, this is the last time you will go while I am with you. I could see no one, nor could I tell whence the sound came. My son Luke was at home about two miles from where I was at the time, and in his usual health, but was taken sick with a disease of the bowels, and died in twenty-one lays from the time I heard his voice He was warned of the death of his father in the

"My father was living in the town of Hollis, eight or nine miles from where I lived in Amherst. I heard he was sick. I thought I would go and see him the next day. The next morning, about twenty minutes past four, as I was rising from my bed. heard a knocking on the outside door, and my father's voice say, 'Good-by, Mark, I am going at five o'clock.' I went that day to Hollis and found that my father had died that morning at five o'clock. I was told by my brother with whom he was living, that at twenty minutes past four it was supposed that he had died, as he was seemingly dead, but he

following manner. He says:

soon revived and lived till five." Did his spirit leave his body and go to Amherst, snock on the door and speak to his son Mark, at twenty minutes past four, and then return and re-animate his body? I would like to have this question answered. Do these incidents have a bearing on the greatest question of all the ages, "If a man die shall he live again?" HERMON V. DAVIS, die shall he live again?" Amherst, N. H.

In the newspaper report of the late hearing given by the railroad commissioners upon the running of Sunday trains, we notice that Mr. Lewis Merriam of treenfield, spoke in opposition to the running of trains on Sunday, his objections being principally of a moral character. A gentleman present at the hearing alluded to, states that the same Mr. Merriam also related his experience in regard to the opening of the post-offices on Sunday. Mr. Merriam said that he had been for several years postmaster at Greenfield, and that he had been many times solicited by citizens to open the office for an hour on Sunday morning, so that they could obtain their letters. He had, however, uniformly refused to open the of-fice; but, finally, an order for the opening came from Washington. He reflected upon this order, and had almost come to the conclusion to resign rather than to comply with what he deemed a wrong action. to comply with what he deemed a wrong action. Finally, he consulted his good friend, Governor Washburn, a consistent Christian, and the Governor advised him to get his clerk to open the office, and attend to the distribution of the letters on Sundays. Mr. Merriam said that he took Gov. Washburn's advice, and had thus never been guilty of working on the Subbath. the Sabbath!—The Index.

Lewis Kirk of Alliance, Ohio, writes: I see the Journal speaks of the Russell law again. We want no class legislation nor occupation tax in Ohio, nor anywhere else. Astrology is a science, and by the ignorance of the world, is even more tabooed than mediumship. Its practitioners deserve the same legal protection that mediums, farmers and publish-

The Pulpit of To-Day.

The conditions of a powerful pulpit to-day are essentially the same as formerly; devotion, sincerity, open-mindedness, translucency of soul. The pulpit must contain consecrated men, who live for the highest thought, the noblest life, the purest sympathies; who are out of the world, do not seek its prizes, do not court its auritous, who are not same prizes, do not court its applause; who are not sectarians, not churchmen, not polemics,—men who lay by their individuality, their pride, their self-suffi-ciency; who are no hypocrites or pretenders; who do not strut, vapor, put on airs of superiority, or practice affectations of any kind, but who stand fairly on the border line, where humanity blends with divinity—men of glowing enthusiasm, of invincible hopefulness, of perfect good will, friends and servants of mankind. Such are not rare, and they are becom-ing less uncommon with every generation. It will be generally allowed that the great need in all com-munities and at all times is men of this stamp. The culture of the moral nature is still the chief concern. The prevalence of knowledge renders compulsory a the flevalence of knowledge fenders compaisory at finer interpretation of nature, history, experience. We depend on the pulpit to supply this perennial de-mand. We depend on the pulpit to furnish the con-ditions of its maintenance. The habit of fault-find-ing because it does not satisfy them is an evidence of the expectation that exists yet in the world of thinkers. That people are discontented, that they complain, that they stay away from church may be a good sign. The pulpit should be based on the attribute of intellectual power. The occupant of it should be held to a high standard. It is our duty to insist that the Sunday shall not be wasted, given up to quacks, drivelers, buffoons. My quarrel with the community is that it is too acquiescent; criticises too little; is too easily satisfied; accepts mediocrity of learning, talent, devotion; abuses too mildly; ridicules too gently. The people who say the hardest things are unfortunately, people who do not begin with aspiration. Religious men are the first to de-tect imposture. The pulpit can be trusted to purge itself from intruders. A distinguished preacher once said "When I wish to throw, ctones of the church. said, "When I wish to throw stones at the church windows, I shall go outside." It was well remark-ed, for to throw stones is a hostile and rather a lawless proceeding. It is true, all the same, that the real improvement of the pulpit comes from the inside, from the growth of serious opinion among earnest men, who see what the age and the soul require. The correspondence between John Ruskin and certain elergymen of the Church of England published two or three years ago, throws much light published two or three years age, throws much light on the prevailing tendency towards a more spiritual understanding of the pulpit's office; the short pre-face by Dr. Marteson displaying admirably the tem-per of the leading ecclesiastics. As, in the case of a battle, the hard fighting is done by the ordinary soldiery, whose disciplined valor carries the day, so, in this warfare of religion, the o dinary labor is per-formed by observe more where presences formed by obscure men, whose names are never spoken, and whose consecrated lives attest their fidelity to the highest interests of man. The officers bear the brunt of the criticism, but they do not fill

The best and the worst has been said about the pulpit, yet it is not probable that any agency will ever take its place. Its very imperfections—and in the nature of things it cannot be all it aims to become—act as a constant spur to its improvement. Other ministrations, honorable and capable as they may be, do not propose to themselves the same objects, of course caunot produce the same results.—O.
B. Frothingham in February Atlantic.

Parsons Talks Back.

In the Editor of the Religio-Philosophical Journal:

In your issue of January 25th, you reprinted from the Yolo Mall (Cal.) an article concerning Mrs. Elsic Reynolds, of San Francisco, in which I was referred to as having been imposed upon by that medium. I trust you will permit me to make a brief statement regarding this matter. The San Francisco Chronicle recently published an alleged "exposure" of Mrs. Reynolds, in which I was asserted that my daughter had been personated at her somes by livdaughter had been personated at her scances by liv-ing persons. Now I am prepared to prove that every part of that statement' which refers to me is false, and most grossly false. In the first place the narrative swarms with wholly fictitious occurrences, and Reynold's scances for several months last year; that my daughter did most unmistakably come to me at those seances; that her mother and I recognized her repeatedly, by her features, by her hair, by her voice, by her figure, by the shape of her hands, and by the statements which she made to us. During these fances, which were nearly one hundred in number, she frequently materialized and dematerialized outside the cabinet. She also often floated in the air, as she does to-day in this city through Mrs. Gray and De Witt Hough. She has come to us fully materialized. She has come with only her head and vocal organs materialized. She has come illuminated. She has sung while floating high in the air. She has dematerialized while lying in my arms, and while holding my hand. She has come to us "in her habit as she lived," with her hair arranged as in life. She has talked to us with a voice which we could not be mistaken about. In brief, we have had a thousand tests and proofs and conclusive evidences that it was she, and that it was not in any way a fraud. And I think it incumbent upon me to say that during the many weeks I devoted to the observation of the phenomena as manifested through Mrs. Reynolds, I never saw any trace of imposture, but on the other hand I have had abundant and astounding testimony to the genuineness and power of her mediumship. I am satisfied moreover that the late attempted ex-posure of her was the result of a base resolve to crush her. It has failed, and I desire to call your attention to two very significant subsequent events. First, the charge of fraud against her in the Police Court of San Francisco was dismissed, because the prosecution could not be got to come to trial. Second, she has had for several weeks an advertisement in the San Francisco papers, offering \$500 to any one, girl, woman or man, who will produce proof of any personation of my daughter at her scances. These facts speak very plainly I think, and I desire to add to them my personal conviction that Mrs. Reynolds is not only a genuine medium, but one of the most powerful in the country.

GEORGE FREDERIC PARSONS. New York City.

A Curious Dream.

To the Editor of the Religio Philosophical Journal:

Was it a dream or a vision? You will pardon me when I tell you that I am an earnest investigator and your Journal is my school A little Miss Gracy Steevenson, of Lockland, Ohio,

lost her breastpin, and was very much grieved thereat. Her aunt, where she was visiting at the time (about Thanksgiving), helped to make a diligent search indoors and out, where she had been playing with the children, but without success. When she awoke in the morning, she said she had dreamed her pin was lying on the ground, out by the little porch; that in her dream she tried to pick it up, but could not. She firmly believed it was there, hurried out, and found it, to her great joy. She is very intelligent and playful. She wondered much about the dream, and she concluded she might be a medium. Then he laid her hands on the stand, and was delighted to find it would tip for her.

Will some one tell me if prophetic dreams are in any way connected with spirit manifestations? MRS. S. GRIFFITH.

North Bend, Ohio.

What a Minister Says.

Rev. Mr. Gill, who writes the note published below, is one of thousands of clergymen and people of culture who are anxiously and sympathetically looking to Spiritualism to lead them out of the wilderness. This letter is a sample of many on the same subject:

To the Editor of the Religio-Philosophical Journal: I congratulate you and thank you for your article

on Truesdell versus Kiddle. The best evidence you can give of your faith and veracity is fearlessness of investigation and unsparing exposure of fraud. Your course is truly noble, because it is right. Go on: "He course is truly none, occasion is surely."
that walketh uprightly, walketh surely."
Wm. I. GYLL.

There is a bond of sympathy between all great

Think not some knowledge rests with thee alone, Why, even God's stupendous secret, Death, why, even God's stupendous secret, neath,
We one by one, with our expiring breath,
Do, pale with wonder, seize and make our own.
The bosonied treasures of the Earth are shown
Despite her careful hiding; and the air
Yields its mysterious marvels in despair,
To swell the mighty storehouse of things unknown. In vain the sea expostulates and raves; It cannot cover from the keen world's sight The curious wonders of its coral caves. And so, despite thy caution or thy tears, The prying fingers of detective years Shall deag thy secret out into the light. -Ella Wheeler.

Letter from Kansas.

We wish to call the attention of our Spiritualist friends to a few facts in relation to this place. We are about to start a joint stock company for the purpose of manufacturing sugar from sorghum cane. We are in the sugar belt of the great West. Cane can be raised for less than \$3.00 per acre and yields twelve tons of cane (on an average), making \$00 pounds of sugar and from 50 to 70 gallons of syrup. We have cheap lands, excellent soil and fine climate, with a Spiritual society, and people generally liberal. Nature has dealt bountifully with this Solomon valley. We want money, also several good families to unite To the Editor of the Religio-Philosophical Journal: We want money, also several good families to unite with us, believing that it will be a financial success, as well as developing a higher spiritual and intellectual harmony. Let our friends write us at once, and we will answer all proper questions.

Joy N. Blanchard.

Delphos, Ottawa County, Kansas.

A writer in the Christian Register says that preachers who have the largest audiences and the greatest popularity are "those whose Orthodoxy and whose Rationalism are almost equally imperfect." This is undoubtedly a correct statement, and very happily worded. The phrase quoted indicates very well, in a general way, the thought of those ministers who reflect the mild, modified dissent of the popular mind from the most repulsive dogmas of theology and the misshapen, indistinct, and blurred popular conception of modern thought. The sermons of such preachers have no attraction whatever for disciplined and vigorous thinkers, but they are no doubt just as preachers have no attraction whatever for disciplined and vigorous thinkers, but they are no doubt just as necessary in this transitional age as is the condition of those whom these preachers represent. Even a great many of the so-called Liberals are so much under the influence of theology and its methods, and so little appreciative of the the thought and methods of men like Darwin, Spencer, Huxley, and Lewes, that declamation, dogmatism, and indiscriminate denunciation with them are more usualar than the carefuldeclamation, dogmatism, and indiscriminate denunciation with them are more popular than the carefully reasoned thought and judicial fairness of the men whose names they have learned to speak. Saturated with the influence of theology, these minds do not become liberal in any true sense of the word by dissenting merely from one and assenting to another class of views.—Index.

The Goose-Bone. The goose-bone which the weather prophets use consists of the under bone of the fowl, including the "centre-board." The wide of the fowl, including the "centre-board." The Wide part of the centre-board represents autumn, and the rest winter and spring. When held up to the light, thin, pale spots indicate warm weather, and thicker and darker spots cold weather. Dr. Walter Brashear, of St. Mary Parish, La., (an old Kentuckian), was a believer in the goose-bone for fifty years before he died. There are many intelligent sugar planters who say the bone has never deceived them. A writer in the New Orleans, Pleasume, says. Dr. Brashear, had the New Orleans *Picayune* says Dr. Brashear had thirty goose-bones, representing thirty winters previous to his death, and he had the records of those winters, each record made after the goose-bone had indicated the weather. He often invited doubters to examine his records and his prophets, and then de-side whether they were false prophets or true.

An Affectionate Dove. A writer in the Christian Register says: "Some years since, a pige-on flew in at the open window in the writer's house, and quietly took up its abode with the family. It became much attached to a little halo, roosted on the child's cradle and never buried its head under its wing until personally convinced that the baby was askeep. It would fly down upon the coverild, regard the child first with one black eye and then the other, and finally go back to its perch, content if the little one made no movement. The baby and the pigeon ate lunch from the same plate; and mang times the pretty white bird would get in a rage, fly upon the child's shoulders, and with its wing beat the little one unmercifully about the face. Finally, the pigeone unmercifully about the face. Finally, the pigeon refused to leave the house, pined and died absolutely for the want of fresh air and sunshine."

Monkeys and Snakes. Darwin, in order to test Brehm's statement that monkeys, though they have an instinctive dread of snakes, could not desist from satisfying their curiosity by lifting up the lid of the lox in which the snakes were kept, took to the monkey-house at the Zoological Gardens a stuffed snake. The excitement that ensued was most amusing. He then placed a live snake in a paper bag, with the mouth closed, in one of the compartments. One of the monkeys approached cautiously, opened the bag, peeped in, and instantly rushed away. Then monkey after monkey, with head raised high and turned on one side, could not resist taking a peep in-to the upright bag at the dreadful object lying quiet-Iv at the bottom.

Testing Monkey Intelligence. Professor Rengger, on feeding his monkeys at Paraguay with eggs, observed that at first they smashed them, and then wasted much of their contents, but they soon learnt to hit one end against some hard body, and pick off the bits with their paws; and if they cut themselves once with any sharp tool, they would either not touch it again or handle it with the greatest caution. Lumps of sugar were given them wrapped up in paper and sometimes a live wasp was put into the paper to try them, so that in hastily unfolding it they got stung, but after this had once occur-red, they always held the packet to their ears to detect any movement within.

A Long Steep. There is in the Glasgow Western infirmary a Highland woman from the island of Skye who has slept healthfully for eighteen months without once waking up. She is 35 years of age, and the mother of three children. She lies on her back, and never moves a muscle save those which are exercised in the act of breathing. Her pulse is 80, her breathing fair, and she gets food three times a day by means of the stomach-pump apparatus. It is be-lieved that she will recover, and that the worst re-sults of her long sleep will be those arising from her unavoidable neglect of her household duties.

Very Curious. Mgr. Capel in one of his lectures said: "The Catholic missionaries who have been sent into the wilds of Africa are amply repaid for years of incessant labor if they only succeed in converting one savage, because it is a noble conquest. The soul of one little Irish child is more valuable to God than the wealth of the American treasury and capitol multiplied one million times. A great principle of the Catholic church is that no more by himciple of the Catholic church is that no man by himself has any right over any other man on earth. Not even bishops, clergymen, or governors have this right in the eyes of the holy church."

Cremation is to be tried in France, permission having been given by the perfect of police, on the recommendation of Dr. Brouardel, to burn the remains of hospital subjects, provided a satisfactory apparatus be constructed in one of the Paris cometeries. A society for the propagation of cremation is in existence in Paris, the president being M. Koech lin-Schwartz, the mayor of one of the arrondisse

The Combination of Ingredients used in making Brown's Bronchtal Troches is such as to give the best possible effect with safety. They are the best remedy in use for Coughs, Colds and Throat

By the use of Ely's Cream Balm for Catarrh, I have overcome a disagreeable discharge from nos-trils, and am free from pain in my eyes and head.— J. W. Lane, Hardware Merchant, Newton, N. J.

A Wise Poodle. Sir John Lubbock has trained a black poodle to present different cards when it desires to be fed or to go out. The words "food," "out," and "bone," are printed on them, and the animal has been successfully trained to associate these cards with the desired events of the day.

Miss Jennie P. Warren, 740 W. Van Buren St., Chicago, Ill., says: "Samaritan Nervine cured me of spasme." \$1.50 at Druggists.

The Salvation Army of England is having fifteen halls built, with seating capacity for 25,000 people.

He Knew He was Right.

Matthey Arnold holds that majorities are not necessarily right. It is a bold doctrine, and, as stated, radical. We may not follow to the full length of his conclusions, but we are willing to learn of him and conclusions, but we are willing to learn of him and put into practice, whatever in theory seems sound. We are getting farther every year from prejudice. We are restating doctrines, the medical profession is throwing off restrictions upon methods of practice; civil-service reform, and principles of temperance are forcing recognition from political parties—on every hand we are advancing into greater light and freedom. These advances, however, have been gained only by conscientious self-sacrifice somewhere, which is sometimes apparently unappreciated. For instance: A few years ago, one of our best read and most skillful physicians wished to publish his experience in the treatment of certain forms of disease, but his relation with his profession forbade. "You may treat the treatment of certain forms of disease, but his relation with his profession forbade. "You may freat them yourself," said the code, "but you cannot give the public the means of self-treatment." This seemed arbitrary and unjust. In his practice as a surgeon and physician in the United States army, and, subsequent to the war, in one of the most malarial sections of the country, he had discovered a new principle of treatment, and being anxious both to confer a needed benefit upon the race, and to win the widest fame and success in the line of his chosen profession, he, therefore, resigned his membership in his professional societies, and placed his preparation upon the therefore, resigned his membership it his professional societies, and placed his preparation upon the market. He was impelled by the sense of right which, as Mr. Arnold says, makes minorities strong, and his manly action has met with the fullest success, for there is not anywhere a more highly-reputed preparation than his, and it is generally recognized as an unequaled antidote for malarial and blood disorders now so preparate. disorders, now so prevalent.

disorders, now so prevalent.

It required moral courage and a firm sense of duty to make such a personal and professional sacrifice, for he occupied the front rank in every respect. The value of such an act is now conceded by the universal use of what is called Dr. David Kennedy's 'Favorite Remedy," of Rondout, N. Y. He has combined well-known elements in new proportions and secured thereby a power over blood disorders, liver, kidney and bladder diseases, which no other preparation possesses, and in the past twenty years has succeeded in 75 per cent. of cases. "The Favorite Remedy" has become the household favorite wherever it has been sufficiently tested, for it is purely vegetable, and, above all, does not stimulate a love for strong drink, and can therefore be safely used and commended. Dr. David Kennedy is a graduate of the College of Physicians and Surgeons of New York, the leading American medical college, he has won the highest professional honors, and his personal character is the fullest guarantee that he would not put an untrastworthy specific upon the professional honors. would not put an untrustworthy specific upon the market. He is a man of large benevolence, and uses his wealth in many directions for others, and in gratuitous services for those who are unable to pay for professional attendance. The success of such a man is matter for congratulation, and especially so when to win it he was compelled to make so great a pro-

M. C. Morrel, of New York City, in addition to many other things, writes: "The power of prophecy is a phase of mediumship that has been with me from the first. I predicted the rebellion three or four years before it came, and also many other events which were realized. The Frobisher Hall meetings are conducted on harmonlous principles. Bro. Jones, the leader, has kind, humane and brotherly feelings. Our Ladies Aid Society is doing a grand good work.

LICHT.

A weekly Journal for Spiritualists and others students of occult Philosophy. Published at 38 Great Russell 55, Lon-don, W. C., England. Price, postpald, \$2 per annum, in advance Subscriptions taken at this office.

LONDON AGENCIES

Religio-Philosophical Journal.

103 Great Portland St., London, W. C., Mr. J. Morse. Agent: also John S. Farmer, office of Light, 38 Greenflussell St., W. C. Sabscriptions received. Spermen copies su, pitch at three pouce. All American Spiritual books supplies.

GEO. W. PECK'S WORKS.

GEO. W. PECE'S FUNNY. By GEO. W. Peck, calter of "Peck's Sun," Milwaukee. 12mo, cloth, gold and black. Price.

Postage 7 cents extra.

We might so on indefinitely giving expressions of great men who have read the book, but life is too short. Read it and if you have got a coul, and most persons who travel or railroads have, more or less, your heart will expand, and you will feel like giving to the poor, ministering to the distressed and your face will lose the corrugations that time has planted there, and you will feel younger and more kitteny Perk's Sunshing, Hustrated by Hopkins. Postpaid... 57

THE GROCEDMAN AND PIEES BAD BOY, li-lustrated by Branholdt. PECK'S BAD BOY AND HIS PA Hiustrated by Gean Smith.

"Peck's Bad Boy" has had the most phenomenal sale of any book ever issued in 'merica having reached a sale of over 350,000 copies within 6 months of its publication. Our 16 Page Catalogue of Books sent free to any address.

THE CHICAGO BOOK CO..

8.7



OBSERVATIONS BY TWO TRAVELERS. .This curious and fascinating book which has already excit ed great interest, treats of Dreams. Premonitions, Visions, Psychology, Clauvoyauce, Theosophy, and kindred themes.

"No more interesting book has over appeared on these subjects"—Ovid Independent. "Charming incidents and p resonalities."-Texas Siftings. "It will give good cheer and inspiration wherever, read."-

"It passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and heanty."—The Continent, Cloth, \$1.00. Paper, 50 cents. Postage free For sale, wholesale and retall, by the Religio-Philosophical Publishing House, Chicago,

THE WATSEKA WONDER.

A startling and instructive psychological study and well authenticated instance of angelic visitation. A narrative of the leading then open a occurring in the case of

MARY LURANCY VENNUM. By E. W. STEVENS.

With comments by Joseph Rhodes Buchanan, M. D., Professor of Physiology, Anthropology, and Physiological Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle. This narrative will prove a most excellent missionary missive. It will attract the attention of thousands who as yet have had no experimental knowledge of the truth of subriphenomena, and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a desponding doubling soul, joy inexpressible.

The pamphlet is in octavo form, printed on good book paper and flustrated with a

Portrait of Lurancy Vennum.

Price, 10 cents Fer Copy, 12 Copies for \$1.00 Postage Free For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from enervation, languor, weakness, and mental depression.

It has an almost marieal effect in curing cruptive and cutaneous disorders.

It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.

It expess by its thorough purification of the blood, from Rheumatism. Rheumatic Gout, and Tubercular Consumption.

It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.

It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.

It expels from the system the baneful poison of Mercury, which is as serious as

It expels from the system the baneful poison of Mercury, which is as serious as that of Serofula.

It purifies and resencrates the life current polluted by the corruption of contagious disease.

It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure. It restores health to sufferers from thin blood and impaired vitality.

It expels from the base secretory organs, effects and restores the debilitated patient to perfect health and vigor.

It is, in short, an unfailing remedy for all disorders arising from impurity of the blood, where such disorders have not become so deeply seated as to be beyond all human aid.

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

activity and perfect uniformity.

It has received the hearty endorsement of the leading me in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.

It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cleap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure.

It costs no more them any other, but would still be the cheapest blood-paritying medicine in the world, even were its price three times greater, since it is the only one that does areal, lasting good.

It is composed of the most efficacious alterative, diurctic, and tonic fleugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potassium and Iron.

It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world where it has not a host of friends, made so by its marvellons cures.

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world world where it has not a host of friends, made so by its marvellons cures.

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world world where it has not a host of friends, made so by its marvellons cures.

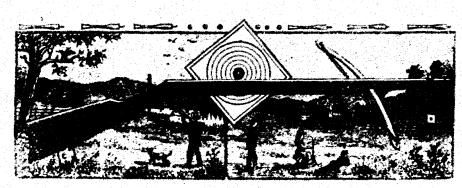
It has been used in, and approved by at least 4,000,000 families in the United States, and 7,000,000 throughout the world.

Women have especial reasons for commending it.

Ayer's Sarsaparilla

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS. Sold by all Druggists: Price \$1.00, six bottles for \$5.

IMPROVED RUBBER TARGET GUN!



The latest and best. An entirely new principle, For target practice and HUNTING Shoots Arrows or Bullets Shoots almost as straight as a ritle. Loads from muzzle. Entire length, 30 luches.

Its power and accuracy are surprising. Makes no report and does not alorm the game. Has no recoil. Will earry 600 feet. Thousands of them are in use and never fail to give satisfaction. With every game croincluded Five Metallic Pointed Arrows, Two Targets and Globe Sight.

Price of Gun, One Bollar (expressed to any part of the United States for 25 cents extra.) Clubs supplied with Guns at

This is a most excellent Target Gun, for either amusement or service, and is entirely different, from the ordinary Cros.

The Hon Manuice Thempson, author of that delightful book, "The Witchery of Archery," writes: "I know of one bright-eyellad whose tot is for the time a glotous one on account of your run. Sincerely, I think this gun of yours the BEST AND MOST EFFECTUAL TARGET AND HUNTING WEATON EVER MADE FOR BOYS,"

C. Gott, of Hartwick Sectionary, N. Y., says: "I bought one of your Target funs and found it to be far superior to any that I have ever tried. I killed a hawk with it at twenty yards, and have shot several other small game."

Besides the above, hundreds of letters have come from young men and hops in all sections of the country, describing their good success in shooting pigeons, squirrels, gophers &c., with this Gun.

This Gun will be Sent to any Address, Charges Paid, on Receipt of \$1.25.

PRAIRIE CITY NOVELTY CO.,

69 Dearborn St., Chicago, Ill.

do ordering pleasusay you saw this advertisement in the Religio Philosophical Journal.)

BUY NORTHERN CROSSN SEEDS believe by an olds the inest plants, Vegenables and erops. Send for new Condegree, contains everything for fravien, House in The Alexander of the Plants and Plan JOHN A. SALZER, La Crosse, Wis.



MAMPLE NUMBER. ADDRESS

WO Ever-Blooming Roses FREE

LADIES' FLORAL CABINET,

A Magazine of Floriculture and Domestic Arts, now in its thirteenth year. FLORICHLTURE FOR AMATEURS, FREELY ILLUSTRATING NOVEL-TIES IN THE FLORAL WORLD, OCCUPIES THE MAJOR PORTION OF EVERY ISSUE.

IT IS CONFIDENTLY ASSERTED THAT ITS PRACTICAL ARTICLES (ILLUSTRATED) ON HOME DECORATIONS, AND ITS ARTICLES ON VARIOUS DOMESTIC ECONOMIES, ARE WORTH, EACH MONTH, THE COST OF THE MAGAZINE

FOR A YEAR. THE SUBSCRIPTION PRICE IS \$1.25 PER YEAR, WHICH INCLUDES, POST-FREE, THE TWO EVER-BLOOMING ROSES; OR, IF PREFERRED, TEN PACKETS CHOICE FLOWER-SEEDS. TO BE READY FOR SPRING FLOWER-GARDENS, SEND YOUR SUBSCRIPTION AT ONCE. SINGLE NUMBERS, 18 CENTS; A SAMPLE NUMBER, 6 CENTS, IF THIS PUBLI-CATION IS MENTIONED. GREAT OPPORTUNITY TO MAKE MONEY AMONG YOUR OWN NEIGH-

BORS, IN CASH COMMISSIONS. ASK FOR TERMS TO CLUB-RAISERS WHEN YOU SEND FOR THE LADIES' FLORAL CABINET, 22 Vesey Street. New-York.

FOR A SUCCESSION THE ENTIRE SEASON

Pea, Bliss' Abundance.—90 pods counted on a single plant. Very productive, 15 to 13 inches high.

Second Early. Excellent quality. ascents per packet; 5 packets, \$1.00.

Pea, Bliss' Ever-bearing.—A perpetual bearer, yielding a full crop until frost; an excellent late variety, 18 to 21 in high. Peas, 1 1-2 inches in circumference. Very productive. 20. perpett; 5 pekts, \$1.00.

Pea, Bliss' American Wonder.—The best and earliest variety grown. Very dwarf, excellent flavor. 20. cents per packet; 40 cents per pint; 75 cents per quart, post-paid.

N. B.—These three varieties will give Peas the entire season until frost. Require no brushing. American Champton Water-melon.—The best eating and best thipping melon grown. More productive than any other sort. 25 cts. pe pekt. 5 pekts. \$1.00. Cauliflower, Sea Foaun.—The best early variety sure to head. 50 cents per packet. Bhubarb, Early Paragon.—A new English variety. The earliest and most productive. Never runs to seed. Roots only for sale, 75 cts. each, post-paid. Paney, Bliss' Perfections.—The choicest strain yet produced. Our Gardeners' Hand-Book, for 1824, contains a beautifulty colored plate of this magnificent variety. So cents per packet of 50 seeds. Carnation, Shakesperesn.—The finestever introduced continue in flower the whole season. 50 cents per packet. Plants, 50 cents each. \$4.00 for the set of 9 varieties. Wild Garden Seeds.—A mixture of 100 varieties of Flower Seeds. A packet will plant a square rad of ground.

Setts, per packet; 5 packets, \$1.00. For other Novelties, see Bliss' Hiustrated Novelty List, which describes the newest and choicest Flowers, Vegetables, Fmits, Cereals, Plants, etc. Mailed free.

Bliss' Hand-Book for Farm and Garden. 130 Pages, 90 filustrations.

Beautiful colored plate. It tells What, willer, and How to plant, and is invaluable

Beautiful colored plate. It tells WHAT, WHEN, and HOW to plant, and is invaluable to all interested in gardening or farming. Mailed for C Cents. B. K. BLISS & SONS, 34 Bardlay Street, New-York

Say you saw this Advertisement in the Religio-Philosophical Journal.



No. 2028

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,

These baths are a great luxury and most poten curative agent. Nearly all forms of Discase Rapidly Disappear Under Their Induence 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 yourself.

ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Discases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays. 7 A. M. to 12.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Leave.		Arrive.
9:45 am †	Davenport and Peoria Express	† 5:50 pm
2:05 pm +	Council Bluffs & Peoria Fast Express	† 2:80 pm
2:05 pm +	Eansas City, Leavenworth and At-	
	chison Express	+ 2:80 pm
1:00 am *	Minueanolis and St. Paul Express	* 3:00 pm
idilani b	Kansas City. Leavenworth and At-	
2.100 4.100	chison Express (Sundays)	b 8:00 pm
4:45 pm +		+10:10am
0:15 omtt	Council Biuffs Night Express	t 6:50 am
0:00 pmii	Kansas City, Leavenworth and At-	
0.00.3 D mate	chison Night Express	1 6:20 am
tt ma 00:0	Peoria Night Express	1 6:20 am
9:15 p mit	Minneapolis and St. Paul Fast Ex-	4 Cincana
B. * W 43 Ft #71 #4	nress.	t 6:50 am

*Paily, † Baily Except Sundays. † Daily, Except Saturdays, †Daily, Except Monday. b. Sunday only.



East and the West by the shortest route, and carries passengers, without charge of cars, between the passengers, without charge of cars, between the connects in Union Bepots with all the principal intes of road between the Atantic and the Facilio Occans. Its equipment is mirruled and magnificent, being composed of Most Combotable and Beautiful Day Coaches, Magnificent Rorton Rechining Chair Cars, Fulliman's Pretical Felicis Sleeping Cars, and the Best Line of Diming Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minneapolis and St. Faul, via the Famous

"ALBERT LEA ROUTE."

A New and Direct Line, via Sencea and Kanka-kee, has recently been opened between Richmond, Norfolk, Newport News, Chartenooga, Atlanta, An-gusta, Nashville, Louisville, Leangton, Chichmati, Indianapolis and Ladayette, and Omaha, Miancap-olio and St. Paul and intermediate points. All Through Pussengers Travel on Fast Express Trains. All Through Passengers Travel on Fast Express Trains.
The total of the Principal Ticket Offices in the United States and Canada.

Baggage checked through and rates of fare al, ways as low as competitors that offer less advan-tages.

for detailed information, get the Maps and Feld-**GREAT ROCK ISLAND ROUTE,**

At your nearest Ticket Office, or address R. R. CABLE, E. ST. JOHN, Visc-Pres. & Gen'l M'gr. Gen'l Tkt. & Pas CHICAGO. FREE CIFT I ac at Common sense Book will be sent to any person afficted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrb. It is elegantly spinted and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Sent name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address, DR. N. B. WOLFE, Cincinnati, Ohio.

17 State the paper in which you saw this advertisement.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... Medium and Daybreak, London, Eng., weekly.... Olive Branch. Utica, N. Y., monthly...... 10 The Shaker Manifesto. Shakers, N. Y., monthly. 10 The Theosophist, Madras, India, monthly..... 50

Third Edition—Revised, Enlarged, Profusely Illustrated Red Edges and Elegantly Bound.

STARTLING FACTS

BEING A GRAPHIC ACCOUNT OF

Witches, Wizards, and Witcheraft: Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIR IT MATERIALIZATIONS of Spirit Hands, Sprit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritual-18m, March 31, 1848, to the Present Time

N. B. WOLFE, M. D.

The book makes a large 12 mo, of over 600 pages; it printed on fine, calendered paper and bound in extra hea English cloth, with back and front beautifully illuminated

goid.
After comprehensively epitomizing the "Startling Facts contained in his book comprising original investigation made under most favorable auspices, Dr. Wolfe says: "With these avowals of its teachings the book stand "With these avowals of its teachings the book stand before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As Death is a heritage common allke to King, Pope, Priest, and People, all should be inter-ested in knowing what it portends—of what becomes of us after we die Those who have tasted death, our spirit friends, answer this great problem in this book of 600

Price \$2.25. Postage Free. Mailed in a fine box so as to reach me puyer in perfect order

For sale, wholesale and retail, by the BKLIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago. MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER.

For sale, wholesale and retail, by the RELIGIO-PRILOSOFEE. At PUBLISHING HOUSE Chicago.

Pamphlet form, price 10 cents.

To the Editor of the Religio-Philosophical Journal;

Continued from First Page.

ble to be submerged in the rainy season. They then leave their ant-hills, and ascend to mud nests, which they build on high grass stalks, and which are not used at any other

In the nest of the honey-making ant of New Mexico are two distinct races of ants working in cooperation. There are, first, the honey-makers who never leave the nest, and are large clumsy looking yellow ants. Then there is a small active yellow worker or nurse, probably of the same race; but the entire work of collecting the leaves of flowers from which the honey is made, as well as the soldier duty of defence, is done by a large, fierce black ant. These black ants never carry in the leaves they bring, but drop them several inches from the entrance, where they are picked up by the small yellow ants and taken by them as food for the honey-makers.

Probably we find the grandest exhibition of the intelligence that man has proudly claimed as his own exclusive property amongst the Eciton or Military ants of the Amazon. These ants march in enormous bodies or armies to capture and plunder other insects for food. They send out scouts in every direction. When anything is found, a force of the right size leaves the main army, or if necessary, further reinforcements are sent. Everything captured is sent back to the main column, and taken to the rear by a line of carriers who pass down one side loaded, and up the other empty. All along this great column are yellow ants acting as officers, who maintain rigid discipline. Should they find an ant's nest, they instantly attack it and pass out their prey from hand to hand, or rather from mandible to mandible. If they can utilize a descent, they let their load roll down of itself, and at the bottom it is picked up by

Mr. Belt. the Naturalist. once saw these ants cross a small swift stream. They found a twig no bigger than a quill, which reached across. It would have taken hours for their army to have crossed by so narrow a bridge, so they clung to one another on each side till the bridge was wide enough for six abreast, and then the army crossed. Mr. Belt saw them crossing a railway. A number were crushed on the rails by a passing train, when they at once built a tunnel under each rail before the army was permitted to continue its march. Ants that have regular homes are very particular as to burying their dead, and keep a regular burying-ground just as we do. The slave-making ants have so much human pride, that they bury masters and slaves in different

Mrs. Hulton purposely killed a number of soldier ants. Those around sent to the nest for help, which came in a regular two and two procession. Two ants picked up a body, and were followed by two unloaded ants, in which order the procession was formed until there were forty pairs. When the carriers were tired, they changed places with the others. A miscellaneous body of some 200 ants followed till they reached a sandy spot near the sea shore, where a separate hole was dug for each ant. This was not the end. Seven ants had tried to run away and escape dig-ging holes. These were followed, brought back and killed, when a large hole was dug and all seven buried together.

I have thus given you some glimpses of another life, in which we can trace both affections and emotions, but above all, devotion to public duty. Notice how little real knowledge of their lives we can obtain, for we must en-tirely work by comparison. If they act as we would act under similar circumstances, then we suppose that their faculties work as ours; but this is after all guess work.

The Termites—the dreaded white ant of the East-love to build tunnels and work in the dark. An English General tells us that in India they came down several feet from a ceiling, actually making a clay tube down which to travel. When they reached the coveted food, they found that an ant could not carry a load up that perpendicular tube, so they constructed a winding incline all around the outside, and carried off their hard earned spoils. The mounds thrown up by these wonderful insects are often 20 feet high. We are told that their interiors are grand, beyond comparison, with nurseries, provision chambers, guard-rooms, passages, corridors, vaults, bridges, subterranean streets and canals, tunnels, archways, steps, smooth inclines, domes, etc., all in definite well considered plans. In the centre is a palace where a royal pair reside. It is often 3 feet square, and around it are the nurseries; and observers say there is always a large common room, as if for public meetings. Their arrangement of canals for drainage is perfect, and so is their system of ventilation.

Now take notice that these wonderful insects are without eyes. None of our sounds affect them, so we call them blind and deaf. But that only means they have senses we cannot comprehend. We cannot imagine how they converse with each other, nor how their military orders are conveyed with such lightning-like rapidity. An English naturalist whilst in South America met one day a train of ants, the peculiar habit of which is to cut a crescent-shaped piece out of a leaf. and carry it home on their slioulders, so that it looks as if each ant had a banner waving to the wind. The ant column was over one hundred yards long, and was composed of ants marching four abreast, in close order. Their path through the tall grass was about six inches wide and worn quite smooth by frequent journeyings.

He placed a log right across their path The high grass prevented their turning out Though the column was so long, every ant seemed almost in a second to know there was trouble ahead, and stopped. About twelve inches of the van put down their leaves and examined the obstacle. They determined to tunnel under it. The column waited. In half an hour the work was done, being pushed from both sides. Then the leaves were picked up and the whole column resumed its march, passing through the tunnel.

The agricultural ants of Mexico and else where-nineteen varieties-which cultivate and harvest their own grain, are another evidence of this marvelous insect development. Now the question for mankind is, "Where does this development stop?" Once again I ask you and myself, "In what does man's superiority consist?" Of course man's development has led to a great mastery of his surroundings, and undoubtedly the involutions of his brain have kept pace with the evolutions of his reason. The savage who slew his dozen with spears, has given place to the monarch who slaughters his thousands with shot and shell; but the ant-army is far superior in discipline and just as deadly in combat. Man evolves wisdom from experience gained by failures. I have shown you the ant travels upward by the same road.

I might continue comparisons to an indefinite length, and by no means favorable to the pride of man, but I have a very different object, so I merely once again ask, "In what does man's superiority consist?" Did I hear you say that the ant cannot calculate an eclipse or build a telegraph? I don't

know that. Do you? I know the fact of an obstacle in the road was communicated instantly to every individual ant in a column four abreast and one hundred yards long; so very likely they have telephones of which man does not yet dream. Remember, they meet and supply every want or necessity just as it arrives. Man can do no more. They have arts we do not possess. They can store grain under ground, which never sprouts while in their granaries and yet grows when man takes it out and buries it. Our grain men will pay you handsomely to teach them that science. They have developed under pressure of circumstances just as man has done. The Amazon ant by continued battles on its slave-making excursions, has developed mandibles so cruelly large and strong, that it can no longer feed itself. Its slaves must feed it or it dies. That means slaveowning as a custom for a million years.

Remember that the student rock which has kept the animal record for you and me to read to-day, has never a page of insect history. Now what does all this mean? Here is a civilization that in its way is more perfect than our own, for it seems to have no rich, no poor, but every member working for the good of the whole. One could almost imagine it was the ideal dream of the socialist. And here are faculties of which you and I can form no comprehension, for they are not in our possession; and that quite likely render unnecessary much of that brainwork which we show as the glory of man-hood. I repeat, "What does it all mean?" It means the brotherhood of all life. Man has claimed that he walked the earth, as alone created in the likeness of God. It gives the lie to that special claim, and shows us that all life is exhibiting as much soul power as conditions will permit.

Development is founded upon those changes that man calls growth, and change is the everlasting law of nature. The ant of to-day is no more the ant of the distant past, than is man the howling, long-tailed monkey of the primeval forest. And every other living thing is a manifestation of life that continues to grow as long as conditions will permit. If conditions become unfavorable, that particular manifestation of life dies out but growth goes on in some other form and absolutely without limit; for time is the one element of development that can never be exhausted, unless eternity shall cease.

The exhalations and exudations of this planet must be absorbed, utilized and refined by life. The planet has not yet grown up to its possibilities. There were in old times gases thrown off, that compelled life to pose in shape of those old monsters in eras when the poison-tongued dragon was a terrific reality; and to-day our mother earth is yet compelled to continue her outbreathings of that which it would poison her to retain.

My sweet delicate sister, you who love and want to be loved by all around you, you like all others, exhale a mephitic vapor which unless our vegetation caught it up and refined it, would destroy all those you love best Earth sends out her poisons, too, and were it not for the snake, and the insect, and the tree, that catch it up and live it into comparative harmlessness, your form of life and mine might soon grow impossible in the poisonous atmosphere. What! have we brotherhood with the snake and the wasp, and the mosquito and the ant? Exactly so; the life that is in them is in you and in me.

Now, I find myself obliged to follow this truth into another winding of the valley of thought, and I feel oppressed with its vastness as the valley becomes a wide plain. You have noticed how as man's knowledge increases, the boundaries to his manhood recede to remoter and yet more remote distances. It is but as yesterday, that the sunshine of most of us was lost under the dark shadow of a personal God. Presently man dared to explore, and the further he traveled, the further off seemed to be the ecclesiastical Deity, whilst the development of his own powers showed him his independent strength. Now he turns his attention to the boundary which had seemed an impassable barrier between himself and other forms of life, though as he had believed, marking his sovereignty by his very seclusion. But here, too, the boundary vanishes. That which he had proudly called his own, he finds shared by others whom he had deemed unworthy his notice. On the one hand he himself merges right into those wondrous powers that had been called God; and on the other, he discovers that the very ant is his intellectual equal, and, judged from social results, altogether his superior. Nay! if the purpose of society be to achieve the happiness of the greatest number, then I declare that the ant is immeasurably our superior, for he lives with an individual energy superior to our own, and yet devoted not to his

selfish gratification, but to the common good. What a satire on manhood! We acknowledge that our progress is by appeals to selfishness, and every attempt to work up by any other road fails every time—and you know it. What does this mean? I have shown you that man has underestimated himself as to God, and overestimated himself as to ants. Now, how is it about spirit-life? I ask you by what rule of common sense you now claim an immortal existence for your selfish souls, and deny or ignore its possibility for the unselfish ant? Do you say spirits throw no light upon it? Well, in the first place, those who mostly surround us, know no more about it than we do, and eagerly crowd into our halls to listen to a new idea. And in the next place advanced spirits can no more break down our prejudices until the time comes, than they can convince the bigoted church member of the truth of Spiritu-

I want you to follow out the thought and see where it will lead you. I will only just give you a hint now as to where it is leading me. It is compelling me to ask myself this question: "Since the ant is travelling to a higher development on earth, by a different road to ours, why should not his progress continue in spirit-life, it such be our destiny?" And also I ask myself: "Is not the ant made as much in the image of God as is man?" Lastly I inquire, "Wherein does the individual soul-life of the ant differ from that of yours and mine?" Some day I propose to answer these questions from this platform. They, perchance, have an import of which you little dream, since I assure you they involve a recasting of the whole theory of creation. But our immediate duty iseach for himself-to put forth our whole soul-energy to clearfrom our path the rub-bish of prejudices bequeathed to us by our ancestors.

If you have built castles in the air, your work need not be lost. That is where they should be; but put foundations under them.

I have lived to thank God that all my prayers have not been answered. - Jean Inge-

There is more folly involved in suspecting every one than in trusting every one.--Rev. S. P. Herron.

Letter from New South Wales.

On the 16th of December some of the friends of the late John Tyerman (who, you will recollect, was a visitor to America sevral years ago, and made many friends there by his genial and kindly nature, besides hosts of admirers by virtue of his eloquent hosts of admirers by virtue of his eloquent lectures, brilliant with progressive ideas and remarkable for sledge hammer logic) unveiled not produce through the cosmic changes, it a monument to his memory in the Waverly cemetery, a spot which cannot be excelled for its rugged beauty. It is situated on the summit of a rocky prominence with the wide Pacific at its base, and vast masses of rocky coast-line within view for many miles on either side, while at the back, is an undulating country, studded with pretty homesteads. Mr. Henry Gale, an old and valued friend of the family, did the unveiling; he and others also spoke over the earthly remains of one of the same fundamental analysis must apply the most ardent and fearless supporters of to him. He cannot be conscious or cogniz-free-thought and Spiritualism we have had ant of the world in its ceaseless transmutato live in accordance with his principles. I

can conscientiously say that I ever admired

him, and I honor his memory. Mr. Bright has gone from us also, but in a different sense, having taken wing to New Zealand with Mrs. Bright. He proposes to return in two months, if health will permit, but as he has only got the lease of the Theatre Royal from August next, which is seven months away, we may possibly not see him back before that time. It is to be hoped that when he again commences lecturing, he will give the iconoclastic style a rest, and en-deavor to build up an ethical superstructure on the ruins of Christianity, which he is supposed to have completely demolished. Perhaps, however, the new Protestant Bishop, Canon Barry, who will be here in March next, will be found a foe worth tackling. We shall see. The *Liberal* newspaper, formerly so ably edited by the George Lacy, who was succeeded by Mr. Bright, after some little bitterness and unpleasantness, has now been undertaken by a mysterious gentleman whose name was to have been kept a secret, but it has, of course, transpired who he is. He will, no doubt, do his best, but if his best is represented by the leader in the last number, commencing about the murdering of Christmas geese, I don't think a very wise selection has been made for a locum tenens. I am still unable to give any satisfactory account of the nature of these changes all the more cer-Miss Wood. On all sides, except one (that of tain relative to our changes or differences of the manager of her circle) there are murmuraction and character. If we ask their aid, ings. I know of one instance where a circle | and they have free access to us, their action sat with her from 8 P. M. until 12:30 A. M. without any manifestations at all; and then, after those weary hours, something like a figure appeared, but not of a sufficiently distinct character to speak with any degree of certainty about it. Of course, this is not as it should be, but when the whole thing is hedged in with such formidable surroundings (pointed out in a previous letter) the result is not surprising. Miss Wood is unfortunate in not being before the public under better auspices, and possibly with different arrangements her mediumship may demonstrate itself satisfactorily, which is hardly the case at present.

One of my letters to your widely read paper has called forth from a resident of Baltimore, evidently a "hard shell" materialist, a communication addressed to myself on the subject of Thomas Walker and Mrs. Hardinge-Britten, both of whom my "hardshell" friend as they charge in their conduct and characvituperates in somewhat unmeasured lan- ter. timore writer (who is evidently a reader of your paper), that he is altogether wrong as regards Mrs. Britten, who has left a lasting influence for good in this and the neighboring colonies, and instead of Spiritualism having received its death-blow, I can assure the Baltimore hardshell that it is very much alive in New South Wales, and all the world over it is quite capable of conserving its own interests, and will yet be the means of crushing materialism to the dust. I would also counsel my irate correspondent, to keep a guard over his tongue and pen, and endeavor to speak and write with moderation. and by this means he is more likely to obtain a respectful hearing, and his remarks will carry more weight than if expressed in simi-

lar terms to his letter to me. This being the commencement of a New Year, permit me to express a hope that many may signalize the year 1884 by an earnest and intelligent investigation into the claims and phenomena of Spiritualism, when I can promise them a glorious emergence from dark and devious paths, from fears and tremblings and possibly agonies unspeakable, into the free and beautiful highway of progress, the shining road with beckoning angels not strangers to humanity, but those who have trodden with heavy and aching feet the paths we are now travelling, and are waiting with outspread arms to fold us to hearts of love and sympathy. Spiritualism banishes all fears of death. There is no death; it is ever and ever lifting us towards sweetness and light, and stripping us of the gross materialism which would bind us to earth. I cannot, therefore, wish your readers anything better than that they who are not already Spiritualists, may rapidly become CHAS. CAVENAGH.

Sydney, New South Wales, Jan. 2, 1884.

For the Religio-Philosophical Journal. There are Laws of Change in the Immut able God, and these Laws make Prayer to God Effective and Scientific.

BY WM. IRWIN GILL.

It appears to be a prevailing notion in some quarters that the immutable never changes and that therefore since God must be conceived as immutable, it is in vain to pray unto him, and that at the most prayer can be effective only from subjective influence. This has superficially an aspect of sound philosophy and logical consistency; but it is just the reverse of the true order of fact and

It is the immutable which always changes and only so far as anything is immutable and permanent is it possible to change. All changes are in the relative immutable, in that which remains the same through the changes. If it does not continue the same through the changes, it does not change. The successive phenomena are not its changes. because that which has not remained the same has ceased to be; just as each phenomenon, as it disappears, ceases to be; and the beginning and ending of every phenomenon is an absolute creation and annihilation, unless it be simply a model change in something which remains the same through all

the changes. The writer of these lines changes, and makes these changes because he is the same all through—the same person and character as the subject and cause of these phenomenal

changes. The great cosmical force is supposed to remain the same through all cosmic changes. It remains the same in the quantity and quality of its force, so that it always follows the same laws, and changes in accordance with them. If it had no power of change, it would would not be that which changes. We could not say "it" changes. We could not say "it" at all except in reference to phenomena which simply begin and end their existence, and nothing really changes. I cannot even be considered except as I continue to not even be conscious except as I continue to be the same subject through the successive conscious states.

Now if there is a Being who is above all nature and the creator of the cosmical force, amongst us, and who, moreover, endeavored | tions, except as he is the producing subject of all the changes; and whether conscious or could not always agree with Tyerman, but I | unconscious he can effect nothing except as he changes while he remains the same.

The primal law of all change in the permanent, is that each and all changes have fixed mutual relations. Every change and set of changes have lexical or uniform relations to some or all other changes, so that if one set takes place, others will certainly follow. This is verified in cosmic changes. It is also verified in the conscious changes in our own individuality. The same law must hold concerning all supermundane beings. It must be exemplified in our ex-earthly friends. They are the same persons they were on earth, and the same in character, some of them, but they have undergone great changes notwithstanding their sameness, and because of that sameness. So far as they know us, their minds are affected by our changes, and while they (some of them at least) are always the same true friends to us; they are pleased or dis-pleased with us according as our action is good or bad. They will help us if they can; but their help both in its form and extent will vary according to our condition and character; and sometimes they will be stirred with feelings of keenest disapproval, and at other times they will be suffused with the warmest and happiest feelings of approbation; and the permanence and comparative fixedness of their character will only render will vary as vary our need and desert and susceptibility.

Now these principles must have an equal application to God. He cannot be pleased with everything alike, nor can he be indifferent to anything. Because he is an intelligent and moral character, he must exemplify the laws of intelligence and moral character. These can be gratified or fulfilled only in proportion as everything is done wisely and rightly. God must be pleased with men when they are in accordance with their better intelligence and their highest moral convictions; and he must be correspondingly displeased with the opposite. This is an intrinsic necessity. It is impossible for God to feel the same toward fiends and saints, toward good men and bad men, or toward self-made wise men and fools. He must, therefore, change in his feelings toward men according

guage. Now, I am not going to take up the cudgel in favor of Mr. Walker, for I cannot understand his extraordinary position in openly seceding, or professing to secede, spirit on the part of God. The attitude of from Spiritualism, but I can assure the Bell bis mind and will make a secretary assured to second the control of the control from Spiritualism, but I can assure the Bal- his mind and will must vary according to the spirit expressed in the prayer, and his feeling cannot be ineffective. Hence prayer to God is as philosophical as petition to any finite being; and in neither case is the effect always and necessarily of subjective origin merely.



The acknowledged LEADING HORTICULTURAL PAPER of the West, Practical, Seasonable, Sample 8 pages every week, \$1 a year. Address THE FARMER and FRUIT GROWER, ANNA, ILL.

MEDIUMSHIP.

CHAPTER OF EXPERIENCES. By MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. ualists. Price \$6 per hundred; \$3.50 for 50; \$1 for 13, and 10 cent

per single copy.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHY
CAL PUBLISHING HOUSE, Chicago,

HOW TO PAINT.

COMPLETE COMPENDIUM OF THE ART.

A

Designed for the use of the Tradesman, Mechanic, Merchant and Farmer, and to guide the professional Painter. Containing a plain common-sense statement of the methods employed by painters to produce satisfactory results in Plain and Fancy Painting of every description, including Gilding, Bronzing, Staining, Graining, Marbling, Varnishing, Polishing, Raisomining, Paper-Hanging, &c., &c. With formulas for mixing paint in oil or water, by

F. B. GARDNER,

Price, cloth bound, \$1.00; postage 10 cents extra.
For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

THIRD EDITION.

BIBLE MYTHS,

Parallels in Other Religions.

Being a Comparison of the Old and New Testament Myths and Miracles with those of Heathen Nations of Antiquity, Considering also their Origin and Meaning. With

The object of this work is to point out the myths with which the Old and New Testaments abound; to show that they were held in common with other nations; and then trace them to their evident origin and explain their meaning.

It has long been acknowledged by the most eminent Biblical students that the Hebrew Scriptures contain a large mythical element; but, so far as we know, the present is the first complete and scholarly attempt to trace these myths to their source, and ascertain their original signification."—
Boston Courier.

New York "—Boston Times.

It is unquestionably true that the results of a rationalistic study of the Christian Scriptures are nowhere else so accessible as they are now made in the work before us."—N. Y. Sun.

PRICE, \$3.00.

Sent postpaid, on receipt of price. Address the Religio

MC SHANE BELL FOUNDRY Manufacture those celebrated Bellis and Chimes for Churches. Tower Clecks, &c., &c. Prices and catalogues sent free. Address H. McSmann & Co., Baltimore, Md.

Curing Disease by Spirit Power.

By Letters; or in Urgent Cases by Telegraph. Distance no obstacle to cures by this method. Give Symptoms, Age and Sex. Thems:—Examination, Letter of Instructions and Treatment, \$3.00. Continued treatment, per work, \$1.00. Treatment by Telegraph, \$5.00. Where medicines are indicated they are magnetized by spirit power and are charged for at usual prices. The poor treated free by sending five 2 cent stamps. Address,

MILTON ALLEN, 2411 North College Avenue, Philadelphia, Pa

IN GOLD! Three Awards.

Given CITY AND COUNTRY

Write for full particulars. Address (enclosing 10 cents in silver or stamps), when copy of City and Country, a 28-page illustrated monthly, with handsomely engraved cover, and full information will be sent. WILL C. TURNER & CO., Publishers.

Mention this paper.

THOSE OF

Who have not received our Pocket Map of the United States printed in Colors, showing the new

STANDARD RAILROAD TIME,

And the difference between Standard and Sun Time in all the cities on the Continent, will have one mailed to them upon receipt of request on Postal; or we will send it to any address on receipt of 10 cents in stamps. LORD & THOMAS,

Newspaper Advertising,

Chicago, Ill.

Columbus Ohio.

CHICAGO

For one Year and A \$1.50 BOOK

For the Regular Price of the Book.

WEBSTER'S AMERICAN PEOPLE'S **DICTIONARY**

OF THE ENGLISH LANGUAGE, AND PEOPLE'S MANUAL.

The Dictionary contains twenty five thousand words, with their definitions, pronunciations, grammatical forms and syl-lable divisions. their definitions, pronunciations, grammatical forms and syllabic divisions.

The People's Manual covers two hundred pages Part I, being devoted to "The American Republic and its Constitutional Government;" giving a chronology of events in American History, Names of all Presidents, Vice Presidents, Members of the Cabinets, Speakers, Presidents pro tempore of the Senate, Chief Justices since 1789; the Constitution and its Amendments, and the population of every State and Territory each census since 1790.

Part II, of the People's Manual is a "Compendium of Useful Information," and contains chapters on Rules for Writing, Punctuation, Spelling, Bookkeeping, Legal Forms of all kinds; Patents, and How to Obtain Them; How to Measure Hay in the Stack, Stone in thejwall, Grain in Bins, etc.; How to Tell the Age of Cattle, Sheep and Goats; What to do in case of Drowning, with illustrations; and 1,000 other facts of interest to everyone. This book is a perfect Emcyclopedia.

The CHICAGO WEEHLY HERALD is a large eight page newspaper that is admitted to be the best ever issued for ONE DOLLAR PER WEAK.

Send for sample copy. Address

CHICAGO WEEKLY HERALD, 120 and 122 Fifth Ave., Chicago.

JAMES W. SCOTT, Publisher.

SYNOPSIS OF THE

COMPLETE WORKS

WILLIAM DENTON,

THE GEOLOGIST.

Postage 7-per cent. extra. If sent by Express, charges payable on delivery.

Our Planet, Its Past and Future. 61 50
Soul of Things; or Psychometric Researches and Diswhat was He? or Jesus in the Light of the Nine-teenth Century.

Cloth, 1 250

What was He? or Jesus in the Light of the Nine-teenth Century.

Cloth, 1 25 Radical Rhymes.
Radical Discourses.
Radical Discourses.
Radical Discourses.
Is Darwin Right, or the Origin of Man.
Is Spiritualism True.
Man's True Savior.
The Deluce, in the Light of Modern Science,
Be Thyself.
Sermon from Shakspeare's Text,
Common Sense Thoughts on the Bible.
Christianity no Finshity, or Spiritualism Superior to
Christianity,
Orthodoxy False. Since Spiritualism is True
What is Right,
The God Proposed for Our National Constitution.
The Irreconcliable Records of Genesis and Geology,
Cloth. " paper cover, Garrison in Heaven, a Dream,.....

The above works are written in a scientific, plain eloquent and convincing manner.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago,

A Thrilling Story for the Times.

CLAIR!

1 Vol. Royal Svo. Cloth. About 600 Pages. A TALE OF MORMON LIEE AND PERFIDY. By HUDSON TUTTLE.

Price 10 cents, postage 2 cents extra. For sale, wholesale and retail, by the BELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Jhicago.