

# RELIGIO PHILOSOPHICAL JOURNAL

LOE... ARTS, SCIENCES, LITERATURE... VOTED TO... PHILOSO... ROMANCE AND GENERAL REFORM.

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

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

The visions of one age become the scientific verities of the next. Through the portals 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 must be found in the mental and physical constitution of man. For religion concerns itself directly with man's nature and life. The religious 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, geology, 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.

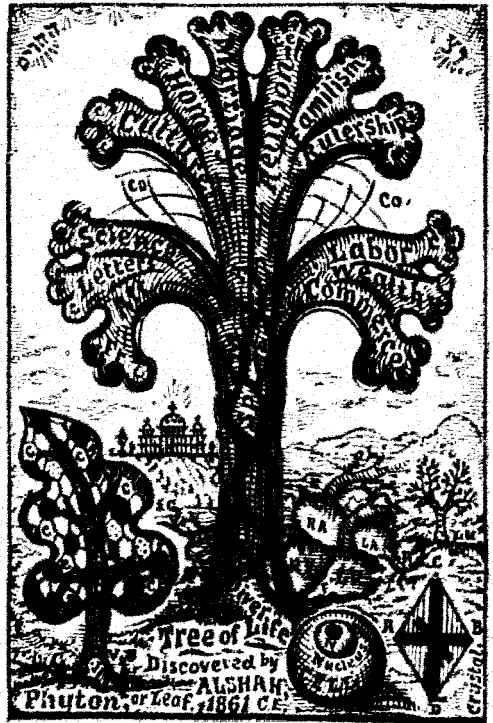
We can best prove our point by examples. We will first take the Tree of Life. The Bible opens and closes with that. We shall prove by science that it is an actual tree, and not a mere symbol, and that every part of the description as given in the Bible is exactly true. We must begin by giving a scientific 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 itself. In the engraving they are figured as A B and C D. 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 Schwann had largely worked out the cell-doctrine as early as 1840, and it is now completely established. But a pile or mass of cells without 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 themselves 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 same form.

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 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 Phytion, is seen as it appears under a magnifying power of about twenty-five diameters. The cells are pressed together and thus become six-sided. Some of the cells have been shaded, to make them show more plainly.



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 flowers.

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 vegetable 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 nerve-cells 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 Genesis 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 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 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.

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 odoriferous bloom; and the incoming ages shall gather and taste the richness of its immortal fruitage.

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 into dominant power. Through past ages its lower 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 properly said that Adam and Eve fell by eating their fruit. A perfect life can only come from eating the fruit of the higher branches in connection with that of the lower ones. Man was made in the Divine image, but he was not unfolded, either intellectually or morally. 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 Euphrates 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 branches, 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 suggests to the author that great system of integrated 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 article.

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 ANTHROOD,  
Or, Is Man the Top-stone of Creation?  
A Lecture Delivered at Frohisher Hall, New York, by Charles Dabarn.

(Reported for the Religio-Philosophical Journal.)

The scientific man of to-day points with pride to the growth of the human intellect. He acknowledges the rude savagism of the 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—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 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 higher than themselves. Each race must bow to the laws of its own existence, and is subject to the law that puts a limit to its powers. Each develops 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 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 animals that outrun, outclimb and outswim him; that outsee, outsmell and outhear him; yes, outtaste, outfeel and outlive him. Did 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 I 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 develop 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 pressure. 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 animals?" I assure you that this is not a question 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-workers 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 consists in his capabilities of future development.

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 companions of to-day, will not also be developing into a grand and yet grander anthrood? 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 its antenna by reaching up. By a 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 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 intelligence of these English ants, but I shall show you that there are ants elsewhere, who would have understood the situation in a moment, and acted accordingly; so that the English ant is to the other race, only like the Australian savage in comparison with Sir John Lubbock. Man prides himself upon his domestic animals. The ant keeps a cow and drives or carries her to pasture. The ant-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 many 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 enslave 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 marvellous 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 ants that 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 Lubbock experimented.

Cardinal Flourry says he had an orange-tree planted in a tub. It became infested with ants, so he placed the tub in a vessel of water. To his amazement he saw the ants 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 universe.

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. Livingstone says the ant-hills are numerous on African plains, and are li-

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The Underlying Cause.

By James G. Clark.

Dr. Howard Crosby, who is 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 dreadful evil, but we may ourselves avoid it and its doom. 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 shall come like a thief to their dismay."

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 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 selfishness, and doing in nearly all the transactions of life as they would 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 prayer-meeting, 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 of the globe.

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 exponents 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, "what did and does that spirit of the world, which condemned and murdered Jesus, consist?"

It is the same now as when Christ said, "Ye cannot serve God and Mammon;" differing in no important particular from the spirit that is constantly crucifying 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 changes of time, has never changed, is embodied 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" politicians, will sneer at this logic, but by what logic can they answer and refute it? All causes and methods—no matter how apparently different—which tend to the same result, 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:

- 1. Money is power.
2. 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 uniform 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 philanthropy 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 record.

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. Doerns. 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 Stewart, Vanderbilt, 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 doctrine is not necessarily help or hindrance to 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 long way 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 distinguishes, 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 fate of being gradually starved and frozen in wretched tenements, while the other, though ignoring them socially, collects money for as it goes,—as cold sunshine in winter is better than cold clouds; but justice in the germ, 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 wheat field or cornfield cannot be protected from weeds and thistles.

We reap what we sow and cultivate, no less in social and political, than in agricultural economy. If we sow ruin holes, beer shops and gambling houses, we must reap drunkards, paupers and criminals. If, as a people, we sow broadest 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 co-operation supplants it.

The early Christians, in having "all things in common," in the way of property, had this 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 Constantine.

There can be no sincere belief in the Fatherhood of God without a practical demonstration of the Brotherhood of Man,—and the Christians who treat man as his slave, has no right to say "Our Father who art in Heaven." Dr. Crosby is nearer right in his measure of the Protestant Church, (and certainly the Papal is no better in outward piety, save through the discipline enforced by ecclesiastical despotism,) but he seems to have not the remotest conception of the stupendous underlying cause which has produced the deplorable result. That cause must be attacked, 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 powerless to save from that direst 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 Galilean and other seers can become a thing of life and beauty on the face of the earth. For as unequal distribution of blood in the human system tends to congestions and death, so likewise unequal distribution of the comforts and necessities 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, 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 23.—S. B. Whitney and wife of Bangor, Me., who have been giving séances 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 séance, was arraigned in the Police Court to-day and fined \$5 and

costs. He refunded the money taken at the séance last night and promised, with his wife, to 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 disposition on the part of some to let him go without punishment. Some talk was made about holding him on the charge of obtaining money under false pretence, or by some process by which all the facts relative to the séances could be made public. Strange as it may seem, there are a few who are not convinced by the exposure of last evening, and still think the spirits of departed friends have been at the previous séances. 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 mustache, and looks like a man with considerable resolution. 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 numerous 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 their merit censures 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 culture, do not wish to associate with those without these. Is it not true that the philosophy teaches the natural tendency of a spirit to desire the association of only those congenial? Then why this apparent aspiration 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 aristocratic element is coming into it, should we not all be thankful rather than envious? Let us have all of wealth, influence, power, 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 theologies 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 Gould, 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 Barrios, of Guatemala, visited Washington last year without other object than a sale of that exceedingly desirable and valuable country to the United States, but our noble and patriotic rulers, understood so imperfectly either the advantages to be derived from its annexation, or the political effect, that they dared not entertain the proposition. As, however, it is manifest destiny, that the States of Mexico and Guatemala 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 pitifully 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.

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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, large foundry works and great factories of all kinds, should be controlled by the people. Then if we wanted any of the results or benefits from these industries, we could get them at cost, as we have our letters carried, and those industries that could not be conducted 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 manufacturing 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 could receive according to the time he or she 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 exact 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 muscle, 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, placing 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 crookedest road I ever travelled upon. If it had 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 colonies 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 co-operative 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, Samarian Nerveine.

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 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 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 Sabbath; 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 Sabbath 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 decidedly 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 Testament. 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."—Melancthon.

"And truly we see what such a doctrine has profited; for those who adopt it far 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' commandment, but because nature teaches us from time to time to take a day of rest. \* \* If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will prove 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 investigating this movement against Sunday trains. They desire in some way to restrict their flocks from attending the camp and leaving their churches empty.

The Heber Newton Controversy.

The Times has so consistently exhibited its love of fair play that it seems unnecessary to appeal to that quality to secure in its columns a hearing for the claim 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 anxiety 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 right-minded 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, at 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 justifies 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 Household.

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

COMING.

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

It may be when the midnight Is heavy upon the land, And the black waves lying dumbly Along the sand..."

It may be in the morning, When the sun is bright and strong, And the dew is glittering sharply Over the little lawn..."

REMARKS FROM THE PRESS.

All who are students of Philosophy will welcome the appearance of the second number of the Platonist...

The Platonist is to be the organ of the American Akademie, recently organized to promote the knowledge of Philosophic Truth..."

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 ingenious performance...

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...

"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..."

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 Fireside Journal says: "Since women were the inventors of the deep sea telescope, the horse shoe, a machine for separating the cotton from the seeds, one for the weaving of silk, and a life-boat such as that recently exhibited at the Fisheries Exhibition..."

earned for her in addition to the numerous medals mentioned, the first laureate crown ever offered to one of her sex by the Central Society of French Architects in Paris..."

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...

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...

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 four children, two of whom are almost grown..."

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

"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 load the boat with cotton seed, which I buy after inspecting samples, and bring to New Orleans and sell out to merchants..."

"Possessed of your captain's license, what do you mean to do?" "I shall keep on just as I have been moving, 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..."

"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. Steamboating has taught 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..."

Which is First, Body or Spirit?

To the Editor 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. Davis, 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 after 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 are as well as others are written from the external standpoint.

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 the seer, we can along arrive at a correct solution of what the Harmonial Philosophy

teaches. Let those who are in doubt upon the subject turn to "The Principles of Nature," which is a key to the after part of the "Revelations." In 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..."

"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?"

"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, 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."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL 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. (Reprinted from the Journal of Speculative Philosophy.) Pp. 12. New York: D. Appleton & Co. London: Trübner & 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 fail 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 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 Personal Reason; Philosophy, Theology and Religion; The Future of Man; The Infinite; 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:

"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 fluidity, 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 organizes each special force, and all these 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 in 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 each special force, but in all elements 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; Esop's Fables verified; Molly St. Leeger'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; 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 indispensable to every minister. The dozen editorial departments are full of compact thoughts, and very often originally and strikingly expressed.

MANUAL OF EVERYTHING FOR THE GARDEN. FEB 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 clear.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles are found in this number under the following heads: 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.) A monthly for the youngest readers with pretty illustrations and short stories.

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SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, 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 ADVANCE.

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.

At this time, Ananda, and all the great congregation, gratefully attentive to the words of Buddha, as he opened his argument, their bodies and minds worn out, obtained illumination.

Emerson wisely said:

Out from the heart of Nature rolled The burdens of the Bible old; The flames 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 trustee 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 came.

"Cry, 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.

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.

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 fiery 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 unfit to be held true in these enlightened days," our liberal Christian friends and their materialistic co-workers say.

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.

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.

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.

Beside the writings which may be called distinctively 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.

When the Cleveland Society shall have as a 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.

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

The Iowa State Conference and the Clinton Camp Meeting.

On the 22nd of this month a meeting convenes 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 having the matter in hand, will depend the success or failure of the Camp.

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 Woodhullism.

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 public by a man in whose company no woman can be seen without just ground for suspicion that she is either ignorant of his record, or lacking in moral sense, or unchaste?

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.

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, decent Spiritualists.

In the Woodhull and Claflin Weekly of August 23rd, 1873, he published a communication, which in connection with his practices therein admitted and defended, bars him from all consideration and respect. Until he shall publicly repudiate the doctrines enunciated in that publication, and express contrition for his vices, and do this in as public a manner as he originally flouted 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 a 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-communication and the best interests of the cause of Spiritualism, I remain,

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 gentlemen: "There has been a beginning made at Clinton on the Mississippi; that is a fine

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 excluded.

An Equivocal Position.

The Rev. R. Hober 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 convictions."

When will the "proper time" come for the truth to be expressed? Will it ever come? Will Mr. Newton's "courtesy, loyalty 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, flogged 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 for utterance, and the strong soul goes forth with a power endowed of divine inspiration, 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 séances 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 'scientific basis' on which they rest their belief? 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.

Hazard goes about like another Sancho Panza, defending all manner of mediums, good and bad, with perfect indifference, but Mr. O'Sullivan has a predilection 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 bring obloquy, scorn and disgrace on the 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 there.

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 donors.

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 audience."

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 Cemetery 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 rostrum for the society at present. A mediums' meeting is held in the afternoon, conducted by Mrs. Tryin, Dr. Thomas and others.

The decision of the Court of Cession at Rome adverse to the propaganda, continues to cause the greatest consternation at the Vatican. Catholics denounce it as a flagrant outrage and insult to the church. The Monitor says that it is a blow at the spiritual 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. Subject: "Rational and Irrational Spiritualism." Mr. Charles Dawburn, 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, alleging that he has seen Young and pronounced him a genuine sacred white elephant. The minister's published letter says that he never saw Young 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 composers 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 struggling we seemed to make no headway."



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Close by Me.

By MRS. A. E. STANLEY.

Off 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?

Then comes o'er me, softly stealing, To my inner sense revealing, Such a calm and peaceful feeling, Brooding all my spirit o'er.

Then my pathway seems less dreary, And my soul no longer weary, Meets with friends who gladden, As a blessing I inhale.

Close by me, O angels, walking, To my spirit ever talking, While my feet are coming, going, Like the many days before.

Notes from Philadelphia.

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

There are certain fundamental ideas or principles to be clearly established before even successful cooperation can be had.

They will also learn that religion is not orthodox creedism, but something infinitely higher, because it springs from divine sources.

Mrs. Maud 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.

Anna B. Scofield writes: The impression left on my mind after reading the diversity of testimony contained in the JOURNAL, is that of the wonderful mental and spiritual actions of the seekers to-day.

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For the Religio-Philosophical Journal.

There is a conspiracy on foot to unsex woman. She is to be driven out of the family; to be compelled to abandon her husband and children; to be forced to take up with all the burdensome duties of a man.

The genius of Paine was cosmopolitan. He embraced the whole world in his sympathies. He was not for a nation, but for mankind that he labored. He was preeminently a man of ideas.

It cannot shut my eyes to the fact that the tendency of the most advanced "isms" of our time is to unsex woman. It is with regret I discover that the tendency is a growing one to demand (and it may be secured at no distant day) rights, as they are called, for women which the most modest and retiring of their sex must regard as "burdens heavy to be borne."

We are left in some perplexity by this defense of the constitution of woman. What sort of employment unsex woman? She is not unsexed by living the tragic song of the shirt after day in her garb.

What is the moral philosophy of man? I have foregone 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.

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 sought.

Warnings.

To the Editor of the Religio-Philosophical Journal: Mr. Mark Merrill, late of Amherst, but now deceased, 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.

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. Hephworth mentions a case in Hinckley, Medina Co., Ohio, whereby the widow of Hinkley, through the efficacy of prayer, found concealed \$25,000.

A Strange Occurrence.

To the Editor of the Religio-Philosophical Journal: Three miles north of this place, on a road branching to the east, on a hill half a mile from the main road, stood the story and a half farm house of Lyman Smith, who had a wife and seven small children.

Note from Miss Jennie B. Hagan.

To the Editor of the Religio-Philosophical Journal: Many make inquiries in reference to what a speaker does, to the best of my ability. I am not now a trained speaker, but I am, and am wholly conscious. I was a trance speaker at the age of fourteen; have been so ever since.

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.

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.

There is a bond of sympathy between all great souls.

Address on Thomas Paine.

Synopsis of Address on Thomas Paine.

Delivered at the Boston Free Thinkers Convention by Samuel P. Parsons.

The conditions of a powerful pulpit to-day are essentially the same as formerly; devotion, sincerity, open-mindedness, transparency of soul. The pulpit must contain consecrated men, men who are for the highest and truest of the human sympathies.

Parsons Talks Back.

To the Editor of the Religio-Philosophical Journal: In your issue of January 26th, you reprinted from the Yolo Mail (Cal.) an article concerning Mrs. Elsie Reynolds, of San Francisco, in which I was referred to as having been imposed upon by that medium.

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Notes from Philadelphia.

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

There are certain fundamental ideas or principles to be clearly established before even successful cooperation can be had.

They will also learn that religion is not orthodox creedism, but something infinitely higher, because it springs from divine sources.

Mrs. Maud E. Lord in St. Louis.

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Secrets.

Think not some knowledge rests with thee alone, Why, even God's stupendous secret, Death, We one by one, with our expiring breath, Do part with wonder, seize and make our own.

Letter from Kansas.

To the Editor of the Religio-Philosophical Journal: We wish to call the attention of our Spiritualist friends to a few facts in relation to this place.

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 equally imperfect.

The Goose-bone. The goose-bone which the weather prophets use consists of the under bone of the fowl, lying in the "centre-board".

An Affectionate Dove. A writer in the Christian Register says: "Some years since a pigeon flew in at the open window in the writer's house, and quietly took up its abode with the family."

Monkeys and Snakes. Darwin, in order to test Brecht's statement that monkeys, though they have an instinctive dread of snakes, could not desert from satisfying their curiosity by lifting up the lid of the box in which the snakes were kept, took to the monkey-house at the Zoological Gardens a stuffed snake.

Testing Monkey Intelligence. Professor Renzger, 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.

A Long Sleep. 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.

Very Curious. Mr. 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."

Cremation is to be tried in France, permission having been given by the prefect 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 cemeteries.

The Combination of Ingredients used in making Brown's Bronchial Trochies is such as to give the best possible effect with safety.

By the use of Ely's Cream Balm for Catarrh, I have overcome a disagreeable discharge from nostrils, and am free from pain in my eyes and head.

A Wise Fool. Sir John Lubbock has trained a black poodle to present different cards when it desires to be fed or to go out.

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

Matthew 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 let a few words of his go into practice, whatever the theory seems sound.

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."

M. C. Morrell, of New York City, in addition to many other things, writes: "The power of prophecy is a phase of mediumship that has been with us from the first."

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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 time.

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 Eton 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 other ants.

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 digging 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 entirely 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 wide enough to travel in, and that they reached the coveted food, by which an ant could not carry 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 ent a crescent-shaped piece out of a leaf, and carry it home on their shoulders, 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, "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 cannot do more. They have arts we do not possess. They can store grain under ground, and yet grow 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 slave-driving 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 brain-work which we show as the glory of manhood. 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 exaltations and exultations 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 remote 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 explored the further off seemed to be the obstinate 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 biggest church member of the truth of Spiritualism.

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, if 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 is—each for himself—to put forth our whole soul-energy to clear from our path the rubbish 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. *Thoreau.*

I have lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*

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

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal:

On the 16th of December some of the friends of the late John Tyerman (who, you will recollect, was a visitor to America several years ago, and made many friends there by his genial and kindly nature, besides hosts of admirers by virtue of his eloquent lectures, brilliant with progressive ideas and remarkable for sledge hammer logic) unveiled 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; and he and others also spoke over the earthly remains of one of the most ardent and fearless supporters of free-thought and Spiritualism we have had amongst us, and who, moreover, endeavored to live in accordance with his principles. I could not always agree with Tyerman, but 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 endeavor 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 Christ-mas 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 manager of her circle; there are murmurs. I know of one instance where a circle sat with her from 8 P. M. until 12:50 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 vituperates in somewhat unmeasured language. 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, from Spiritualism, but I can assure the Baltimore 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 similar 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 unexpressed 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 such. *CHAS. CAVENAGH.* Sydney, New South Wales, Jan. 2, 1884.

For the Religio-Philosophical Journal. There are Laws of Change in the Immuttable 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, immutability must be conceived as unchangeable, it is in vain to pray unto him, and that at the most prayer can be effective only from subjective influence. This is superficially an aspect of sound philosophy and logical consistency; but it is just the reverse of the true order of fact and thought.

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 cosmic 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 not be a force and would not suffer anything. It would be nothing at all. If it did not produce through the cosmic changes, it 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 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 cosmic force, the same fundamental analysis must apply to him. He cannot be conscious or cognizant of the world in its ceaseless transmutations, except as he is the producing subject of all the changes; and whether conscious or 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-earthy 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 displeased 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 sufficed with the warmest and happiest feelings of approbation; and the permanence and comparative fixedness of their character will only render the nature of these changes all the more certain relative to our changes or differences of action and character. If we ask their aid, and they have free access to us, their action 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 as they change in their conduct and character.

Hence, as prayer is one of the expressions of character as well as of need, there must be some special response (revealed or not) in spirit on the part of God. The attitude of 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.

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