

# RELIGIO- PHILOSOPHICAL JOURNAL

## PHILOSOPHICAL

ARTS, SCIENCES, LITERATURE  
LITERATURE  
ROMANCE AND GENERAL REFORM

Earth hears no dash, knows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXVIII. CHICAGO, MAY 1, 1880. NO. 9

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### The First Fledgling.

BY EMMA TUTTLE.

It seems so lonely in the nest,  
Since one dear bird is flown,  
To fection, with its chosen mate,  
A home-nest of its own.  
We miss the twitter and the stir,  
The eager stretching wings,  
The flashing eyes, the ready song,  
And—oh, so many things!

We find it hard to understand  
The changes wrought by years;  
How our own sprightly little girl  
A stately wife appears.  
It seems to us the still should be  
Among her dolls and toys,  
Making the farm-house sound again  
With "Little Tomboy's" noise.

When berries ripen in the sun,  
We miss her fingers light,  
Who used to help them up for tea,  
Dusted with sugar white.  
They never more will taste as fresh  
As when she brought them in,  
Her face ablash with rosyness  
From sunny brow to chin.

The autumn peaches always turned  
Their reddest cheek to her;  
She knew the ferneries of the woods  
And where the wild flowers were,  
And somehow since she left the nest,  
We miss her busy hand  
As gatherer, and gleaner,  
Whoever else has planned.

If little Gold-locks asks of me  
"When will my sister come?"  
Will it be very, very long?  
I seem as one struck dumb.  
But when her brother bites his lip  
And turns to hide a tear,  
I answer with a shaking smile,  
"Not long, I hope, my dear."

She flutters back more bright with joy  
Than when she flew away,  
And we are happy—only this—  
She never more will stay.  
A bird of transit, tarrying  
Not long in the old nest,  
We scarce could bear it, save we knew  
God's holy laws are best.

### The Greek Oracles.

In the course of an elaborate essay on "The Greek Oracles," Mr. F. W. H. Myers gives some very interesting information as to the beliefs entertained by the ancients on what we should now call spirit-control. Porphyry tells how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced; sometimes presents himself in an immaterial or even material form. The trance-state is mixed with "exhausting agitation or struggle." "Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophesy (speak in trance) while under control of an alien spirit, died; and under unfavorable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind.... and then a confusion occurs; therefore, in such cases, the prudent inquirer should defer his researches, a rule with which inexperienced investigators fall to comply.

Given a favorable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected so that the influence should not be too widely diffused." This place was sometimes made dark, and the spirit was invoked with "rills and singing." During this singing the medium "falls into an abnormal slumber," which extinguishes for the time his own identity, and allows the spirit to speak through his lips, or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument.—Spiritual Notes.

### Dr. H. W. Thomas on the Present Status of Religious Thought in the World.

Dr. Thomas is delivering a very interesting series of Sunday evening discourses, in the Centenary M. E. church, in this city. On Sunday, April 18th, he spoke of the present status of religious thought. We make somewhat copious extracts from his sermon as follows:

On last Sabbath, after a general introduction to these discourses, I hastened to indicate in the outset some of the most striking phases of modern skepticism. These were found to consist in the general facts of their convergence about the questions of God, and spirit, and immortality—questions vital and central to all religion. These facts are so remarkable in their character as to point to the general conclusion that our age must in some sense constitute an era in human thought. This fact, in itself, is of such importance as to call forth consideration; and this may also better prepare the way to deal with still other questions to which we shall come.

It is difficult, in any brief limits, to fully or justly characterize any age. The difficulty is found in the fact that society, like the seasons of our world, is at no time the same in all places.... Hence we can only characterize a period in a general way. We can point out such prominent and prevailing features as serve to distinguish one age of thought from another.

I have referred to the favorite theory, or illustration, of many writers, that "history repeats itself," also that these are spiral; upward-moving as well as circular....

It will help to make the matter plain by stating that these cycles of history describe or move along a few lines, and relate to a few facts. These lines are intellectual and moral; or we may call them reason and faith. They deal always with a few questions, as self, the universe, and God; and they travel by the way of a greater or less degree of liberty or despotism.

The subject will become plainer still if we reflect upon the nature of these two powers in man. The intellect, the reason of man, is the power that looks at truth; at facts. Its office is to investigate, to prove, to look into the nature and reason of things. The moral nature of man, the spirit, the heart, is more a sentiment, a feeling, a life, a love, and looks to conduct; to what is right. The nature of the heart is to love, to trust; and faith, resting largely upon the nature and wants of the soul, inclines to hallow all that it loves, and to account as sacred and true all in which it trusts, or on which it rests. And with these thoughts in mind we can easily see how, between these apparently conflicting powers of the nature of man, there could arise a conflict. And we can see also how, in the life of the individual, there may be a passing from one state to the other, the reason ruling at one time and the heart at another. And thus he might be said to describe a circle touching these two extremes, or, as a pendulum, swung from one to the other. At one extreme would be the intellectual phase; at the other the moral; or we might call one faith, the other reason. And if, in the general movement of humanity, we should find nearly all minds inclining to faith, we might call that a faith period; or, if to reason, the reign of reason.

Those who have given much thought to the subject have sought to trace the movement of the different religions of the world, and their passing or resting in these different phases. This field is too large for us now, but a few examples will lead us up more naturally and understandingly to our own times than could be done by beginning with the present without noticing the way over which this present has been reached.

The speaker then gave a brief review of different cycles of thought, beginning with those immediately preceding the christian era, and proceeding said:

We may now be the better prepared to study and to understand the status of our own century in religious thought. And the first thing that we may observe, is that ours is the age of reason, as against faith.

By recalling what was said about the nature and the peculiarities of these two faculties of our being, we shall be helped to an understanding of what is meant by reason and faith, and by one being against the other. A faith age is distinguished by its readiness of belief—readiness to believe without reason, or against reason; to believe without the examination of facts and foundations. Such an age is likely to have devotion and enthusiasm, and possibly great excesses, but from its excessive credulity is liable to every form of deception and priestly imposition. It is generally marked by superstition—by beliefs in things wholly unreal. Such were the ages of witchcraft in Europe, and of fabulous beliefs in relics of the cross, or of the Saviour's garment. The age of reason is the very opposite of this—an unreadiness to believe, a disposition to question everything, and to believe nothing until it is proved to be true. In such an age the rational faculty is called to the front, is brought to bear upon every question, and the faith faculty is crowded back. Such an age will naturally result in the discarding of many beliefs that readily found acceptance in a time of easy faiths; it will go further, and re-examine the founda-

tions of even the most common and sacred beliefs, and from the absence or the neglect of the spiritual powers may not be able to believe even when it does not want to deny. Such an age will be restive under restraints, and impatient and even defiant of the authority of the Bible or the dictum of church or pope. Such is our age. The head has left the heart behind; reason has taken the place of faith, and the needful work of discarding past errors and superstitions (and they were thick as leaves in the forest) has so set up the habit of denying and discarding that they know not where to stop.

Again, our age is one of materialism as against Spiritualism. The spiritual ages were concerned about the nature of the soul, and about the world to come. They thought more about dying than living—more about the future than the present. Matter often became an indifferent thing. Even the body was an enemy to be punished. How to get ready to die, and not how to live, was paramount in thought. It is not strange that in such ages the world knew but little about matter; but little about geology, or astronomy, or the human body. Beginning back in the fifteenth century men begin to study nature; to study the earth and the stars, and to seek for new continents. The field has proved a much larger one and has yielded far greater results than could have been hoped for by the men of that day. The revelations have been simply marvelous, and the disclosures have followed one upon another with almost bewildering rapidity. Instead of the earth being the centre of the universe, as was then thought, it has been proved to be but a little satellite of the sun; and the sun itself—then thought to be a little ball of light passing around the earth every twenty-four hours—is found to be more than 1,300,000 larger than the earth, and this mighty sun itself but one of millions whose light requires ages to reach the little grain of sand on which we spend our few years. Geology has turned the strong leaves and read the long history of our earth, as revealed in strata and fossil. The way of life has been traced from radiate and mollusk all the way up to man. Chemistry and natural philosophy has gone far in revealing the secrets and laws of matter; and all these studies combined have dispipated the near mystery and superstition that hung about nature, and have resolved it all into a vast and orderly system whose comings and goings and workings may be understood and predicted ages in advance. It is not strange that such an age should be infatuated over the results, and that in the first flush and excitement it should almost forget that there is such a thing as spirit and become so enchanted with the present as to forget the future.

Again, our age is one of positivism. This results from two causes. The first is that, having seen the errors of a too great credulity, it is bent on avoiding the same mistake. The second and deeper reason is found in the nature of its studies, and in the methods employed. In the old days, when mind was the great study, men were busy in formulating their laws; their studies were mainly within their own heads, and from these they projected systems of philosophy. Their method was introspective and deductive. When they began the study of things, of the earth and the stars, they reversed the method. Instead of looking within they began to look without; they began to hunt up the facts, and from these to travel to conclusions.

Their method changed to the inductive. And they had to use their senses first, and their reflective powers afterward. Instead of beginning with laws, as in the study of mind, and then making everything fit the laws, they had to find the laws by first finding facts. And thus calling sense, perception, and observation into play, they not unnaturally came to exalt these; and having to prove everything as they went along, they naturally enough came to carry this method of proving things into every form of study, and to look with distrust upon whatever could not be brought under these rigid conditions. We have to look back to the philosophy of Bacon and Locke, and to travel along with the patient, toiling scientists as they have wrought for years in their fields of truth, to understand why they are so far away from the old ages of easy belief, and why they hesitate so long about believing what no one used to doubt. It will not seem so strange that scientists, busy with the seen, with the material, do not so easily assent to the spiritual; not so strange that they who, in all their work find nature so true to herself and so orderly in all her ways, find difficulty in believing in the supernatural; not strange if they put their own patient lessons of the earth's genesis in the genesis of Moses, and find that the interpretation the church has put upon the inspired record does not agree with the record of the rocks; that they should stand by the oldest writing—a writing that they know has been beyond the reach of any counterfeiter's hand; even the "footprints" of God himself. It is not strange that these men, knowing that all the heavenly bodies have held steadily on their way, not varying for thousands of years, should hesitate before the statement that the earth and the moon stood still to prolong the day for a battle scene. All these things must be considered in a study of the difficulties of faith in our age of reason.

And still again, our age is bordering upon agnosticism and religious negation. I say bordering upon, for this is not so much a

fact as that of reason and materialism, and the positive method which are already present. But these methods, when pressed on their own lines, and pressed to the exclusion of the soul's own methods and world's methods and world when it meets and communes with the unseen and the divine—tend to religious negation. That is, these positive and material methods, such as are used in the study of matter, can not solve the questions of the soul; can not verify its existence nor verify the existence of God. Their tendency is in the other direction; not so much that they disprove, or even seek to disprove the reality of spirit or of God, as in this; that they find so much else, and not finding the soul or God, they suggest the thought that they are not to be found; and not being found, that possibly they are not. Or, in other words, the material and positive methods make a rule of not believing what is not known, or what can not be proved, and these spiritual verities—verities to the spirit—can not be demonstrated, can not be known, with the spirit left out or without its aid. That is, you must use spirit in the study of spirit. But that is just the thing that the material and the positive methods do not want to do. They love reason and demonstration, they believe in matter because they can see it and handle it, but they are distrustful of sentiment, of moral conviction, of love, or hope, or revelation, as foundations of belief. And hence they say "We do not know." The position of this form of thought on religious matters is agnostic; it is not knowing, and hence neither a positive belief nor yet a positive denial. There may be a God; but we don't know it; there may be a soul, and a future life, but we don't know it. And being an age of reason and not of faith, an age of believing only what is certainly known or demonstrable, the effect is about the same as that of a positive unbelief. It is a dropping away, a way of interest, a negation of power. And this, if I mistake not, is about the position of these schools of thought. They do not care to fight for or against religion; but rather to leave it to the church and to the preachers, as a kind of unknown and unknowable realm, suited to the sentimental and the imaginative, but not reducible to certainty, and hence not in their line.

You will perceive that I have given the whole evening to an effort to point out the place where our age stands in the great evolutions of thought. This seemed necessary, or at least important. The result is, that we find our age to be rationalistic, material, positive, and in matters of religion agnostic beyond what has been the case in any past time. The past can furnish no parallel, and for the simple reason that the past never stood where the present stands in point of extent and accuracy of knowledge in material things. Nor can we from the past judge of the effect of this state of things, because science never presented such an array of names and results as now, and never commanded so large a hearing or so great a confidence in its teachings. You will notice, further, that nothing has been said thus far, or very little, at most, in the way of argument, or even as a statement, of the ground and facts of religious belief, or of the position and tendencies of religious thought in the church. These must be left for other discourses. And as the hour is now about spent, let us close with a few brief reflections.

And first, the effect of the widespread rationalism and materialism of our day is seen in the increased worldliness and desire for wealth everywhere apparent, and also in the general apathy and lack of aggressiveness of which the churches so generally complain. Hardly any of the great denominations of our own country are much more than holding their own in actual members. And this, too, with their vast organizations and great wealth with which to work.

Another observation, and it may seem strange to you after what has just been said, is this: That in point of real progress and goodness I believe the world stands further along, and higher in the scale, than ever before. Never was there so much liberty, so much humanity, so much charity on earth as now. Never before was there such general intelligence, and such vast facilities for labor, and such possibilities of learning and commerce as at present. It is a time of material and intellectual greatness that is uplifting all. Let us give all just credit to reason and science. They are the friends, and not the enemies, of man. And let this be said also, that the thinkers in the modern schools of materialism and rationalism are working for the good and not the harm of the race. They have achieved certain great and helpful results. But this too must be remembered that the great moral and religious forces have not ceased to work and to be powerful factors for good; and it would be too much to claim for reason and science alone all the glory of this great century. The real question is, What would society be with the heart, the soul, the belief in God and immortality left out—and what is to be the result of this present supremacy of reason over faith? I do not share the fears of Goldwin Smith—that we are coming to a "moral interregnum;" nor do I agree with Mr. Mallock—that the refuge of faith is in giving up reason and returning to the reign of authority. I believe, rather, in cherishing reason and following her voice; and I believe this apparent, and possibly real, going into the bondage of matter and the reign of natural law is but a vast preparation for the return of a broader and a better faith, and that the life of the soul and of faith will again come to the front, and, joining hands with reason and matter, will rejoice in the presence and love of a God and father, and an immortality greater and dearer than could have been known before.

### "The Origin and Basis of Morals."

BY WILLIAM FISIBOUGH.

In one of his articles in criticism of my positions—published in the JOURNAL of Jan. 3rd, 1880—Mr. B. F. Underwood claims for himself and his school of materialistic thinkers, a philosophy and belief which "will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective, as those afforded by the best systems of religion." And this philosophy and belief, assuming that it covers the whole ground of morals, he offers as a complete substitute for theism and religion, which latter he proposes to throw aside as no longer useful, if not positively deleterious. I take it for granted that by this "philosophy and belief," he means the same as that of which he gives a statement in his article in the JOURNAL of Sept. 6th, 1879, entitled "The Origin and Basis of Morals." In his opening paragraph of that article he defines his position thus:

"Man has learned through many centuries of experience, that some actions conduce to human happiness; that others cause unhappiness. One class of action is called right; the other is called wrong. Whatever upon the whole promotes the well-being of man is right, and whatever on the whole militates against it is wrong. The only criterion by which we may ultimately decide what acts are right and what acts are wrong is the effect they produce for or against human happiness. Hence utility is the standard of virtue and goodness."

This is no new doctrine, and besides quoting Mill, Spencer, Fisk and Darwin, he might have quoted many other writers in its support, from Epicurus downward. If we wish to arrive at a perfect apprehension of whatever of truth or error there may be involved in this position, we must be exceedingly careful in our analysis, our discriminations and our statements. I know of no writer or teacher, of whatever school of thought, who lightly regards the principle of utility. Certainly Mr. Underwood does not intend to convey the idea that the doctrine of utility is a tenet peculiar to atheism or of non-religion in any of its forms. Every theist holds that the *universe* was made for a use; that everything which is normal was made for a use; that the actions of men should all tend to uses; and that if anything is useless, it is simply good for nothing, or worse than good for nothing, and ought not to exist. As a rule of action, the aim at the useful is absolutely indispensable to a religious life; and in the carrying out of this rule, there is unquestionably a unity of effort, an organic compactness, a mutual sympathy, a fervor and an efficiency, even in the existing sectarian churches with all their imperfections which no form of inutility has ever achieved. As Mr. Underwood must certainly know this, we are left to account for his zeal in propagating non-theistic materialism on some other grounds than those of his unquestioned interest in the cause of morality.

But there is another point which must not be overlooked. Mr. Underwood lays it down as an axiom in his doctrine of utility, that "actions which on the whole conduce to human happiness are right, while those which on the whole cause unhappiness are wrong." Be it so, then, for the present; but now Mr. U. is reminded that there is one kind and source of happiness which his general theory overlooked and totally disregarded. His experience may not have made him aware of the fact, but it is nevertheless a fact, that there are thousands of persons who derive their highest and purest happiness from their religion—from their love towards God, and the consoling influx of his loving spirit. To these religion is the "pearl of great price," and they are willing to sell everything else and buy that "pearl." There is nothing, even to life itself, which a truly religious man would not sacrifice before he would give up his religion. If Mr. Robb should were to roll up his cart loads of gold before the truly religious man's door, and say, "Give me your gold and I will give you mine," he would be answered, "No sir; I consider my gold worth infinitely more than yours and all the world besides." And so it appears that this man's religion makes him happy beyond what all other things put together would make him. At the same time it makes him "peaceable, gentle, easy to be entreated, full of mercy and good fruits,"—full of charity and brotherly love—and thus it qualifies him to contribute in the highest degree to the happiness of all around him. In this picture of a religious life in its highest and truest form, (such as I admit is too seldom exemplified) we have, then even according to Mr. Underwood's own rule, the highest picture of "right" and "utility." Whoever, therefore, would seek to weaken such a life as this by antagonistic and philosophical declamation, or to dim its luster by bespattering it with sneers and scoffs, is not a true utilitarian, but a well, I leave it for others to say what he is.

Thus much by way of showing to what party the doctrine of utility most properly belongs, and showing which best carries out its principles—but now let us look a little more critically even at the position which the principle of utility holds in the struc-

Continued on Eighth Page.

## An Attempt to Account for Spirit Manifestations.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:  
The *Herald of Health*, a progressive and unusually fair journal, in its February number publishes a contributed article on "The Secrets of a Clear Head," which in its method of reasoning, and its attempted explanation of the phenomena of Spiritualism is somewhat remarkable. The writer by his examples of automatic action, as of walking, piano playing, etc., leads us to infer that to become proficient in any avocation demanding regularity of action, the unconscious or automatic must wholly supersede the will. He positively says: "Attention is not only withdrawn, but it must be diverted, or, in other words, the performance left to the supervision of the subordinate faculty. [The subordinate faculty being the intellect or will.] Let any one who doubts this try to execute in detail, under the superintendence of the will, movements which are perfectly well done without consciousness; for example to descend a flight of stairs rather rapidly," etc.

After pursuing this line of thought quite extensively and exhausting the manuals of physiology in reference to "unconscious action," all leading to the conclusion that the only method to arrive at perfection, is through the obedience of the intellect to this unconscious or automatic action, he draws this wonderful conclusion: "Unless the mind wanders from the business in hand, and the more constantly it is content to do one thing at a time, and that thoroughly, the less will the mind and body be left to the mercy of habit, the more will habit be under the control of the will, and the less danger can there be of that development of the duality of the intellect and alienation of the higher reasoning faculty and consciousness from the animal instinct, which is so apt to culminate in disease and render the subject beside himself—a disorganized brain-worker, a monomaniac."

After such a feat of "higher reasoning," we are prepared for the application he makes of "unconscious action," which is another name for Dr. Carpenter's, "unconscious cerebration," applied to the explanation of Spiritual manifestations, a theory which has been repeatedly exploded, and has not a single leg to stand on.

The writer says: "Unconscious energy, or habit controlled by instinct will produce results the most astounding, and account for the strangest of the so-called somnambulistic or spiritualistic manifestations. . . It is comparatively easy to form any habit; and one of speaking or writing without thinking is readily attainable."

The writer evidently means by the above ambiguity that all phenomena of the order mentioned are accounted for by his theory of "habit controlled by instinct," a conclusion which shows his utter ignorance of the phenomena under discussion. True, it may partially account for the simple trance, but when it attempts the intelligence given by trance, writing or seeing mediums, it utterly breaks down. When the intelligence given is beyond that of the medium, or that of the surrounding persons, and in such as can only be given by the spiritual intelligence from whom it purports to come, what then has "unconscious energy" to do with the result? Such facts may be denied, yet volumes of well attested instances can readily be compiled, from the every-day experiences of those who investigate Spiritualism.

Again the writer says: "The point on which I would insist, is that the actor is really unconscious, and possibly believes he is the subject of supernatural influences. The same is true of the table-turner. He is unconscious of the physical force he exerts on the article of furniture; and those who act with him, when once the movement begins, are thrown into the same state, and unconsciously contribute their share of energy to the production of the result." Almost a score of years have passed since Faraday advanced this theory, and was met with the fact of bodies moving without physical contact, and such was the crushing force of this evidence that he cared not to advocate it. Has the writer ever read Prof. Hare's experiments where he placed a bowl of water on the table and then had the medium just touch the water with the ends of the fingers, and the table moving rapidly and strongly? Almost countless investigators testify to the moving of objects without physical contact. Strange "unconscious energy" which will do that, and when the table moves, and manifests a knowledge of events and persons, spelling by means of the the alphabet, wholly beyond that of the medium, where is this lame excuse of "habit controlled by instinct?" Who are the witnesses, the recipients of this "unconscious energy" fondly believing that it is from a spiritual source? I might really fill several pages of this magazine with names of distinguished men and women who are proud to acknowledge their belief, and receive joy and happiness therefrom. Allow me to mention a few of the more eminent: Alfred Russel Wallace, originator of the Darwinian theory of development; C. F. Varley, electrician of Atlantic telegraph; Flammarion, astronomer; Wm. Crookes, Prof. Wagner, of St. Petersburg; J. E. Buchanan, Prof. Butler, and Zoellner; Fichte the eminent German philosopher; Dr. J. L. Robertson, editor *Journal of Medical Science*; Castelar, the leader of Spain; Leon Favre, Consul General of France; Emperor Alexander, of Russia; Count Akasoff, Russia; Lords Lindsay, Adair and Dunvegan; William and Mary Howitt; Hiram Powers, Robert Chambers, Epes Sargent, etc., etc.

In conclusion, if we receive this theory of unconscious energy in explaining what passes now, and has been received as spiritual, what becomes of the foundations of religion? Spiritual manifestations of all ages rest on the same basis, and the theory which explains one, explains all. If the table at which I am writing moves, and I am told it does so by "unconscious energy" put forth by myself, how do I know but the stone at the mouth of the sepulchre in which Jesus lay after his cruel death, was not rolled away by unconscious energy of some of the disciples? If the sick are healed by "habit, controlled by instinct" now as seen in the efforts of many healers, will not the same account for the blind seeing, the deaf hearing, the lame walking on the shores of the Galilean Sea? A theory may fall because explaining too little; it may fall because explaining absolutely too much. In attempting to clear away the modern manifestations, this writer who revises the exploded notions of Faraday and Carpenter, and contrary to all rules of science, disposes of facts with which he evidently has no accurate knowledge, at one fell swoop removes all spiritual manifestations, of whatever age, or whatever race to "unconscious energy," and thus destroys the founda-

tions of religion, which rests on man's belief in, and knowledge of, immortality. Berlin Heights, Ohio.

## PANTHEISM, ATHEISM, FREE-LOVE, ETC.

Dr. Grimes Answers Dr. Fishbough.

To the Editor of the Religio-Philosophical Journal:  
I am happy to find in the JOURNAL of April 3rd, that after nine months of silence by Dr. Fishbough, in which time, as he says his address has called me to my home, and as I think intemperate and uncharitable nature, that he is still alive and willing to make an effort, however ineffectual, to redeem himself; yet more happy am I that I am able to wield a pen in the interest of truth and a broader charity. The first thing I have to notice in his new statement, that in his address, he "defined his conception of a God as that of a supreme intelligent, moral governor of the universe, and of the affairs of men." If this had been all he said upon that subject, his address never would have been noticed by me. But I find him saying that, "Whoever denies that there is an intelligent law-giver, superior to the law, certainly denies that which all men in all ages of the world have considered essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in every allowable sense of the word."

Then he gave an incorrect definition and description of pantheism, saying, "There is one more doctrine which virtually and practically amounts to atheism, and that is the doctrine that everything is God—the stones, the trees, men, plants, animals, the earth, the sun, moon and stars, the universe—that all of these are involved in the complex being of God. This logically makes the movements and actions of all things deity, the action of man, good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions, and making murder and robbery divine as well as charity and brotherly love. As a being is distinctively such only by virtue of its contrast with all other beings, and as no such contrast are here admitted, so for all logical and practical purposes as aforesaid the theory of these speculators, though called pantheism, is downright and absolute atheism."

Now, Bro. Fishbough, look at these statements candidly and charitably for a time. Have all men in all ages believed that God was superior to his law—above his law—above nature—outside of nature? Were not those grand old pagan priests superior to all others in scientific attainments, who for thousands of years were peering into the deep recesses of nature, further than any before their time or since, teaching God from nature's mysterious movements; whose scientific monuments are to modern scholars a sealed book and many of whose astronomical discoveries remain to-day without alteration, even to the fraction of a moment, unshaken by the severest criticisms of modern science? Where were those profound philosophers of India, who answered, "God is the soul of things, who is all because all is in him; who exists by himself, whom the spirit alone can perceive." (See John 6:56 and 68, Rom. 1:19 and 20, Heb. 8:5, Ex. 25:40) Renan, the prince of scholars, has the credit of saying, that for two whole centuries, on the account of the similarity of paganism and christianity, many could not tell whether they were pagans or christians. What shall we do with the testimony of Albert the Great: "We know that the sign of the celestial virgin did come to the horizon at the moment we have fixed the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, all the secrets of his marvellous life from his conception to his ascension, are to be found in the constellations and figured in the stars." There is scarcely a chapter in the Bible from Genesis to Revelations, but what exhibits the ear-marks of paganism, to one versed in oriental history.

A pagan would be shocked at the idea of a God outside of, and superior to, nature. The real fact is that the divine in nature is the root from which all religions on earth have sprung—the germ from which they have evolved. The common instincts of humanity is that God is in all things. But having made an atheist of a pantheist, he next shows that he is an infidel, then that he is a materialist, and lastly that he is a free-lover, "recognizing nothing above material and carnal attractions, in the commerce of the sexes." Then he sends him to purgatory loaded with five different characters, obtained by a "reductio ad absurdum" process transpiring in his own mind.

The issues I took with the address were: "1st, that there was no being outside of, above, or separate from nature; 2nd, that there could be no being superior to his law, and that as the actions, (characteristic) of a man, constituted the man, so the actions (characteristic) of God constituted God; 3rd, that pantheism was not atheism, infidelity, materialism, or free-love; 4th, that intelligence was the essential requisite of law.

He commences with the second saying, "By his and other expressions I understand him to mean with other pantheists, that God is law and law is God." Certainly, in its proper sense. Recollect that all finite truths are subjects to limitations and qualifications. Outside of mathematical demonstrations and existence of higher powers above us, all truths are finite, and all finite truths are qualified by others equally apparent.

To illustrate: I say I am one individual, one being, separate and distinct from any and all other beings; but I am dual—two beings, a physical and a spiritual. I have double action, double organs, organization and disorganization—creation and destruction, life and death. I have two systems of organs. I have several systems within the one, and all with their separate organs and functions. When I say I have seven systems I speak of them in their individual sense. When I say I have but one, I speak of them in their composite and co-ordinated sense.

Just so with the qualifications and limitations of all finite truths when I say that God is law, and law is God, I speak of them in a spiritual, and not in a material sense, that is that God is the living, dynamic spiritual life of the law. In the same sense he is the universe—the life and soul of it. But the Doctor instead of being an advanced Spiritualist as I supposed, seems to form his conceptions from a material standpoint. Evidently his Spiritualism needs spiritualizing, and yet there is no doubt that he is just as spiritual as his nature will allow, and duty says charity, notwithstanding he is so reluctant to yield it to pantheists, atheists, infidels, materialists and free-lovers, all of whom have good qualities in some direction, which he fails to see from his standpoint. So the Doctor pitches into

this proposition that God is law and law is God in his material way. Hear him: "Thus Congress is law and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed volumes, and packed on the shelves of libraries, and if the printed laws should be burned, Congress would be burned—annihilated. Am I still asked to define the difference between the entity or law-maker and the law?"

You are, and to do the same from a spiritualistic standpoint. When I spoke of law I spoke of it in its living, spiritual and energizing sense, that lives, inspires and works out its grand results, years, decades and centuries after law-maker and bound volumes have passed to forgetfulness.

Congress passes a law affecting every State in the Union. That law is the embodied intelligence and wisdom of those composing it. The law is sent to the governor of each State. It makes no difference whether that governor catches the living spirit of it from the wires of the telegraph or the pages of bound volumes. He transmits the spirit of it to his subordinates and they again until it reaches the last fibre of the body politic. Then to a man they begin to live it, after catching the spirit-life of it. Live what? The intelligence and wisdom, the attributes, the lives, or so much as is here formulated, of the man or the Congress. A commander is fifty miles from his army that is at rest; an intelligence goes over the wires to move thus and so; down the long list of subordinates, it goes from tongue to tongue, and every muscle and fibre of the thousands of that army, is on fire with something, and as step to step, and beat to beat, they are living, dynamically and spiritually, so much of the life of the commander. So much for the Doctor's "farly".

In his secondly, there is a labored attempt to pervert my evident meaning in the use of the word, "actions," in the plural, standing for a series of transactions, as characteristics, by striking off the "s," converting it to a noun and defining it as motion, thus erecting a man of straw for the satisfaction of demolishing it.

After making me contradict myself by this process of altering the words, he exultingly asks, "Then it is action after all that constitutes the entity, and not law as first stated. Then, of course, the man that is profoundly asleep and not in action is not a man? Then action or motion of a cannon ball through the air is the cannon ball, but a cannon ball piled up in the navy yard is not a cannon ball. The simple rolling of the locomotive over the track is the locomotive, but when there is no rolling, but entire rest, there is no locomotive. It is a revolution in language such as will throw Noah Webster in the shade, that friend Grimes is aiming at when he insists that action is the actor."

Surprised that the Doctor saw a ghost behind him, even before he concluded his rejoinder and he betrays the fact in the following sentence: "But I can not permit myself to believe that my present honorable opponents will attempt this mode of false argumentation or to pervert my words into meanings not obviously intended." "The wicked flee when no man pursueth."

"The man that is asleep" is the physical senses. The soul, the real man is at this time more active than ever. The action and motion of the cannon ball through the air is a characteristic phenomenon of the spiritual energy—dynamic force or life of the powder. The rolling of the locomotive over the track is a characteristic phenomenon of the life or spiritual energies of the steam and intelligence of the engineer, acting upon the locomotive, as the soul upon the body, and God upon the universe.

In his third, he confuses himself over the word "germ" at the base of all being. Its meaning as used was evident enough to a Spiritualist, as the divinity within us—the spirit—the life we get from God, our Father. But he must have his man of straw, and he found it among "primitives and derivatives, bases, foundations and superstructures, concretions and discretions," etc. But his man of straw pleased him and he thought he saw in it a silken cord by which he could draw his "lost lamb unto the fold," so I leave him in this, his glory, until he appears in the fold of pantheism with that "silken cord" upon himself.

His fourth is either an egregious blunder, or (I hope a thoughtless) perversion. I will endeavor to give an explanation without copying the whole paragraph. He says: "In the commencement of this paragraph we have, 'the ALL' as synonymous with God. At its close we have a power that is felt and recognized as higher and better than all." Right, sir, the first ALL was written twice in capitals, preceded by the definite article *the*, to designate a supreme power, God. The last *all* was written without either, to denote all (other powers) to be supplied. Next after finding me with many other good minds in a state of bewilderment on the subject, he promises to give this doctrine of "God is the ALL and the ALL is God, a gentle shaking up." I really hoped then that *something* would be said that would count. But he commences with an emphatic declaration and reiteration, that this doctrine (pantheism) totally annihilates the idea of a God as a distinct being, or a being distinct from the universe or the system of nature, and notwithstanding the name of God, which it uses, it virtually and practically amounts to downright atheism, by leaving to the human mind, simply the universe for a God. Well, suppose we attack the God of the Theist to the universe, the ALL, which is barely an idea, an imaginary myth, a spirit without a body, a personality, and yet ubiquitous, just such a God as any one can make out of nothing at any time, then tell me how much you have added to the God of the pantheist?

Query—If God is "a being distinct from the universe—distinct from nature," and consequently unnatural, how can we as integral parts of nature—the cosmos—united with and evolved from the elements, call him "our Father?" How can we be, "in his image," when we are in and of nature, and he is outside of, and distinct from nature! How can we establish the doctrine of progression, unless from God to angels, man to man, all are co-ordinated into one unitary series of action and reaction, from God through all down to man, and reacting from the man back to God; for it is only the action of the higher upon the lower that elevates the lower to the higher by communicating its properties.

But the next trouble is, "if the universe is one, and that one is God, all moral distinctions are confounded, and so-called virtue and vice are equally divine." This truth of the unity of God—the universe, is limited and qualified by the truth that man is an individuality and is responsible to violated law for its transgression. The co-ordination into one is accomplished by action and reaction, resulting in a fatherhood and motherhood, a brotherhood and sister-

hood, as well as a common bond of sympathy and reciprocity of all. But action and reaction is of a necessary and arises from opposite and antagonizing forces. Antagonism is not necessarily evil, only becomes evil after individual volition.

Moral distinctions are finite, and consist of as many shades as there are varieties of forms of face in the human family. There is but one safe guide, one true counsellor, and that is the silent teachings of the private soul; teachings that flow down upon the negative plate, from the general fund of the co-ordinated and unitary whole, as the silent down alight upon the earth. Where now is the "God bebloring God with grape and banister, and God scattering the bones and brains of God over the ground?" I answer, where are your conceptions formed but in material darkness? To illustrate: A spiritual energy proceeds from your brain, and co-ordinates every fibre of the foot with every fibre of the body. Does it necessarily follow that the foot is a brain, or the brain a foot? Please get clear of material devices before you elevate me to a throne, for I fear the throne will be as material as the conceptions are. Neither the miniature universe of man, nor the universe of God could exist and be perpetuated only as they have action and reaction, based upon opposite, antagonizing and warring elements as integral parts; and these conditions exist in the moral as well as in the material natures of all that live. Jesus said, "He came not to bring peace, but a sword," etc. There never was a war among men, but the God of the Theist was on both sides fighting for the right. So he loses in turning from pantheism to theism, when they set their "God to bebloring God with grape and banister" on both sides. Pantheism has no God for special occasions or special persons, but theism can afford it for it takes but a moment to "hatch" an idea and you have a God to order. Japhia wanted one to do a certain job for him (give him a victory), for which he offered to pay so much. He got his God, and his job was done, and he paid the stipulated price; he murdered his innocent daughter, who came out to meet him on his return from the fight and gave him an affectionate reception. Look deep enough, Doctor, and you will find harmony everywhere.

He is willing to believe in progression, providing his opponents will show him something in the universe from God all the way to the amoeba that has progressed to a higher state of existence without the aid of something distinct from itself—outside of and beyond itself, bringing to it the moving and impregnating potencies of a higher stage of existence. This is equivalent to telling the parents of a child, your child never can expand, enlarge or progress, either in body or soul, if you allow it to eat anything, give it any information, yourself, allow any school teacher to, or to read any books. Disinct? Why, God is distinct from an outside of man, notwithstanding he acts upon him with life-giving and co-ordinating power; yet no more than every other being above him that acts upon him and upon whom he reacts in return.

"And, now," says the Doctor, "we must go after our 'lost lamb,' as Brother Grimes superstitiously calls himself." Really that is an idea that never got into my head before of being a "lamb," that is used so much as an emblem of purity and innocence; and I never felt like being lost, but honestly I am obliged to confess to making the same mistake that Jesus did when he went to the fig tree expecting to find fruit on it.

But what surprises me more than anything else in his rejoinder, is to see the Doctor coming into the folds of pantheism, even without any "silken cords" to draw him, and furnishes a very appropriate expression of the manner that God acts upon, moves and governs the universe.

In combating the idea that God was a progressive being, he says, "But while I can not conceive this, I can conceive of something like a progression in an opposite way; that is in the eternally continuous descent of God into finites, or into ultimates." After that he puts my expression of "the germ that lies at the base of all material formations; by the side of, and as synonymous with his of, or God descending into finites or ultimates, impregnating them with his own potencies." Now just here I must return my sincere thanks to the Doctor for not only coming into the folds of pantheism so promptly, but for furnishing a happier expression by which to convey the nature of the deity process—"God descending into finites and impregnating them with his own potencies." Beautiful and soul elevating thought! and these potencies are the germ in all that exist, to burst through the mould in just such fierce, antagonizing, warring, but complementary process of "God warring against God," and (when the intensity of the fire must be as the depth of the mould) to buds and blossoms and fruitage in supernal realms. "Ye are Gods," said Jesus, quoting from the Jewish law, that is, containing the possibilities of God; having the "germ at the base," having been "impregnated with his own potencies," as the Doctor has so beautifully expressed it. And, now, Brother Fishbough, upon this "hook"—this understanding—as brothers we will grasp the friendly hand, bow and retire. I am happier for having met you in antagonism and should it ever be your pleasure to call again, I give you my solemn assurances of the same cordial reception and as I believe the same faithful, open and brotherly treatment.

At the close of the rejoinder from the Doctor he referred to some new discoveries, such as that nebulous matter gives a spectrum similar to that of coal-gas; a confession of the necessity of opposites and antagonism as the only basis of action and reaction.

Yet a claim that the universe is neither father or mother, masculine or feminine, but a child, partaking of the nature of each, but as he has not succeeded in formulating his new theory so as to be understood, probably for the want of time and space, for the same reasons I shall let it pass.

Coldwater, April 13th, 1880.

Vice has more martyrs than virtue.—*Cotton.*

A wise man changes his mind; a fool never.—*Spanish Proverb.*

The will we scoff at in others laugh at us within ourselves.—*Sir Thomas Browne.*

It is right to be contented with what we have, never with what we are.—*Blackstock.*

The fullest and best ears of wheat hang lowest towards the ground.—*Bishop Reynolds.*

No books are so legible as the lives of men; no characters so plain as their moral conduct.

A year of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

## SPIRIT PROPHECY FULFILLED.

An Accident Predicted Twenty Years in the Future.

To the Editor of the Religio-Philosophical Journal:  
My mother, long since gone to the spirit-world, often narrated the following incident which transpired before the writer was born: My father fell a distance of several feet in a mill, breaking five of his ribs, and otherwise dangerously injuring him. He was immediately carried to his residence, near by, and a physician was summoned. He sank rapidly and in a short time was unconscious. His pulse stopped throbbing, his heart quit beating, he gasped and breathed no more. The doctor made an examination and pronounced him dead. In this condition he remained about one hour, when a low moan was heard. In a few minutes consciousness was restored, and in a few months he was well again.

My father said he remembered the fall and his conveyance to the house; there he became unconscious; then he seemed to become conscious again as if awakening out of a deep sleep. He found himself out of, and by the side of his body, lying there upon the bed. He plainly saw the doctor, the bystanders and every thing in the room, and heard every word spoken. Now he sees a peculiarly bright and glorious light breaking about and near him, when lo, his mother (who had long been in the spirit-world) stood by his side. She was followed by other friends and acquaintances, all "dead," each of whom greeted him happily, joyously, as friend greets friend in the bodily form. His mother said, "John, your time is not yet come; your mission in the world is not filled; you are not yet entirely freed from your body; you will return to it and inhabit it about twenty years; live as you have lived, honest and upright, and you will be prepared to come to us. When death comes to you it will come instantly."

After this a period of unconsciousness came over him, and his next sensation was the excruciating pain in the side. Twenty years after this, while felling trees with a party of workmen, he was killed instantly. One tree lodged against another; a third one was felled across the reclining tree; the tree last chopped fell upon the lodged one, and falling to knock it down, bounded into the air, the butt coming around with a terrible swoop, striking my father, killing him instantly.

On the morning of the fatal day, as he was leaving the house to go to the timber, an allusion was made about dinner, when he remarked that he was impressed that something was about to happen to him, and that he thought he had eaten his last meal. The accident occurred before noon.

My father was never a member of any church and made no profession of religion. He was a man of the strictest integrity—was kind hearted, temperate, benevolent and rigidly honest and truthful. I would be pleased to hear you, Mr. Editor, or Davis, or Tuttle, or Denton, or some other able spiritual philosopher, discuss the question of "foreknowledge" or "prophecy," or the power of spirits to predict coming events. If they can correctly predict events that will transpire twenty years hence, why not one hundred or one thousand years hence? I can quite satisfactorily to myself, understand how exalted spiritual intelligences can, from the present status of things, predict a war, a famine, a pestilence, or the downfall of a government; but I can not comprehend how they can "foresee" an accident to an individual twenty years in the future.

A SUBSCRIBER.

Health Necessary to Success.

The adversity which so often attends the fortunes of successive members of a family, seeming to defy the most resolute efforts to deserve as well as to achieve, success, is not uncommonly an unrecognized, because veiled, consequence of ill-health. We call it "ill-luck," "fatality," "bad fortune," and sometimes it seems to cling to a house like a "curse." A curse it is—of the sort that carries down the consequences of sin and failure on the part of one generation to another. A "habit" of falling is formed in some families, and the same is transmitted as surely as the traits of family likeness of body or mind. The mind is, as we know, the expression, or formulated outcome, of an energy which not only—in a sense—springs, but takes its shape, from the physical organism. So far from its being strange that failure or success should "run in families," it would be inexplicable and contrary to every natural law and precedent if it did not do so! The force of character, strength of will, clearness of mental vision, and qualities of vigor, patience and perseverance which constitute the secrets of success in life, are the several properties of the physical organism, compounded as it is of body and mind. It follows that the remedy for adversity must be essentially a health-cure. It may not be practicable to eradicate the physical causes of failure in a single generation, but by training and treatment much may nearly always be achieved. Public opinion is beginning to recognize the principle of "improvement," as applied to the criminal classes and to the race of paupers; further enlightenment will enable the community to perceive that the same principle governs development in every grade of the population. Instead of plaintive lamentations on the score of ill-luck, the unsuccessful in life should set to work to discover the physical cause of failure. It may be lack of energy, torpidity of the mental system, deficiency of nerve and brain force, or, perhaps, a peevish temperament, which quarrels with fortune instead of cheerfully accepting the gage she so often throws down, as though to try the mettle of the man who dares to essay the struggle for fame or even competency. If those who get a fall would rise and search for the weak points in their nature and equipments for the battle of life, instead of piteously and fruitlessly bemoaning their reverses, or even seeking to escape "the ill that flesh is heir to" by some foul and cowardly artifice, the number of miserable and tottering folk in the world would be less, and the sum of social prosperity and personal happiness greater than they now are. The health-cure is first personal and then hereditary in its aim, aspects and bearing. Medical men might think more than they do of this matter, and the lay public take it to heart as involving issues important to both the present and the future of a life which is too little studied, and therefore, commonly misunderstood.—*The Lancet.*

The above is well worth the thoughtful attention of every person. It should be studied and its lesson heeded.

Dr. Priestley states that John Calvin wrote a treatise to prove the lawfulness of putting heretics to death.—*Corruptions of Christianity*, p. 241.

Woman and the Household.

We need not wander far in quest of truth; She has her habitation everywhere; The rose is one, and the warm heart of youth Receives, when'er it seeks her treasures rare.

We walk with faltering feet and downcast eyes Through God's vast treasure-house of truth and love, And feel not half the heavenly harmonies That float around us from the world above.

All who have watched the career of Lavinia Goodell, of Janesville, Wisconsin, will be sorry to hear that she has fallen a victim to rheumatism, at the age of forty.

Miss Catharine L. Wolfe, a wealthy woman in New York City, a year ago placed at the disposal of the Children's Aid Society, the sum of \$40,000, for the purpose of erecting a Newsboys' Lodging House.

The great archaeologist, Dr. Schlieman, who is such an enthusiast in regard to Greece and its antiquities, was happy in finding a Greek wife who is truly a helpmeet and in perfect sympathy with her husband.

Among the Shakers, marriage is forbidden. Twelve of these communities exist in New York and New England, embracing a population of 2,415 persons.

T. L. Harris, well-known for his brilliant and eccentric qualities, is answerable for a society called, "Brotherhood of the New Life," which is established at Santa Rosa, Cal.

The communities at Zoar and Amana admit, though they do not encourage marriage. All the above enumerated have the common basis of community in goods, and most of them are managed by shrewd, practical men.

The American Medium, Mr. Fletcher, in London.

Mr. Fletcher is holding seances in London with great success. Spiritual Notes gives an account of one as follows:

"A few written questions were then handed to Mr. Fletcher for the medium, but were stated by the former to be not suitably proposed. Such questions, Mr. Fletcher stated, should be of general interest, whereas in this case they were wholly of a private nature.

Blaine's Superstitions. A late number of the Chicago Tribune gives a lengthy biographical sketch, highly eulogistic, of James B. Blaine, the aspirant for presidential honors.

Like Bismarck and other great men, Blaine has his superstitions. He believes, too, that no man is without some. His own credulity was naturally strengthened by a circumstance apparently connected with the convention at Cincinnati.

The Cornhill Magazine says that in the last century education in India, was a monopoly in the hands of the priests—a power which they employed to subjugate the minds of the people.

England's Work in India. The Cornhill Magazine says that in the last century education in India, was a monopoly in the hands of the priests—a power which they employed to subjugate the minds of the people.

At a general council of the Church A. D. 431, Nestorius, a Bishop, was condemned and banished into exile for denying the propriety of the phrase "Mother of God" as applied to the Virgin Mary.

One by one the objects of our affections depart from us; but our affections remain, and like vines stretch forth their broken, wounded tendrils for support.

The conversion of many of the Germans and Franks was from the belief that christianity was more favorable to warlike achievements.

Magazines for May Just Received.

The Atlantic Monthly. (Houghton, Osgood & Co. Boston and New York.) Contents: The Stillwater Tragedy; The Examination System in Education; Wants; McIntyre's False Face; Talent and Genius; Ten Days in the Rebel Army; A Neglected Poet; Records of W. M. Hunt; The Undiscovered Country; Bluebird's Greeting; The Democratic Presidential Nomination; British Americanism; Recent Novels; Mark Twain's New Book; Farragut; Metternich; Zola's Last Novel; Hector Berlioz; Madame Le Brun; Symond's Greek Poets; The Contributor's Club; Publications Received.

Bellect's Magazine. (C. R. Peiton, New York.) Contents: Copyright; The North-East Passage; An Eye Witness; John Kemble and Edmund Kean; Yoshida-Tora-jiro; Radiant Matter; The Bells of Lynn; Henri Regnault; White Wings; Greek and Christian Views of Beauty; Chippers of Flint; Fate or God; Mademoiselle de Mersac; On the Art of Sketching from Nature in Water-Colors; Chinese Proverbs; An Old Book; Rev. Leonard Bacon, D. D., LL. D.; Literary Notices; Foreign Literary Notices; Science and Art; Varieties. For Frontispiece this number contains a fine steel plate engraving of Dr. Leonard Bacon.

Seribner's Monthly. (Seribner & Co., New York.) Contents: Portrait of Edgar Allan Poe; The Younger Painters of America; Louisiana; The Grandisimes; The Growth of Wood-Cut Printing; Peter the Great; The New York Seventy; The Dominion of Canada; On One who died in May; Notes of a Walker; Economic Defects in Christian Missions; Edgar Allan Poe; Expostulation; Rocky Mountain Cookery; The Last Hoop; Congress and International Copyright; Waltham; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Eric-a-Brac. This number is full of interesting material on subjects of general or timely interest, and the illustrations can not be excelled.

The Phenological Journal. (S. R. Wells & Co. New York.) Contents: Wilhelm Richard Wagner: Philosophy of Superstition; Comparative Phenology; Beer and Rider Crusades; Labor and Social Co-operation in France; A Society for Guiding Children; Bits of Natural History from South Carolina; The Young Folks of Cherry Avenue; Cold—How Caused and Treated; Milk as Food; A Gentleman of Color on Brown Bread; Hard Reading; Remedies for Cold Feet; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What they say; Personalis, etc.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Climate and Complexion; J. M. Buchanan, M. A.; The Carbonation; by E. A. Baggot, A. M.; God and Nature; by the Right Rev. Lord Bishop of Carlisle; The Buffalo and His Fate, by Ernest Ingersoll; Sham Admiration in Literature; by James Payn; The Impediment of Adipose; A Celebrated Case, by E. Vale Blake; The Martyrdom of Science, by J. W. Slater; The Pleasure of Visual Form, by James Sully; Hysteria and Demonism—A Study in Morbid Psychology, by Dr. Charles Richet; Bacteria as Destroyers of Insects, by E. Ray Lankester; F. R. S.; Some Facts and Fictions of Zoology, by Dr. Andrew Wilson; The Electrical Polyscope; Capture among the Mollusks; How Insects direct their Flight, by M. J. De Belleme; Sketch of James Clerk Maxwell; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Revue Spirituelle d'Études Psychologiques. (M. Leymaire, Paris, France.) This Magazine has a corps of able writers.

Our Little Folks. (S. S. Wood, New York.) An illustrated paper for very little people. Published monthly at only thirty cents per year.

Babyland. (D. Lothrop & Co., Boston Mass.) This magazine is for children, just beginning to read and will be found very amusing.

The Nursery. (John L. Shorey, Boston, Mass.) A magazine for young readers, and is filled with pretty stories and illustrations.

At a general council of the Church A. D. 431, Nestorius, a Bishop, was condemned and banished into exile for denying the propriety of the phrase "Mother of God" as applied to the Virgin Mary.—Moshelm, III, 359.

The Abbot of St. Cyron, the oracle of the Jansenists, having occasion to examine the works of heretics in order to refute them, was accustomed first to expel the devil out of them by the sign of the cross.—Moshelm, III, 355.

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MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Hens and Cocks he has seen that do not lay, will soon be cured by the use of his "Cannabis Indica" ointment. He says that this ointment is the only one that will make hens lay. It is sold everywhere, and is sent by mail for eight letters. Try it on your chickens.

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Religio-Philosophical Journal

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

LOCATION:

82 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., May 1, 1880.

**Waked up, Though Parted from Reason!**

The New York *Observer*, an evangelical secular "religious" newspaper, which has all along ignored our kindly suggestions and tender interest in its behalf, to enable it to explain with clearness to its misled readers the "mysteries" of spirit phenomena or appearances recorded in the Old and New Testament, and which has all along turned a blind eye and a deaf ear to the facts and proofs of modern Spiritualism, has at last waked up from its sleepy condition; though it still appears to hold the conceit that it knows all there is of wisdom in the phenomena of nature and that its hoary head contains all there is, was, or ever can be, of truth and knowledge, no matter what may be the modern discoveries by scientists, touching spirit-phenomena.

It is Joseph Cook who has waked it up! He has done the work! Our readers will remember how some weeks ago we took occasion, as we always, charitably, do, to enlighten that paper, when, in its ignorance of spirit-phenomena, it exclaimed, "Explain it who can," regarding the remarkable case of spirit action which that paper narrated as occurring forty years ago through the mediumship of a communicant at the prayer meeting held by Mr. Bedell, now Episcopal Bishop of Ohio. "Explain it who can," exclaimed Mr. Bedell, and "Explain it who can," replied the New York *Observer*. Well it was explained very clearly and simply and naturally in our columns, as some of the readers of the *Observer*, including its editor, know. Again later, in the goodness of our heart, we called the attention of the *Observer* to the many admissions of the Rev. Joseph Cook, of the Park street Church, Boston; and, also, we then gave some much needed advice to the *Observer* concerning the spiritual pride evinced in its disrespectful remarks on the memory of the noble patriot, Thomas Paine, the friend of Washington, of Franklin and of Jefferson.

Well! our work has done some good. It has aided in waking up the *Observer*. In time that paper may come to reason. Let us hope so. For the present we are sorry to say that this New York *Observer*, while boasting itself to be "the best secular and religious paper," is awfully given to detraction, and is a full, fair, and complete example of that class, of whom its own Bible remarks, "Having spiritual eyes, they see not, and, having ears, they hear not." It has heretofore been dead to all our good intentions, and blind to the spiritual light, which, for thirty-one years, has been spreading over the world and permeating every class of society, and honey-combing every congregation worshipping in this land.

At last, however, the willow fossil, the *Observer*, has been so pucked and punched by our good services, that it comes out on the 15th inst., with a leading article more than two columns long, written by its oldest editor, S. Irenæus Prime, entitled, "Joseph Cook and Spiritualism—One More Unfortunate."

We don't propose to do more than notice the effort of our friend Irenæus. Of course it is the usual conglomerate and balderdash of weak efforts to destroy facts. After announcing that "more than thirty years ago, Professor George Bush, author of Bible Commentaries, Dictionaries, etc., a learned and distinguished scholar," became converted to Spiritualism, and "though himself a book worm, he was taught by an unlettered boy from Foughkeepsie, so that he could read the character of distant and unknown people by their manuscript," and after stating that, in consequence, Prof. Bush became a Swedenborgian, which Irenæus calls "making a shipwreck of faith and plunging into error," his article goes on to ask, "And now has Joseph Cook become a Spiritualist?" and to say that while Bush "was a calm, cold, phlegmatic, solitary widower, living in a cell with musty books for friends, pale, thin, abstemious, tobacco-smoked and dried, with no juice in his bones or soul, Mr. Cook is a muscular christian, bold, ardent, passionate, imaginative, full of vital

force, companionable, erratic, and impulsive, with great mental power, and a fair show of learning." After this antithesis of characters, the article narrates Mr. Cook's conclusions as stated by him, and remarks that it is more marvellous than the phenomena related by Mr. Cook, that his conclusions should have met with applause, as they did from "the educated, cultured, christian adults" composing the audience. "Has it come to this," exclaims the old editor of the *Observer*, "in the city of Boston and in the ears of her orthodox clergymen, that the miraculous appearance of our Lord shall be cited in illustration of a conch-shell going through a table?"

To which we answer our dear Irenæus, that it looks very much like it. It has come to that.

The cream, however, of the *Observer's* and Irenæus's inconsistency is found in its concluding portion. It asserts that "in answer to prayer of faith, S. Irenæus Prime may say to this mountain, 'Be thou removed and cast into the sea' and it may be done," and in the same breath declares it to be absurd and monstrous to suppose that audible raps and sounds, table moving, slate writing, materialized hands, bodies floating in the air can come by the will and power of spirits. Facts are stubborn things, Irenæus, nevertheless! After this the article goes on to "defy the logic of Germany plus Joseph Cook, to disturb the conclusion that if human will power [Cook had suggested spirits in connection with the matter, therefore Irenæus is dodging] can cause a table to fly through the air, then all matter is subject to change of place at the will of man without intervening agency," and that, if they (spirits) can set his desk flying out of the window, they can pitch him out, and if a table, then his safe which holds his mail books [he says] and his house, the City Hall, the Post Office, and the city and the fixed stars.

Poor S. Irenæus Prime—and this is your language? This your argument? How hard it is to kick against the Almighty's facts! They are the Word of God! Your traditions of your ancients can not dissipate their effect, attempt it as you may. The facts are against you. What the Rev. Joseph Cook accepts, and what the German scientists declare, are the facts of every day's experience. It is hard for you to kick against the pricks. The day is passing away for money-making by the sale of "religion," whether in newspapers or pulpit. Spirits are converting men unto salvation without the aid of either.

Mind in the Lower Animals.

Dr. Lindsay's book, on "Mind in the Lower Animals," is one which from the nature of its argument will arrest the attention of all students of psychic phenomena, as well as of all persons interested in the scientific study of nervous and mental diseases. The doctor finds that nearly all the qualities of human nature, including all those that we count among the higher, have their beginnings in the "lower" animals, and many of these qualities have a higher and more complete development in them than in man. We all concede that the senses of sight, smell, taste and touch are more perfect in many other animals than in man. Dr. Lindsay thinks that the emotional element of worship is more powerful in the dog, and certain other animals toward man, than in man toward any higher object. He holds that many animals are fully sensible of moral merit and demerit, not only in themselves, but in the men with whom they confederate whether in the commission of crime or of good acts. He seems to prove that dogs can be trained to steal from third parties for the benefit of their owners and that when so trained they understand as fully as *Oliver Twist* that the service they render to their masters is done at the risk of incurring the condemnation of all others who may detect them. All the actions appropriate to particular states of emotion, such as laughing, playing, dancing, weeping, kneeling, praying, coaxing, crying, self-control, inquiry, observation, begin in the lower animals by manifestations as like those of young children as the anatomical organizations of the two resemble each other. Instead of being solely indebted to instinct, Dr. Lindsay argues that many of their most complex actions such as nest building, food hunting, economy, association with their kind and with other animals, are guided by affections, calculations and reason, which only fall below those displayed by enlightened men, as like actions performed by barbarians show less of passion and calculation than when performed by the civilized. Animals educate, aid, help, love, court, marry, protect, govern, and comprehend each other in a way that nearly relegates instinct to the limbo of forgotten attributes. A few centuries ago the same theological doubt existed as to whether heathens had souls, as are now entertained concerning animals. Dr. Lindsay's criterion is to attribute every act in an animal, to the same attribute, whether it be reason, choice, will, passion, judgment or criminality, which if performed under like circumstances by a man we would attribute to either of those qualities. Dr. Lindsay clearly shows that mental disease and "loss of reason" is an ordinary incident in the pathology of a class of lives to which we have been wont to attribute neither soul nor reason. He is a little tedious and prolix in his repetitions, but those who persevere in the perusal of his two large volumes will be deeply impressed with his position.

The Plan of Salvation.

The *Northwestern Christian Advocate* informs us that "the plan of salvation has no substitute for good works." If so, we suggest that it begin its own good works by ceasing forever to use the narrow and God insulting word "plan" in any connection with the broad man-helping word salvation. A "plan" is an experimental scheme concocted by a finite mind, which at first does not know how to accomplish a result, nor which of several ways will accomplish it best, but after painful study hits upon one of several possible schemes, and tries it. It implies limitations to the Divine Mind, which totally deny his omniscience, and also that there may be many modes or schemes for saving men, only one of which is christian; non constat but that the others may be equally efficacious. Thus it lowers the dignity of God and the pre-eminence of christianity. McCellan, Burnside and Pope each had "plans" for taking Richmond. Why? Because neither knew how to take it. But who ever heard of any "plan" from Grant? George the Third laid out "plans" of taxation for the American Colonies. Napoleon had plans of "invading" England. The society for the relief of Ginx's baby had plans for disposing of the \$1593, 17s., 6½ pence that were raised for his benefit in such a manner that the baby only got the half-penny. But the only "plan" Jesus had for saving men from want was, "Give him that asketh and from him that would borrow of thee turn not thou away." His only "plan" for saving them from hypocrisy, was, "Be ye not therefore as the Pharisees, making long prayers to be seen of men." His only plan for saving men from making a trade of religion to fill their bellies with was, "Let not thy right hand know what thy left hand doeth." His only "plan" for promoting the observance of the Sabbath was to discountenance and abolish it. His only "plan" for producing belief in the minds of men, was to bring visible evidence to every mind he sought to convert, thereby implying that without evidence no man was called upon to believe. And his only "plan" for continuing the work of conversion through all generations was to continue the evidence by the continual representation to each new generation afresh of the same wonderful works which he himself did. By this sign were all men to know that those who pretended to teach in his name really believed what they taught. For he made the promise universal, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi, 17:18.) Now, if Brother Edwards of the *Advocate* can do none of these things, it amounts to an official certificate from Jesus, the Savior, that he does not believe in the christian religion, and in this we think Jesus is correct; and in the verse immediately preceding that justified we are informed that "he that believeth not shall be damned." Dr. Edwards therefore seems to be within the "plan of damnation."

Jervis vs. Ingersoll.

A young man of the name of Jervis, who seems to be well read in atheism, was permitted to occupy the pulpit of Dr. Thomas's Centenary M. E. church recently for the purpose of proving Mr. E. G. Ingersoll to be the champion plagiarist of the age. Five or six clergymen were present, a larger number than we remember to have seen in attendance at any recent lecture since that of Rev. Mr. Hayden, the New Haven preacher lately on trial for murder, which was delivered in New York City. The text that, where the carcass is there will the eagles be gathered, seems, as illustrated by these instances to imply that clergymen enjoy most those lectures in which either murder is suspected or slander is apprehended. The lecturer undertook to prove that Colenso, Taylor, Voltaire and other deists or atheists had made the same points which Mr. Ingersoll makes before him and that he states his points in much the same language as they. If Mr. Ingersoll claimed to be the discoverer of the truth of his various statements, the charge would be well founded. Colenso doubtless has in turn borrowed suggestions from Voltaire, and Voltaire from writers who had preceded him. One has only to compare the Age of Reason with Voltaire's Philosophical Dictionary, to find that nearly all of Paine's salient assaults had previously been made with that bland grace, and subtle yet almost kind sarcasm which distinguishes the great French savant. But Mr. Jervis goes too far when he attributes Ingersoll's sentence, "An honest God is the noblest work of man," to a writer in 1633. Such a writer may have expressed some idea of the extent to which men worship their own mental image as God. This has been done by philosophers in all ages. But Ingersoll's line is plainly a paraphrase of Pope's—

"An honest man's the noblest work of God."

And Pope was not born until 1688, and could not have written this line until the 18th century. The "young man of the name of Jervis," however, is on the right track. He has seen Wendling peddle Ingersollism to orthodox congregations at one hundred dollars a night, and he wants to do the same. This is the only mode in which Ingersoll's materialism can be retailed to christian congregations. Every such lecturer is a Trojan Horse, as they will find who capture him.

The Blood Atonement.

The son of the "Rev. Dr." Kalloch, Mayor of San Francisco, Pastor of a Baptist church in that city and "sand-lot" statesman, has shot and killed De Young, editor of the *San Francisco Chronicle*, on a point of honor. De Young had previously shot but failed to kill the "Rev. Dr." Kalloch, aforesaid, also on a point of honor. On the altar of the god "Honor," therefore human sacrifice is deemed necessary to be offered in San Francisco. It will be observed that neither of these acts of human sacrifice to a false god was made by a heathen Chinese. Both are acts of strictly christian sacrifice, and one at least of them was made by one reared in a christian family, in which family prayer occurs from twenty-eight to thirty-five times every week besides private devotions. De Young had sought to sacrifice Kalloch on the altar of his mother's honor, i. e. for the purpose of proving her chastity at a time when De Young was not yet born, a fact of which of course he knew nothing; as De Young had been taught to reason, if his bullet killed Kalloch it would prove Mrs. De Young to have been virtuous. As his bullet failed, we do not know what the inference is. Young Kalloch sacrificed De Young on the altar of the wounded honor of Kalloch senior, who also was charged by De Young with unchastity. As his bullet was effectual, if there is any validity in this mode of proof, "Rev. Dr." Kalloch must be virtuous. The brand of Cain being on the son proves that the seal of Melchisedec is on the sire. De Young might have learned in the sermons of the elder Kalloch that there is an eternity. The son, more efficiently, sends him there, to find out. But it is interesting to know, as the elder Kalloch does, that the blood of Jesus will wash out the blood of De Young, in case any moral obliquity should attach to the act. Thus the "Rev. Dr." Kalloch's chastity will be vindicated. Mr. De Young will have an opportunity of solving the problem of the future life earlier than his widow and orphans, if he leave such, could have hoped or feared, and the younger Kalloch's sin in acting as the high priest of the temple of honor, on the occasion of a blood atonement by human sacrifice, will be made as white as wool. A few will sneer at such acts as being barbarous, but these are they who have not studied carefully and reverently the hidden depths and sacred mysteries of the religion of their period and who, therefore, are prepared to sneer at any thing. "It shall be better, far better," quoth the average clergyman, "for Kalloch in that day than for him who sneers at the efficacy of the blood atonement. For the blood can be washed out in blood, but the blood of Jesus never washes out a sneer." And so the widows keep on waiting for a better faith, that has no "blood atonement" in it and no forgiveness of sin, but a little of that philosophic calmness and kindness that springs from the possession of "brains."

The Alliance and the Bible.

The *Alliance* under the signature of "D. S." indulges in some humorous fun at the expense of our Adventist who reads the Bible in the ears, instead of looking out of the window, and calculates the end of the world from Daniel instead of quietly musing that part of the Bible out of the service. "As a general rule," says Mr. Swing, "when a man of mature years reads the Bible in the ears, you may quote him as very much of an ignoramus, or else as having bad taste."

It is true as Mr. Swing remarks that men have been predicting the end of the world for 1800 years; but is it not also true that the example was conspicuously set for them by Jesus himself, and that during the first century the church throve mightily on the error that the end of the world was about to come then and in that generation. Did not this prophecy concentrate on John the divine, as he who should live to the second coming of Jesus, and when John died, did not christians resolutely deny that death as an impeachment of the veracity of their Lord, and even hold that the earth above his grave rose and fell every moment with his continued breathing? Whatever fault applies to the modern Adventist who predicts the end of the world in 1881, applies with still greater force to the prophecy of Jesus, that some who were living and within the sound of his voice, should not taste of death until the end of the world should have come. Indeed, the prophecy of Jesus has been for eighteen centuries disproved while the prophecy of Mr. Swing's Michigan "Ignoramus," can not be disproved until next year; yet Mr. Swing assumes to teach in the name of the former Adventist, and to ridicule the latter. By professing to accept Jesus as inspired, Prof. Swing is able to ride around the ecclesiastical ring with one leg suply bending to the gait of religion, and the other as firmly planted on the bare back of philosophy. He cracks the whip of moral censorship at all who bet on either of the steeds he is riding, and pockets a generous gate money as the fruits of his exhibition. This branch of the show business stands for what was once known as "preaching the gospel."

Mrs. Imogene C. Fales, of Brooklyn, delivered a lecture before the Spiritual Fraternity of that city on Friday evening last, taking for her subject "European and Asiatic Thought." Bro. Nichols informs us that the lecture was a very eloquent and exhaustive effort, and that the manuscript will be forwarded to the *JOURNAL*. Prof. Parkhurst, Judge Coit and others took part in the meeting.

Natural Selection in Government.

Professor Sumner of Yale College, in the March number of the *Princeton Review*, assents to the position which has been extensively advocated by several prominent persons and journals in the west, and which was the theme of an article entitled, "Responsible Government," in the *International Review* for March and April, 1877, viz., that the English mode of selecting an executive (Premier) through a recognizable cabinet and dissolvable legislature, is virtually one of "natural selection" and results more certainly in the selection of "the fittest," than our own system of selection by national conventions and election by universal suffrage. Professor Sumner doubts, however, whether the system of "Responsible Government" can be applied in this country. The first and chief steps toward its application are achieved when its superiority is conceded and men of intelligence throughout the land begin to regret its absence. Scarcely a Social Science Congress (of men) can meet without the discussion of this subject. Mr. Pendleton, of Ohio, has led the way toward introducing one of its incidents, viz., the presence of cabinet members in the national legislature, into congress for discussion. But this would be wholly incomplete and ineffectual unless the remaining incidents of the system were coupled with it, viz., the resignability of the ministry when outvoted and the dissolvability of the legislature when an appeal to the people is desirable.

All such papers as Prof. Sumner's are drops toward this bucket of influence needed to promote a full comprehension of this question by the people. When it comes to be fully apprehended, it will be found that the people at large are as sensible of the defects and relative inferiority of our system as they need be, and that the way to a better is the most feasible part of the entire question.

"Atheous."

In an article on "God and Nature," published in the *Popular Science Monthly*, the Right Reverend Lord Bishop of Carlisle, coins a new word, "atheous," to express the attitude of scientific investigators and materialists toward the doctrine of the existence of a Deity. The word atheistic, having come to express a distinct denial of such existence, the Bishop desires that the word *atheous* shall be substituted as expressing the idea that the facts of material science in their nature can reveal no evidence whatever either of the existence or non-existence of a God, whether personal or impersonal. The Bishop ventures on the bold and frank admission that "nothing is gained for the scientific knowledge of nature by adopting the conception (that a Deity exists, 'for so far as his (the scientist's) investigations are concerned, there is no God.' This thought coming from a Bishop is far more radically "atheous" than any thought entertained by Thomas Paine, for the latter thought that the physical phenomena of the universe were and must be accounted for by attributing them to a God. The Bishop, however, falls back on the moral phenomena of the world as proofs of the existence of a personal Deity. The Bishop is not above average minds in his proofs. For instance, he proves that it can not be that a dog or horse can have a will, because the Bishop can calculate how a dog or horse will act if he knows the conditions to which it is subjected. But the Bishop knows from experience that nobody could calculate how he (the Bishop) would act. In this argument, though the dog has not yet spoken, he has beaten the Bishop.

Weeks's Words.

Stop my paper as soon as the pay ends. I can't afford to patronize a paper that pretends to expose quackery and humbuggery, and yet publishes and takes pay for advertisements which are fraudulent on their very face, such as relate to psychomanicy and divination and medical diagnosis by look of hair, etc. I see also that you want to fulfill the command to "Make to yourselves friends of the Mammon of unrighteousness," by attempting to turn the streams of christianity into your spiritual grist mill.

Grant, Kent county, Mich., April, 9, 1880. Evidently this good brother has been sojourning in a crude, materialistic environment and is in a bad way; and we fear he needs a little vermicage, and we call upon some of those whom he so kindly refers to, to diagnose and prescribe for his case free of cost, otherwise they will be guilty of "cruelty to animals." Happily for us we have so turned the streams, not only of christianity, but of general intelligence into our channel that we have plenty of water wherewith to keep the mill going. We long since learned that we can not "grind our grist with the water that has passed," nor profitably spend our time in threshing old straw, consequently we do not spend our forces in denouncing the Bible, viliifying christianity or exploding old myths which nobody has believed in the last quarter of a century. We do not publish the advertisements of a magnetic healer until we know there is a good foundation for his claims, and if some psychometrist has mistaken a lock of Mr. Week's hair for that of a donkey's, we certainly think the blunder, if such it be, excusable, and we shall not throw out the advertisement nor call the healer a fraud.

Mrs. M. J. Wilcoxson, of Boulder, Col., a prominent spiritualist lecturer, writes: "I certainly wish you success and the prosperity you have so faithfully earned, but words seem weak compared to works. I fear I shall never be able to work for our blessed cause, for I am so troubled at times that I get my breath that I go out but little."





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