Ernth Menrs no Mask, Pows at no Juman Shrine, Seeks weither Place nor Applanse: She only Isks a Henring.

VOLXXX

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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CONTENTS.

FIRST RAGE.-Coomism: The Religion of the Future. A Few Words from New York. Rev. DeWitt Talmadge's Ready-Made Portable Argument for Orthodox Business

Remarkable Planetary Changes in 1831 Predicted. God in All, Spirit Messago from E. B. Ward. The Feinds of

OND PAGE.—Answer to Hudson Tuttle on Organization.

TRIED PAGE.—Woman and the Household, Book Notice. Partial list of Magazines for March. Magazines for February not before Mentioned. Miscellaneous Adver-

FOURTH PAGE.-Notice to Subscribers. A New Volume. Trouble in Making Infallibility. Is the Tendency of Science Atheistic? How the Doctors' Monopoly Law Operates in New York. A Religious Newspaper. La porers in the Spiritualistic Vineyard and Other Items of

FIFTH PACE.—Cur Homes Hereafter. Religious Mania. Rev. J. M. Peebles and Hudson Tuttle. Business Notices. Miscellancous Advertisements. Agents for the Religio-PHILOSOPHICAL JOURNAL

SIXIN PAGE.—The Self-Exiled. About a Name, and Ques tions, Brooklyn (N. Y.) Spiritual Fraternity. Letter from New South Wales. The Chinese Lily. The Ignorant Editor Again. Hindoo Jugglery-Some Remarkable Feats by the Company now visiting this Country, Railroad Monopoly. "Christian." Was it Mind Read-ing, or Mind Force? Notes and Extracts.

SEVENCE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellancons

RIGHTH PAGE.--Phi osophy of Education. Medium and Mediumship. R ply of Hudson Tuttle to J. M. Pcebles,

Miscellaneous Advertismments

Cosmism: The Religion of the Future.

BY HUDSON TUTTLE.

it had read the pages of Germany's profound and daring thinker, Dr. Edward Von Hartmann, and deeply impressed by his thoughts, yet unsatisfied and unrestful at his conclusions, laid the book aside. Then like ence of a dear immortal friend. Inspired by him I wrote the following analytic and prophetic pages 1

Dr. Hartmann would have the religion of the future an eclectic system, gathering up from the Asiatic and Jewish Christian religious developments, "all that is good," and uniting them in a pantheistic monotheism, from which the "bad and pernicious belief in an individual immortality," of course must be omitted. Such a system, he thinks, would "harmonize with reason and ap-proach nearest to the demands of the people for truth in religion."

It would be a strange religion from which immortality was thrown out. Faith in immortality makes religion possible!

Examine carefully the premise of Dr. Hartmann; the new religion is to be pantheistic-monotheism. This term applies only to the belief in God, which is to be entertained, and of itself is a contradiction in terms. Monotheism is the belief in one God; pantheism believes that that God is immanant in the universe that is the universe. immanent in the universe, that is, the universe is an expression of God and inseparable from him. In short the universe is God. Then it is just as well to call God the universe, or the universe God, for the terms are identical. Really, then, pantheism, resolving God into creation, annihilates every conception of him as held by monotheism. If Dr. Hartmann means by monotheism a belief in one God immanent in creation, hence inseparable from it, then he gives the meaning of pantheism, and he simply indulges in iteration as though he said pantheistic-pantheism, or monotheistic-monotheism would be the religion of the future.

Are we to gather up the broken planks and rusty bolts from wrecked systems, and cobble and patch up a religion for the future? Must forever the new wine of life.

ture? Must forever the new wine of life, be put in the goat-skin bottles of the past? Why are we to go to Egypt, the Ganges, or the Jordan for religious ideas more than for ideas in science? Would you ask Genesis for the philosophy of the steam-engine, or Solomon for the laws of heat? Nay! You say this knowledge we have in region. say this knowledge we have in modern books, evolved by modern men. Then the mind is capable of evolving from itself scientific knowledge, and can it not also re-ligious or moral? You go to the writers of the Bible, or the Asiatics, or the Christian fathers—were they not men? and if men two thousand years ago could state moral truths, they can to day. Why then go back gleaning over the barren coasts, when man has within bimself all that he asks for?

The talk about optimism and pessimism, polytheism, monotheism and pantheism, what but idle beating of the wind? These problems have vexed mankind for ages; never solved because they admit of no solu-tion. They are not problems, but mere de-ceiving semblances. The religion of man must grow out of man, and not out of God. The only way to fathom God is to under-The only way to fathom God is to understand the universe, and no one has touched its foundations. It is not what relations we sustain to God, but to the forces of the world that concern us. The interminable sects wrangling over the dogmatic solution of the vital question of man's origin and destiny, arriving at nothing determinate, wrangling with each other and themselves, furnish no incentive to follow their paths. Their treatment has grown threadbara. Their treatment has grown threadbare, "stale, flat and unprofitable," for every drop of vital juice has been extracted long ago. If metaphysical theology contained the germ of a truthful solution, satisfaction would have resulted accessors and the mind. would have resulted ages ago, and the mind, contented with the answer, would have employed its energies in other directions.

While the German metaphysicians involve themselves in a fog of words and phrases which sound learned, yet have no meaning; while they wrangle over the names of things, while the things themselves do not exist, we ask what is the cen-tre of the universe, the point of departure? All the old religious systems set out from God. Hartmann sets out from the All-God -the universe. It is plain that to man, man must be the central point of departure. To him, religion means his own relations to the world in which he is placed. He is vastly more than a circumstance, an accident of God's creation. He was evolved from the forces of the world, and as

such, is their perfecting expression.

No revelations were ever received by him from a God outside of himself. Logically such a revelation would be impossi-ble, for such a God would have nothing in common with man, and hence his revelation would be in an unknown tongue. All revelations must have been evolved out of the minds of men. They are all human in their origin and bear the marks of man's imperfections. If this be their origin, then we prefer the fountain to the stream; we prefer to drink living waters than stagnant pools, and we find in the mind of man out of which these revelations came, all of these and many more. Here we can cast aside interpreters, commentators, priests, and the wretched paraphernalia of worship, and trouble ourselves only with knowing.

Religious ideas are outgrowths of fancied relations between God and man. They rest on the assumption, expressed or understood, that God is a personal being, and interferes with the actions of men and the course of nature, in whole or in part by miracle. Religious rites and observances can have but two motives—to appease the displeasure or goin the extern of the gods. displeasure or gain the esteem of the gods, or God. God must be personal to render such intercessions of any avail. The impersonality of the infinite cause, disposes of all the ceremonies and forms which pass for religion. The moral faculties, which for immemorial ages have been persecuted by superstition, are consigned to the intellect, and man instead of acting to please God, does right because such is the legiti-mate requirement of his perfected organization. He walks out of the blighting shadow of ritual and creed—the blind reliance on revelation and its interpreters; casts aside his fear of offended gods an demons, recognizing in himself divine pow-ers which rightly used will lead him to divine ends. He does not determine the right and the true by written revelation, but by a knowledge of the constitution of nature. He is pure and upright not because it pleases God, but because he has inherent capabilities for purity and nobleness of life.

The religion of the future even as Dr.

The religion of the future, even as Dr. Hartmann depicts it, is not religion as understood to-day. That sublime religion, if the name can be retained, will know no angry God, no terrible devil, no miracle, no fall of man, and hence no scheme of redemption; no pardon for sin, no judgment day of fire; no golden gated paradise, no burning hell; no God answering prayers, no use of adoration, worship, forms, ceremonies, supplications. All that the religion of the present deems essential, vital and all-important, the religion of the future casts aside. It is so unlike it, is new and cannot retain the old name without injustice. Can we call it pantheism or monotheism? Certainly not: for these terms in. theism? Certainly not; for these terms imply that the central idea relates to God, just as in the older systems, and such idea is made secondary to that of man, whereas all the gods and ideas of gods are reflections of his own mind.

The future religion as a system of morality based on anthropology or the science of man, and a knowledge of the universe and man, and a knowledge of the universe and his relations thereto, should receive a name implying that fact, and there is but one word, cosmism, adequate to express its broadness, profundity and infinite altitude. This cosmism not only strives to fathom the material universe, it enters the spiritual. It knows no break between the two. It firmly says. If there is an immortal It knows no break between the two. It firmly says: If there is an immortal spirit, it must be originated and sustained by natural laws. All religious systems of the past have been based on immortality, without which their schemes were impossible.

It would seem such a belief were essential to religion of any kind. The faith and knowledge of a future life, infinitely continued, sheds a glory over the present and consecrates the character. The motives of the hour become sanctified with the influences which are theirs, in their interminable reach, and every act has a new signifi-cance in the superadded eternal relation Moral science is the crowning arch of all knowledge, the latest and the best. Its study involves that of all others, for the moral faculties are the acquisition of an ascending series, are the acquisition of an ascending series, are directly related to the faculties which reach down and lay hold of the physical world. They are hence subject to laws, form a continuity, and are a factor in the mental unity.

If man is immortal, he is such by virtue of his being human, and no fiet of any now.

of his being human, and no flat of any pow-er can annul his birthright. Humanity as er can annul his birthright. Humanity as engowed with immortality, stands forever in the center of the universe. From the abyssmal beginning up to the present moment all the laws and forces of nature have labored to give it birth, and through all the ages of the future will they labor to sustain and develop its possibilities. As sure as creation is pervaded by a fixed and determinate plan, is it certain that man's future

life, whatever its form may be, constitutes a part of that plan. When we survey the realm of causation this unity cannot escape us. All causes and effects tend in one di-rection, like the irresistible set of a great current. The evolution of organic life out of the primeval slime, its progress through successive types, ascending step by step, through molluses, fishes, reptiles, mammals to man, indicates terms in the series of advance. Is man the last term? Shall causation, having reached its limit in him, go no further, or expend itself in making him more and more perfect? If so, to our finite reason nature is a failure. The perfection of physical form was attained ages ago, and the advance has been diverted into new channels of moral, intellectuat and spirit-ual life. Only in this direction is unlimited progress possible. Man's immortality thus becomes a part of nature's plan-the great end and aim of creative energy-not a foreign element introduced at death, nor a supernatural state, but an evolution from physical existence and amenable to deter-

minate laws. The future state thus considered is no longer a part of theology, but a department of knowledge, and its religious and moral bearings are essentially changed. The sup-erstition of the past converted it into a terrible engine of misery and degradation, as manipulated by the craft and selfishness of the priesthood. When made a part of accurate knowledge, stripped of supernaturalism, held to the rule of law, reduced to a province of science, and viewed with calm reason, immortality becomes the crowning desire and blessing of human life. Under its best phase, as a religious institution, the future was a curse, and Prometheus bound to the rock, with insatiate vultures tearing his vitals, is an appropriate symbol of man forced to accept an immortality of despairing misery or passive inactivity. Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality reacts with irresistible force on earthly wistence.

The religions of the past and of the present make immortality the most important, next to a belief in God, but the future cannot give it such prominence. The base of departure is man. The aim will be to tell us how to live, not how to die; for if we live rightly, we shall die rightly. A correct system of morals must be founded, not on any supposed revelation or ancient form

ON THE CONSTITUTION OF MAN.

It must be, then, founded on a careful study of his physical, intellectual and spiritua No theory however long received as infallible; no revelation however sacred has the least weight against the demonstrated conclusions of impartial thought By the simple enunciation of science, that man is a creature of evolution; that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denying primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his duties, position and obligations. Instead of a dis-tinct creation amenable to superior pow ers, he is an integral factor of the world and has no escape from its laws. As the hand so exquisitely perfect in man, so soft and beautiful, so nicely adapted for execut-ing the plans of intelligence, is shadowed in the rod-like limbs of the proteus, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and inarticulate thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mentally and physically man is a creature of growth and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyss between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching towards the brutal, its unfinished arches illumined by the sun flooding down from the spiritual firmament.

The religion of the future will accept the truths of all systems and make them its own. In doing so it will make no inquiry as to their sources, for the truth bears the impress of no man's ownership or personality. To it Jesus in his manger, Mobammed, camel driver in the desert, or wisest monarch on his throne, are all the same. It will be the science of life here and hereafter; and as man is so intrinsically bound to the universe as an integral part, the study of the laws of the world will form the basis of his religious system. It will teach that man is the possessor of infinite possibilities, which it is his duty to cultivate to the utmost, and that he is the heir of heart are areas. of infinite progress.

The man who professes the religion of the future; will accept nature as his Bible, and regard all books as equally valuable for the truth they contain; he will have no fear of offending God, nor pray to him for favors, but he will fear to become out of harmony with the laws of his own constitution; his theology will be anthropology, the study of himself; the only devil he will fear will be ignorance; his faith will become ripened knowledge and he will repose implicit confidence in the laws of the world. Infallible authority of books or caste,

Infallible authority of books or caste, reverence for antiquity, miracles, faiths, dogmas, saints, martyrs, popes, priests, fear of angry gods, all the trappings that have been received as divine, holy, sacred, will

perish before the keen flame of what is known, and no more shall blight the expanding spirit, forever. The old religions with their hollow shams shall perish, but morality, the growth of intellect, freed from gross and perverting idolatry, will achieve a nobility of character unknown

While all preceding religions have developed a priesthood, superstitions, bigotry, persecutions, arrogance of infallibility; and fostered ignorance, selfishness, and servile fear of a terrible, relentless God and his vicegerents, this will yield nobility of life, highest ideal aspirations for perfection, calm reliance in the presence of universal and omnipotent forces, all embracing charity and philanthropy, an earnest and suc-cessful endeavor to actualize the ideal perfect life rendered possible by his organiza-

> A Few Words from New York. BY EDWIN D. BABBITT, D. M.

"It lightens all around the sky." Multitudes of sleepy materialistic minds are beginning to rub their eyes and admit that they begin to see some light in the spiritual sky. Dr. George M. Beard has been so positive in all his writings and speeches in stating that there can be no such thing as clairvoyance, no one human being having a gift which all human beings have not, but now a gentle lady has gone and floored him. just as Mrs. Simpson defeated the world famed magician, Hermann, in Chicago, by means of her spiritual manifestations. This lady is Mrs. Julia Carpenter, the wife of the famous psychologist, for she would insist in trampling all of Dr. Beard's theories under foot by actually seeing through opaque substances, in spite of all his expertness, and he gave it up. Then he told some of his scientific friends and two prominent medical men of New York, Drs. Dana and Morton, thinking that he must be deluded, too were put hors du combat. They were filled with delight and wonder, and had to admit the whole matter. Now then they are almost in the very vestibule of Spiritu-alism and can almost see into the golden

A French gentleman informs me that Dr. Brown Sequard has changed in his views of vital magnetism, and looks with much more favor upon it. My Vital Magnetism, which I published and sent to him at the instiga-tion of Col. Bundy of the RELIGIO-PHILOsornical Journal, was addressed to him. I should rejoice if my humble effort has led him into greater liberality on this subject, but this I do not know.

Then there is Dr. Hammond who published such a fierce work against Spiritualism, considering Spiritualists as fools or knaves who is evidently undergoing a great

knaves, who is evidently undergoing a great transition in his feelings. The *Telegram* announces that in the edition of the same work just issued, he has changed the work very materially, having left out the parts opposing Spiritualism and having changed the passages in which trance is called a mere cataleptic condition. What does it mean? Has he become converted to Spiritualism?

Again Dr. Beard has exhibited some of the wonders of psychology before the American Acadamy of Sciences, having astonished the hundreds of wise men there assembled, by showing the control by the volition and mental forces of the body, by means of some subjects that Mr. A. E. Carpenter had psychologized. When people get so as to see the wonders of these refined psychic forces, they are in great denger of major a little they are in great danger of going a little further, and admitting that beings in the other life may possibly psychologize medi-umistic persons in this life, in a way to make them reveal their identity and continued life.

make them reveal their identity and continued life.

I have never seen such a general uprising, such a kindling up of dry-bones into new life as is now taking place all-around me.

There is a new and diviner and more joyous gospel rising like a new sun upon the nations. Thousands are gradually getting a conception of a new science and a new religion and of grander conceptions of human life. In a few weeks I shall have ready a beautifully illustrated work called "Religion as Revealed by the Material and Spiritual Universe," which is to have nearly 350 pages and to be furnished at \$1.50. I shall see to it that you have a supply of these when issued. This aims to tear down the wrong and also to build up a far grander structure—to show the sublime methods by which the deific power wields the universe, and how beautiful a thing human life may become under a religion which is founded on a true spiritual science. An esteemed lady one remarked to me, "I should think you would be ashamed of Spiritualism." I shall send her my new took as an answer. shall send her my new took as an answer. I have endeavored to show the heaven-wide difference between old theology and the new gospel of joy and wisdom—have paint ed the two systems side by side by means of multitudes of historical and biographi cal points, and have even given a series of elegant engravings to show up to the eye come of the stern and gloomy countenan ces of famous old theologians who manifest their perverted religion on their very faces and then have placed by their side such magnificent and lovely heads as that of William Howitt and others of the mcdern dispensation. My friend, Wm. Emmette Coleman, in a late number of the RELIGIO PHILOSOPHICAL JOURNAL, compares Spirit. ualists with Materialists, rather to the ad-

yantage of the latter, so far as the fruits of their lives are concerned. In this I think he shows a slight bias toward materialism, as I have before said, although I know he is a good and earnest Spiritualist, also. For such as he I have collected a large quiver full of facts to show the marvelous things that Spiritualists, with all their deficiencies, have already done. Spiritualism as yet is unorganized and cannot show to the world at large the kind of achievements which at large the kind of achievements which catch the public eye. But I could mention many Spiritualists who are beautiful in their lives, living daily for humanity, and doing their work quietly and effectively. Does friend Coleman forget the achievements of such Spiritualists as Pres. Lincoln, William Lloyd Garrison, Victor Emmanuel, Rev. Mr. Pierpont, all heroes of liberty and reform, not to speak of Epes Sargent, Crookes and a host of others who are enlightening the world through science and enlightening the world through science and literature. Spiritualists should be far more active and zealous in good works than they are, and yet they are so much more progressive and reformatory than mest others that I deem it a good point to show that they sit nearer to the window of heaven.
5 Clinton Place, N. Y.

Rev. DeWitt Talmadge's Ready-Made Portable Argument for Orthodox Business Men.

To the Editor of the Religio-Philosophical Journal.

I read with interest in the RELIGIO-PHI-LOSOPHICALJOURNAL of the 12th inst., the series of questions propounded by Wm. Emmette Coleman to Kersey Graves, touching the "Nicene Council," its doings, the com-pilation of the New Testament and kindred subjects. While Brothers Coleman and Graves are wrestling over the knotty historical problems, how, by whom and when the New Testament was given to the world, I will with your permission, furnish your readers an extract from a sermon recently delivered by that great orthodox light, the Rev. Dewitt Talmadge, D. D., in which he makes eport work of all such "infide! slangers" and "scurrilous skeptics" as Celeman and Graves, and at the same time furnishes orthodox business men "with quick and decisive answers to all skeptical assailants.

Here is what the Rev. Talmadge says, and the "portable reasons" he furnishes to believers to carry around with them to confound skeptics with: "Why do you hold to the Bible as a divine book? 'Oh.' you say, 'I inherit it from my father.' That is no reason. Hindoo children inherit the Shaster from their tathers and think it di. Shaster from their fathers and think it divine. Mohammedan children inherit the Koran from their fathers and think it divine. You present no argument when you say you believe the book is from God because you inherit from your fathers. You ought to have some good reason, some portable reason, which you could carry around in the banking houses, and stores, and shors, and streets. I am going to give such a reason. I am not addressing you as theologians, many of you are busy men, and have no time forelaborate study on this subject, and yet in this day when the air is filled with infidel slang and skeptical scurrility and carica-ture of the Bible, you ought to have some quick and decisive answer for the assal-ants. If God will help me I will help you. How do I know that this Bible is from God? Here is the Old Testament. Here is the New Testament. First I take the New Testa-ment. How do I know that this comes from a divine Christ? Jerome and Eusebius, in the fourth, and Origin in the third century after Christ, gave a list of the books of the after Christ, gave a list of the books of the New Testament, just corresponding to our list of books on the New Testament. But you say, "Where did they get their list?" They got the New Testament from Irenæus; Irenæus got it from Polycarp; Polycarp got it from St. John; St. John got it from the Lord Jesus Christ, with whom he was a personal associate. Is not that straight, and is not that clear? My grandfather gave a book to my father; my father gave the book to me: I gave the book to my child. Is there any difficulty in tracing that book through the four generations? Here is a person at the end of the pew. I put a book in his hand and he passes it to the next person, and that one to the next, until it comes to the end of the pew. Is there any difficulty in tracing the book back through the hands that pass ed it to my hand that started it? Now, this New Testament came down in as straight and clear a line as that. Christ gave it to St. John; St. John gave it to Polycarp. Polycarp gave it to Ireræns; freræns gave it to Origen; Origen gave it to Eusebius; Eusebius gave it into the hands of thousands of Christians who pressed it to their hearts. You see the New Testament was not a bundle of documents flung out of a window and picked up loose and put together by chance. The divine Christ gave it to a good man, and he to another, and so on down, and as a silver communion chalice is passed along from hand to hand, just so the New Testament has passed along from generation to generation, and all the world is invited to drink out of it the new wine of the king-

Now, that is "straight" and "clear," too -so straight that were it not for one thing we believe we could purify the air from "infidel slang," and vanquish Ingersoll himself with the above "portable reasons." The one little defect in this quick and decisive portable argument, is this: We fear that the Infidel would say: "How could Jesus have handed a book to St. John, which book

Continued on Eighth Page.

Answer to Hudson Tuttle on Organization.

BY A. J. KING.

To the Editor of the Religio-Philosophical Journal:

In the Journal of the 5th inst., at the close of your editorial on "The Discussion of Organization," you specially call attention to an article on another page by Hudson Tuttle, on the subject, where you are pleased to say: His sincere, thoughtful and forcible state ment of his position and reasons therefor, deserve the closest attention and deepest consideration."

I have endeavored to comply with your request, and find much in it to excite astonishment; but I am sorry to say, very little to approve. It is with a feeling of sadness rather than a spirit of controversy, that I attempt to discharge what I feel to be a duty, to point out what seems to me its prominent fallacies and inconsistencies, and in doing so I shall try to avoid sharp words as much as possible under the almost irresistible temptation. Supposing I knew Brother Tuttle to be in favor of organizing Spiritualism upon the basis of a statement of its "ethics," and having great respect for him as a thinker, I had named him as one of the three to formulate such statement for the use of those who desired to organize upon such a foundation. This article in question announces his declining to so act, and his reasons therefor, which seems to make it more particularly my duty to carefully and fairly, and as briefly as possible, consider them, and give the readers of the Journal, with your permission, the result of that examina-

Brother Tuttle starts out by telling us he "had not received clear impressions on the subject;" and after other prefatory remarks, says: "I must say that nothing could induce me to lend a hand in drafting any statement which is to go out to the world with the sanction of a body of accepters. When asked as a Spiritualist, what I believe, I do not wish to point to a managed atterment of helica oint to a prepared statement of belief, or any formula of principles." To me, the necessity of a statement of belief seems so plainly essential to permanent organization of any religious society, and a statement of its objects, of any society whatever, so absolutely necessary to its existence—seems so axiomatic—that I confess I have but little patience to attempt to prove their necessity; especially after the numerous able articles published of late in the Journal and Banner upon this subject demonstrating, it seems to me, the necessity of principles and their proper statement, to insure agreement and co-operation of individuals in their enjoyment and propagation. I was informed by Brother Tuttle some years ago that he entertained similar opinions with me upon this subject, and I had seen nothing from him, or in the success of the attempts of Spiritualists to "build on nothing"—to organize without "a statement of principle to be pointed to" as their belief, that was calculated to raise a doubt in my mind that he still was of the same opinion; therefore the sentiments of the above quotation from said article, were a great surprise to me. Bro. Tuttle says: "Even should I consent and aid in formulating a 'statement' which would declare to the world what Spiritualism is, to-morrow I might desire to modify or amend." Very well; no one proposes an infallible statement or an unchangeble one. It is to tell where we are today; whenever we have changed our fundamental principles so as to need a modification of their statement, or, if in the future we can state them more clearly than to-day, all Spiritualists, as lar as 1 know, are in lavor of so go ing. Because we may modify or change our belief sometime in the future, is that a reason why we should not express our belief to-day! The majority of a society, in whom lies all power, must decide this as other questions.

There can be no society without govern-ment, and we know of no higher government than that of the majority. The logical consequence of no statement of principles, is no constitution, no laws, no government, and without these, instead of order, harmony and construction, all is anarchy, confusion and destruction; the very condition that unorganized Spiritualism now presents to the world, which so many deplore, and yet exert all their powers to perpetuate. Brother Tuttle BAYS:

"Ten thousand, however prominent, have no right to publish a statement of what Spiritualists believe. They can have the right only to

publish what they believe." That is all they are expected to do; to publish what they believe as the essential principles of the system, the ground work of its ethics, that others may have a basis for agreement with them in constructive work, if they should be satisfactory, and thus an irresistible power be built up for the establishment of its principles and the eradication from among men of the system of 'mystery" and the relics of Paganism. Power is necessary as a means to do good, and in union there is power. "We are past the time," says our Brother, "When a body of men, be it small or large, can make a code for the subservient laity; and I thank the powers that be for that." This looks to me like an attempt to excite prejudice by a misstatement of facts. A case is certainly desperate when it is necessary to resort to such arguments. Who wants a subservient laity? Has any one suggested such a thing, or anything from which such an inference can be legiti-mately drawn? I have heard of none. No. we are all equals and would be perfectly free to adopt or reject any plan that might be submitted, without any fear of present or future punishment, even if the committee should formulate a plan that would create, if adopted, a "subservient, laity." I thought we had a committee that would be proof against forming so undesirable a plan. I could hardly believe my own eyes when I read the following startling proposition: "Plainly formulated principles lead to stagnation and death! What terrible thing is this I have been ignorantly asking to have done as a great boon to humanity, when, in fact, it would lead only to stagnation and death?

It is no careless, common writer of a news paper article who makes this statement, but the author of large volumes upon scientific Spiritualism, viz.: "The Arcana of Spiritual-ism," and "The Ethics of Spiritualism," besides several volumes of its philosophy. Then mathematics are a curse! Chemistry is vanity All science is wrong and leads to stagnation and death, while "ignorance is bliss, and leads to life; i. e., if science requires a plain state ment of principles. Perhaps Brother Tuttle's science is not open to that charge. He says: "It is not on principles so much as common purposes and inclinations, it seems to me, that we are to unite." I am at a loss to see how we can have "common purposes and inclinations" and not have common principles. Are not our "purposes and inclinations" quences-outgrowths of our principles? Who would expect people to agree in their purposes who differ essentially in principle regarding the subject? I think no one would but a Spiritualist in the worst stagesof that terrible disease—anti-creedphobia. Again he says:

"A simple truth is worth all the beliefs in the world, and being a truth demonstrates it-

self, and asks no coterie of adherents to close their eyes on all else for its glorification." Cannot one believe a truth? and, if so, is not

the belief worth as much as the truth? Is not a truth believed, worth much more to one than a truth not believed? And is not a truth "clearly stated" casier to apprehend and more likely to be believed than one not so stated? And does not the main value of many truths to an individual depend upon his believing them? But, "a truth demonstrates itself," says our Brother. What an astonishing proposi-tion! What fools were Euclid, Newton, Leibnitz, and all the great mathematicians and scientists of the ages, who spent their time in demonstrating truths, when truths demon-strated themselves! Hereafter there will be no need of studying that difficult science, Geometry. Propositions that are true will prove themselves, and those not true, of course, be seen to be not true, without proof! Who has asked or expected any to "close their eyes on all else for its gratification." This is his own man of straw.

I am admonished that I must hasten on and not stop to notice many, to me, most questionable propositions and will refer to only the

most important ones. He says:
"Belief is nothing. We will not go about gathering together those who believe alike, and building up sects. We have been disintegrating and individualizing, and we wish to

stand firm in our position." Nearer the truth, in my estimation, would it be to say as the churches do, that belief is everything: but I do not say that, by any means. I say belief is of great importance, for as one believes so will he act. His acts are based on, and an outgrowth of, his faith; and as his belief is true, his acts will, as a rule be just and right. Practice, in the main, must follow theory, as effect follows cause. Our progress in all that is good and that brings to us happiness in this or any other world, large ly depends upon our believing the truth, and making it the basis of our thoughts and ac-tions. Why not build sects of those who believe alike? "Do not birds of a feather flock together?" Is not that the eternal law of nature? Why do not we continue with the churches? Is it not because we and they do not "believe alike." and we do not enjoy ourselves where doctrines are taught so unlikeso antagonistic to ours? Nature always org-anizes her forms upon the principle of attraction—the uniting of similar atoms into one body and the repulsion of dissimilar ones. All harmonious action in the mental world follows the same law. Where there is no mental or spiritual harmony, there is no union but in name. I do not expect all in any society to believe just alike; but to insure harmony of feeling and action they must be-lieve substantially alike in the cardinal prin-ciples upon which the society is founded. If this is not true, why do not all the churches go together as one; and why do not we go with them, instead of trying to hold spiritual meetings and circles by ourselves? Yes, that is just the thing to do, to gather those together who believe alike sufficiently to harmonize in feeling and purpose, and thus we can feel we are brethren indeed. Why should I unite with a materialist in a religious society rather than an orthodox Christian? I see no reas-

We have, indeed, been "disintegrating and individualizing;" and, it seems, he "desires to stand firm" as an isolated pillar rather than be a "lively stone" fitted to its place in a grand cerely desire a closer union and sympathetic connection with their fellows to make themselves far more comfortable and useful, if not ornamental. He was formerly in favor of organizing Spiritualists and worked to that end; but, he says:

"I became conscious that our plans and efforts were in some unknown manner not con-

sonant with the laws of the world." I saw at first as clearly as I do now, that the plan of its organization was "not consonant with the laws" of life; but I could get no prominent Spiritualists to act with me and change the blank form without principleswithout a soul-form and inner spirit-into a vital organization with righteousness for its inner-spirit, and scientific and religious truths for its soul principle, so formulated as to be easily comprehended by intelligent people, that it might be a thing of life and power. Nearly all had the anti-creedphobia bad, and it had to have its run; and not a few are still "frothing at the mouth" in the worst stages of the disease; but others, thank God! are coming to their reason, and beginning to see that all progress is by evolution, by improving on the old, not by destroying all former process-Because old creeds were built upon error, ignorance and fear—necessary conditions incident to the childhood of the race, does it follow that all creeds must be bad, though founded upon truth, wisdom and love? As well say anthracite coal is necessarily a nuisance, because it was so to people who tried to burn it before the invention of grates. Every great or important thing accomplished by man has been after many failures and partial successes. Man is a reasonable being (t. e., some are), and discovers by patient study and many trials wherein his instrument fails to perform the desired work or office, and he changes, not abandons it, till it does do what he desires it to. Judge Edmonds is quoted as authority, so far as his name may have any authority with Spiritualists, to sustain Brother Tuttle against organization, on the grounds that he did not see any need of it," and that Spiritualism was spreading without it faster than any other religion ever did in its infancy. I remember reading in one of our papers, not long before his death, a remark of his, perhaps it was in the same article from which Brother Tuttle quotes, that he "would not turn his hand over to convert any one to Spiritualiem."

It struck me very forcibly then, and I am of the same opinion still, that he must have regarded it of very little worth, or else he must have been a very selfish man. It is not expected that those sympathizing with that view will favor this movement. I hope there are many now who believe that a faith in true Spiritualism--its ethics and philosophy-is of great value to its possessor, and would do much in assisting others to attain and enjoy it; and most sincerely do I regret that Brother Tuttle is not one of them. What if its spread has been unequaled by any similar thing known in history? Is not this an age of steamships, railroads, telegraphs, newspapers, cheap books, general reading and intelligence among the people? And would any one expect a new idea or system of religion to be as long now traveling over the civilized world as when there were none of these? Shall we excuse ourselves from raising a hand to help our fellows into a more consistent and comfortable faith, on the plea that there are enough adopting it without our effort; that we have no responsibilities or duties to help the millions in darkness into this marvelous light?" Would the enjoyment of our religion by others detract any thing from our enjoyment? Can we enjoy our religion with the millions around us in bondage to fear, and enchained

by superstition, as we could if they were free and could rejoice with us in liberty and the conscious association with the angels of heaven? I think not.

Yes, the old ministers who have been converted to Spiritualism, are, many of them, in favor of organization; not, as I believe, from a selfish and unworthy motive, as is intimated; for had they been of that character they would have remained in the better paying and well organized churches; but, rather, because they are men of intelligence and have experienced the utility of organization, and with hearts aglow with benevolent desires to do the most good to humanity, therefore they desire organization as the necessary means to the ac-complishing of that end. Most keenly have they felt the unsatisfactory condition of "the itinerant lecturer going here and there among the chaotic masses, half paid and feeling the want of the powerful aid given by the sympathy of an organic body;" as the Brother remarks, and I believe it is their duty to themselves and the world to try to remedy this state of things.

"We want no speakers who can do nothing else but speak, and who are maintained by a tax, even voluntarily imposed." I used to hear that sentiment in regard to preachers among the old Kentucky settlers of Illinois, who usually signed their names with a cross, when I lived there twenty years ago; but I confess 1 was hardly prepared to hear it from Brother Tuttle. They believed very little in "booklearnin" and "if one was called to preach," they used to say, "he had but to open his mouth and God would fill it with words." This plan made preachers very cheap, in their estimation, which was the main thing. I think it was very dear, and enlightened people can not afford it. Remember, the law in every department of life is: "That God helps those who help themselves." Spiritualists cannot afford to be fed intellectually and spiritually on Sunday by those who through ie week have had all their time and strength of body and mind devoted to struggle for bread. If we were organized, we could be fed with the bread of intellectual and spiritual life regularly, and the money that is now mostly spent on the railroads by speakers rushing from one end of the continent to the other and back again after giving a few lectures, and then leaving the people without meetings for most of the year, would go far towards sustaining regular meetings and a local speaker. We want now scientific, philosophic, ethical Spiritualism taught the people; and to do this, the teachers must devote their time and strength to the work. "If the blind lead the blind they will both fall into the ditch." The infancy—the days of mere curiosity among Spiritualists, I hope are nearing their end.

I can almost agree with the following: " If Spiritualists are to organize, they must have some distinctive feature; some great fact or principle held by them alone, on which they base their organization." If the word "alone" was stricken out of the above, it would be just what I have been contending for. I can well conceive that we may have one or many facts in common with others, and yet have others not common, which makes it an entirely different system. The fact that we must base our organization on principles, is here conceded, and if we have them, why not state them? But, it is asked: "Have they [Spirit-ualists] such a fact or principle?" He tells us that "the fact of spirit existence and spirit communion, they hold in common, not only It seems strange that if that is true, so many have been expelled from them for so believing. If all religious systems are based on that one fact, are we to infer that there is no essen tial difference in them? And if Spiritualism has this tenet in common with all religions, does that prove there is nothing essentially different in the system from that of any or all of the other sects and systems? I take it the Brother means to answer this question in the affirmative. What then becomes of the "Ethics of Spiritualism?" Ethics, according to Webster, is "the science of human duty, the body of rules of duty drawn from this science, a particular system of principles and rules concerning duty whether true or false; rules of practice in respect to a single class of human actions; as political or social ethics."
Then I take it that the "Ethics of Spiritualism" must mean "a particular system of principles concerning duty whether true or false," embodied and understood by the term Spiritualism. If Spiritualism has special "ethics," it has principles and rules of duty distinctive and different from those of any other religious system, and who would have supposed that any one who knew anything about its principles and philosophy, would have alleged, in effect, that it had not? And above all others, that man who has so lately written of its "ethics?" Yes, it has ethics, I think. It has a complete system of philosophy and rules of duty different in many respects from that of any other sect or religion; therefore, it can and should be organized by itself, and its rules of duty clearly defined and understood.

But, "Spiritualisis," he says, "cannot agree as to the form of organization or in a state-ment of their belief." We can tell better after we try; but if that shall prove true, it will not be different with ours from all other great systems of religion, and is no reason against organization. Let there be as many different sects of Spiritualists as are necessary to satisfy all consciences, that all may have their associates--brethren--in accord with themselves in what they regard essential principles. In societary relations one desires sympathy, encouragement, aid and love, associates to whom he can retire from his outside conflicts in the world and find peace as a home of friends. The brother speaks of the "Harmony of antago nism." I have heard of white black birds, but never saw one. I think there will always be antagonism enough to keep from stagnation those who largely agree so as to be able to work together as a party or sect, when it is an essential principle of that sect or party that perfection is not yet attained, nor can be in this world; but that all should try to come as near to it as possible. There is no danger but that there will be friction and antagonisms enough both outside and inside of any organization we can make "to keep things lively," try as hard as we may to avoid it. Let us try and keep apart the elements that constitute nitro-glycerine or even gun powder, lest disas-

trous explosions occur. Judge Edmonds is again referred to, as having been opposed to organization, because we are not persecuted." If it is meant by persecution that we are not imprisoned, burned or hung, because of our beliefs, it is true; but if he means we are not ostracized and discriminated against by the great mass of Christians and Materislists, socially and politically, for our belief, then it is not true. Judge Edmonds himself felt its force when he was compelled to put off his judicial robes and step down and out, because he was a Spiritualist, as I have been credibly informed and believe it to be true. In this sense, there is much persecution of Spiritualists to day, and will be till they are a power that shall command respect.

"What, then," he asks, "shall Spiritualista

organize for?" To proselyte! Faith—belief—may be extended by proselyting; knowledge, never!" Here again he would have us believe that belief and knowledge are necessarily in-consistent with each other, whereas belief may be true and based on knowledge. I trust that there are many Spiritualists who can justly and truly say that they know that their belief is true. Spiritualism is a "science based on facts"-eternal laws of nature-and capable of being known and believed. Although one may believe what he does not know, yet he could not be said to disbelieve whathe knows. as the language quoted would seem to imply. I say a man is obliged to believe what he knows; therefore, give him knowledge and you necessarily give him belief—faith. Then he can give a reason for the faith that is within him." I would proselyte by teaching knowledge-spiritual science and philosophy-and spiritual faith-belief-must follow.

How are the people to acquire this knowledge without teachers? And how are teachers to be supplied to them capable of teaching this science and philosophy without means to support them? And how are the means to support them to be raised except by organization? Then let us be practical and organize upon nature's plan, and have approved and capable teachers to instruct in this science that all may acquire a knowledge of it, and not leave it to be taught by the undeveloped and uninstructed, whereby often more error than truth is inculcated, and the most glorious system of ethics, and moral and spiritual as well as material science the world ever saw, is brought into contempt and disgrace. I am rejoiced to hear him say that "local spiritual societies may be formed exclusively on the spiritual basis and still be recognized as members of the liberal army." It will not hurt Brother Bundy's plan at all, but, rather help it, to have Spiritualists organize by themselves; and then, as many as choose join with whoever they can, to promote any and all desirable objects; and when, by the accumulation together of too many of too diverse elements an explosion takes place and scatters them to the four winds, there will be a nucleus of liberals, based upon harmony and natural

affinity, left in the community.

Had Brother Tuttle "received clear impressions on the subject" before he began to write that article, he probably would not have declined to help formulate the principles of Spiritualism, pure and simple, as a basis of organization; but as he has done so, I move that the other two named go on by themselves or choose another to act with them, as they shall think best, and proceed at their earliest convenience to the work.

Hammonton, N. J., Feb. 16th, 1881.

Remarkable Planetary Changes in 1881 Predicted.

BY WM. EMMETTE COLEMAN.

In a communication claiming to come from E. V. Wilson, given through a new mediumone who claims to be a channel through whom the departed sages and statesmen of antiquity and of later days find ready outlet for their utterances, Socrates, Julius Cæsar and Frederick the Great being prominent among those already communicating -we find some peculiar prophecies respecting our solar system. In 1881, Mr. Wilson tells us, some of the temple of strength and beauty, and usefulness.
This I regret. I hope and trust there are enough shapely stones that have been separated from their native beds, and squared and fitted for such a temple that have lain "around tem if this basic fact be ignored." I think ted for such a temple that have lain "around tem if this basic fact be ignored." I think and assimilate with the affairs of this planet, and produce many great and unforeseen changements. Our planet "is to take on the condies." tions of those planets which will have ceas-

I am moved to call attention to these predictions, so that all may note them and watch the result. We shall, in less than twelve months. know what measure of truth there is in the above. Of course no rational mind can believe that E. V. Wilson ever uttered such transparent nonsense, neither is it likely that any spirit ever voiced them. Such crude speculations are of the earth, earthly, and have their birth in the uncultured mind of the sensitive giving them.

No mind possessed of even a rudimenatry knowledge of astronomic truth could ever seriously believe in such occurrences as are thus predicted. Every planet in our system, will, in all probability, endure for millions of ages yet to come, as every astronomer will tell

The origin of this fantastic idea of planet-destruction is not difficult to trace. The medium (so-called), had been reading about Prof. Denton's disrupted planet Sideros; and, hearing of one supposed planet being broken up, jumped to the conclusion that a recurrence of such phenomenon in this age was not improbable. "Announce it boldly." says the suppositious E. V. Wilson, that these things will happen in 1881. I here do "announce it boldly," so that the public generally may have the benfit of the prediction, and note its utter fail-

Much foolish talk has been prevalent in spiritual circles concerning the multiform changes destined to occur on earth consequent upon the perihelia of the giant planets being co-incident in 1880-83. The absurdity of this was clearly demonstrated in a carefully prepared article by Hudson Tuttle in the Jour NAL over a twelve month ago, and the whole idea is scouted by all well informed astrono mers. Its nonsense was pointed out by Prof. R. A. Proctor in a lecture in San Francisco last evening. The connection of the great pyramid with the year 1881 is another absurdty current in some spiritualistic circles.

Another sample of planetary nescience is found in the alleged communication, through another medium (one, by the way, clearly proven guilty of repeated fraud), claiming to be the mouthpiece of hosts of illustrious spirits of ancient times, and purporting to come from "Crite, the Chaldean Christ," living, as he said, 1,500 years before Christ. Crite said that since he lized on earth (B. C. 1,500), several planets had waxed and waned, and passed out of existence. Only think of it, ye astronomers. Instead of planets existing for millions of years in crude conditions, then for long ages existing as beautified worlds sustaining animal and human life, finally passing out of existence through old age and decay, we learn from this uneducated sensitive, ignorant, as in the former instance, of the rudiments of astronomy, that three or four thousand years constitutes the life period of a planet. We know, also, that no planet in our system has passed out of existence during the last four thousand years; and we also know that the history of Chaldea as revealed in cuniform inscriptions of Babylonia and Assyria, and as found in the writings of Berosus and other aucient chroniclers, gives us no trace of such a person as Crite, this asserted Chaldean Christ, having ever lived on earth. Neither is he found among the gods in the Chaldean pantheon. The so-called "crucified savior," Chris of Chaldea, another form of Crite. no doubt, is also absent from the Chaldean gallery of gods, and no trace of such a person can be found in authentic history. Both are figments of the imagination.

Presidio of San Francisco, Cal.

God in All-Spirit Message from E. B. Ward.

The idea of the eternal co-existence of the mind and matter, I can accept as rational, indeed as the only idea at all adequate to solve or explain the facts of life and of nature. I cannot fully comprehend it, for the finite cannot take in the infinite, yet nothing else is satisfactory. I cannot limit space; it must be illimitable. Reach in thought far as I may, the vast expanse is beyond. So of time; to think of a season when time was not or will not be, is impossible. So of mind and mat-ter—their springing into being from void nothingness I cannot conceive, or their ceasing to be. Neither can I conceive of their separation or of the existence of one without the other. Organized matter without mind is impossible. Organization is plan and purpose both impossible without intelligence; therefore the soul of things must be. As another has said:

"Imagine a thousand billiard balls scattered at one blow over the table and coming to rest in such relations to each other as to picture the map of the United States. Or imagine some millions of atoms of carbon, hydrogen and oxygen, driven through space, under the impulse of some cosmical aboriginal impulse, and uniting, without plan or purpose, into a rose, or an oak, or a star in its orbit.....

"Imagine matter-aboriginal, homogeneous, self-created matter-concerting with itself its own self-division into distinguishable elements, and assuming without purpose qualities-positive and negative, light and heavy; whence should issue without purpose, by mere mathematical necessity, secondary qualities—alkaline and metalloid, gaseous, fluid and solid, colloid and crystalloid, polar in right angles or oblique prisms, transparent and opaque, diathermal and non-conducting, or the

I cannot imagine what is, to me, a self-evident absurdity. Matter, force, law, mindthese come to us as we penetrate the areana of nature and life. Matter external and negative, force and law the intermediate agencies and processes, and mind positive and controlling as the inner life and power everywherethe infinite being and ruler, the divine personality, the father and mother of us all. Our spiritual powers and sympathies are the same in kind (yet far removed in degree) as those of the heart of the universe.

Thus are the blessed facts of spirit presence possible and rational. To make Spiritualism real, it must start from that Infinite Spiritual

SPIRIT MESSAGE FROM E. B. WARD.

It was during Dr. Henry Slade's visit to this city last September, Miss Mary Ann Prindle, a niece of E. B. Ward, visited him at the Brunswick Hotel and had a scance at his room. Sitting at one side of the table, in the middle of the room in full daylight, he sat at the end of the table, took a clean double slate joined by hinges on one side, dropped a bit of pencil somewhat larger than a pin's head into the slate, closed it and reached over to lay it on her shoulder, holding it by the corner with one hand and his other hand on the table in full sight. Sitting quietly she heard the pencil moving rapidly over the inner side of the slates as though writing, and when the sound ceased he handed the slate to her: she opened it and found plainly written the message of which I give a copy.

"My DEAR NIECE: It gives me great pleasure to have one of my friends call for me, it seems with some 'out of sight, out of mind,' but with you I can see the old feeling that you always had, and it brings me to you. Oh, if I had my life to live over again, it would not be spent in making money, but more of my time would be spent in gaining knowledge of the truth. Please say to all of my friends that I am not disappointed in my belief, for man can never die, and can return to earth again, as this proves to be your uncle.

E. B. WARD."

G. B. STEBBINS.

The message, punctuation and all, is an exact copy, the signature resembling his own writing, and the terse brevity of the style like his. This message, from an eminent and widely known man, needs no further com-

Detroit, Mich.

The Fiends of Foochow.

(From the London Telegraph.)

There is an old traveller's tale which relates that a certain tribe of negroes in Western Africa having made a practice of propitiating the evil spirit by worship and offerings, were reproached with neglecting the altars of their regular deities, to the advantage of that dedicated to Ahrimanes. They excused them selves by alleging that "the gods were good

and would not hurtthem; but that the devil was extremely wicked, and might play the very mischief with them unless they kept him in a good humor." Some such argument appears to have suggested itself to the family of the late Governor of Foochow, in China, respecting whose death the belief came to be entertained in that province that he had been carried off, body and soul, by flends. His Excellency, a few days before his death, had issued orders that a tree, some three hundred years old, under the shade of which the inhabitants of Foochow were of opinion that overworked and weary devils were wont every now and then to indulge in an afternoon siesta, should be cut down. The venerable tree was felled, in obedience to the Mandarin's command; whereupon he forthwith fell sick and died in less than a week, leaving no doubt in any well regulated Chinese mind as to the authors of his decease or the sort of place his soul had gone to. According to the China Daily Press, his children, inspired by a natural desire to get the spiritual part of their late parent out of trouble, have recently made handsone offerings to the justly irritated fiends with the object of inducing them to forego their too well founded claims on the Mandarin's spirit, or, if so large a concession should be inconsistent with their principles, at least to make His Excellency as comfortable among them as he could possibly expect to be under

A man is devout when his mind is regulated within himself, and he is exempt from lust and every inordinate desire. He delighteth in his own soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which the mind moveth not from its principles; which having obtained, he respecteth no other acquisition so great as it. It is to be obtained by resolution, by the man who knoweth his own mind. Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace. Endure with this devotion, and looking on all things alike, he beholdeth the supreme soul in all things and all hings in the supreme soul,—Hindu.

such unfortunate circumstances.

Woman and the Mousehold.

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

Come thou to me, sweet Spirit of Light,
Dancing along the trees,
Beam for awhile on my yearning sight,
While fitfully wanders the breeze
Under the waving trees;
Pause for awhile to my eager sight,
Among the billowy trees.

Light! from the uttermost regions above. Where the stars their courses run Light! from the source of Infinite Love, Which kindles and glows in the sun, While the changeful seasons run, And Deity throbs with ceaseless love, And the rolling years go on.

Oh, come bless'd Light to my innermost soul
To quicken its impulse to truth;
And near to your source may its grand orbit roll,
Renewing the love-light of youth,
Reviving its bloom and its truth,

As we sweep through our lives to that far-distant Whose magnet is absolute Truth.

At a recent meeting of Sorosis, a most interesting discussion took place upon the reflex

action of business upon the social and domestic life of women. Among several valuable papers presented, I make extracts from one sent from France, by Mrs. C. B. Wilhour, which is noteworthy for its judicial fairness and breadth of generalization, as well as for embodying much information.

"There exists in our country a peculiar social life, controlled by its own executive laws, and subject to a constantly changing code. It is not an example and cannot be a model for older civilizations, even when they adopt Republican forms of government. This peculiarity comes of our youth, varied climate, breadth of territory, vast resources for wealth and the constant interruption of classlines by successive waves of emigration, of every quality of society, and from all nationalities of the globe. The blood of our American ancestry, incongruously amalgamated at first, long since reached the highest trituration, and now baffles chemical analysis. We are not only an epitome of all that has gone before, but of all that is now going. Therefore we cannot predict the result of any given conduct by this eccentric creation, from the result of the same conduct by less peculiar nations or classes of people. The most inti-mate knowledge of the methods and habits of the women of older countries, will not much assist us in answering one of the most interesting questions of the age, 'What are the bounds and capacity of American Womanhood?

"The business women of the old world have already the ten and twenty generations demanded by the biologist to establish the legitimate effect of any given condition upon the human being. But those generations have passed under such wholly unlike circumstances from those which attend our lives, that we may not, in fairness, accept their position today, as a sure guarantee of our final victory.It is difficult with our humanity before us as a whole, to remember that governments, customs, national religions and pleasures, create the complexion of national character, and that we show the form of our early mold, after much reforming. Even universal expressions and common words are restricted in their significance by popular faiths and na-tional prejudices. To the majority of French people, Religion is merely faith in Catholic-'The Church Universal? is the Roman Catholic Church and there is no other. This peliel is so armly planted in the national mind, that honest men, who have a larger faith, shrink from facing the results of differing from the Church. The dissenter bows the knee and is silent as the devout wife, before the altar, and cannot quite divest himself of the prevailing sentiment that the wife is a better woman for her faith in what he cannot be-

"Last year I knew a scholarly Egyptian, who assured me in all sincerity that he was not, and that many other educated Egyptians were not, Mahometans; but with a serious expression crossing his bright face, he added All must admit that our religion is the most restraining and purifying in the world, and that the Koran is the best of the sacred books. I zealously resent ridicule or contempt of our religion."

"A victory won in one country, on seemingly universal principles, is not proof, by logical deduction, of a like victory elsewhere, because the same conditions do not repeat themselves. You will now understand my meaning when I say that the generations of efficient, healthy business women, that have existed in Europe, though they fully prove the capacity of the sex to sustain the charactér of business women, do not warrant us to sustain the same good character for the generations to come. This conviction has come to me slowly. Five years ago when fair-minded men and women expressed doubts if our women could be faithful to home, husbands, children and society, and follow a daily business for years without mental and physical strain, I believed these doubts effectively vanished by the veritable existence of European business women. But absolute contact with these women, and the knowledge of their mode of life and surroundings, have taught me that to found theories upon them to apply to us, would be to build on shifting sand.

"We stand alone before the slate on which an unique problem is written, and alone we shall resolve it. If after ten generations of faithful effort, the philosopher and biologist recognize the affectionate wife, tender mother. dutiful daughter, competent home-mistress, generous friend and loyal citizen—for the American woman desires to be all these-in the prosperous, upright business woman, then will our fullness of womanhood be a glory to the world. If, on the other hand, it shall come that our social state or physical organization cannot, in any great number of women, sustain this manifold life, that business is for single and exceptional women. Let us hope that in that day the women thereof may rise or fall, gracefully to their places; that wars, standing armies, unfortunate husbands, in-competent fathers or sons, together with the thousand ills that visit homes, and drive the wife and mother out to business for the support of the needy family, will have disappeared from the land. As you perceive, I have tagen the term Business Women in a limited

Only the class who assume financial res ponsibility, control capital, direct labor and devote certain hours of the day to recognized business, are legitimately business women.... I propose to follow, for a time, the details of difference which I have found between the American and European Business Women, Here, she is in some sense born into her place, and performs her duties not as an experiment but as her particular work. She is not tormented by ambition to try other occupations, or get rich speedily. She is prepared for her business by study and the discipline of method and rigid punctuality. She is almost me-chanically grounded in practical arithmetic and book-keeping. The French woman of Miscellany.

business is wholly free from hurry or nervousness, two mighty enemies of business integrity. She performs but few other duties, and has no other responsibilities. The division of labor is perfect here, and the woman of business never cooks, sweeps, dusts, mends, nurses her infants or takes care of her children. Her housekeeping is on a simple scale, without culinary experiments, or the thousand touches of the practiced housekeeper's arts. Her children are educated in convents and boardingschools, seldom at the common school. When their studies are ended, the sons are put to business, the girls have a short time given them for society, while the parents find them husbands suited to their dower. These duties performed, the mother is satisfied that her part is now to work on to provide more dower, in case of misfortune. If by any chance, children or parents are in the family and are ill, they are speedily sent to good hospitals, where skilled nurses attend them, or a room is set apart for them in the home, and the invalids are attended by the Sisters of the Church, while the mother pursues her daily vocation as usual. Where there is business-partnership between the wife and the husband, the woman is usually the book-keeper for the firm, and if clerks are employed, she is the head-mistress of accounts. This has its advantages, for when a partner sits at the desk there is little opportunity for false entries, or confused pages of the ledger. The home is near the place of business, and is often in a part of the same building, and that assists both to superintend shop and home at the same time. Some of the best and largest furniture warehouses and manufactories in Paris, are owned and conducted by comparatively young women, who were trained in their business by their fathers, and have inherited it from them. Many of them marry men who have been employed by their fathers, either as book-keepers or as superior workmen. This moment I call to mind four such women; they employ several hundred workmen and are skilled in knowledge of styles, designs, woods, finish, carving, gilding and ornamentation. They live in small, well-finished and well-furnished apartments in the manufactory building, and attend personally to customers, receiving orders, giving estimates and showing models. They are attended by a male servant, who does the drudgery, but the woman is the only partner who remains in the house during the business day -- the man attends to the out-door department. And I have seen how much these women love their business, far more than the gain it brings. They show such pleasure when one admires a beautiful design or piece of workmanship, that the alloy of mercenary benefit, has no place, for the moment, in the

"To make an enduring business is of far more importance to the business woman of this country, than to realize great yearly profits; to grow and to stand from generation to generation is ingrained in the nature. I make this emphatic. Small profits are satisfactory, and to make the business perpetual is the great design....Just at this moment, two of the largest dry-goods houses in Paris are owned by women. For several years they lived in just the style I have described, and now they are able to compute their own gains and direct their investments intelligently. There is a simplicity and frugality in every feature of the business woman's life, that assists her to carry her duties easily, without fret and wear of body or mind."

Next week we will finish the paper, by giving Mrs. Wilbour's contrast between the customs and habits of the French and the American business woman.

Book Notice.

MOTHERHOOD—A POEM. Lee & Shepard, Boston, publishers. Price \$.150.

This beautiful book is a series of eighteen poems, all bearing on the one topic—the sacred hopes, joys and trials of maternity. A woman is the author, and only a woman and a mother, could write them, for they tell of divine emotions that come only with such experiences as the mother has. Her fit preface briefly says: "The author hereby appeals to her readers and critics to respect the incognito of a poem which was written as an expression, not of individual, but of universal experience, and from a desire to portray in its purity and holiness the most beautiful instinct of humanity.'

The Hope, The Prophecy, The "Hail Mary," The Travail, The Death-Angel, The Greeting, The Lullaby, and Mother and Child, are titles giving an idea of the aim and scope of the volume. It is to be read reverently, for it is a mother's revelation of the sancity of motherhood. A line, gleaned here and there, will give a glimpse of its contents:

"Innumerable angels on swift pinions Flying o'er earth and through the circling sky,
Pure hosts, God's messengers in night's dominions,
Sing out my grateful joy or I shall die,
And I must live, so clear the prophecy.

O beautiful new life within my bosom, New life, love born, more beautiful than day, I tremble in thy sacred presence, knowing What holy miracle attends my way! My heart is hushed, I hear between its beating The angel of annunciation say, "Hall blessed among women," while I pray.

Breathing sweetly with a baby's soft pulsations, To the measure of the cradle's light vibration, In the cadence of my panting aspiration, "God keep her there!"

"God keep her there!"
O precious days of bliss!
Nothing so sweet as this,
Can lighten up the life
Of true and happy wife,
I think of naught beside;
There's nothing better though the world is wide."

MARRIAGE, PATERNITY AND HOME. By Dr. A. B. Spinney, Detroit, Mich.: pp. 29, Octavo, pamphlet. Price, 25 cents. The gist of this lecture is conveyed in the motto on its title page: "Make not the marriage tie less, but more; better children, purer homes and no prostitution of either sex, legal or illegal."

Partial List of Magazines for March.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Friends—A. Duet; Story of a Great Monopoly; Arachne; The Portrait of a Lady; The Seven Days; New York Theatres; The Genesis of Genius; Before Dawn; The Wives of Poets, III.; The End of the War; Random Recollections of England; Boston to Florence; The Eleventh Hour; Recent French and German Essays; War-Ships and Navies; Tennyson's New Volume, and other Poetry; Challoner's History of Music; The Contributors' Club; Books of the

The Eclectic Magazine. (E.R. Pelton, New York.) Contents: The Dawn of a Revolutionary Epoch; On Some of Shakespeare's Female Characters, 1. Ophelia; Aerial Navigation; A Day with a War Balloon; Lord Beaconfield's Worldly Wisdom; Geist's Grave; Field-Marshal Suwarrow; The Jews in Germany; George Eliot; A Winter's Evening in the Fens; Kith and Kin; The Prophetic Power of Poetry; On the Truthfulness of Human Knowledge; Death and Its Superstitions; Sainte Beuve; Folk Lullabies; Penny Fiction; The Ants as Farmers; Phosphorescence; "Drew the Wrong Lever;" Literary Notices; Foreign Literary Notes; Science and Art; Magazines for February not before Mentioned.

The American Short-hand Writer. (Rowell & Hickcox, Vineland, N. J.) A Magazine devoted to the Instruction of Phonography.

The Book-Keeper. (Shelden R. Hopkins. Ed., New York.) Contents: Checking over a set of Books; System in Business; Bank Book-keeping; A Treatise on Book-keeping; Failures for the year 1880; What Objections:

Failures for the year 1880; what Objections; Book-keeping versus Pen-slinging; Answers to Inquiries; Problem Department; The Oldiashioned Way; Editorial Notes.

Dye's Government Counterfeit Detector (Jno. S. Dye, Philadelphia, Pa.) is a Standard Work compiled from U. S. Tressury Records, and contains a Descriptive list of Counterfeit and contains a Descriptive list of Counterfeit U. S. Treasury Notes, National Bank Bills, and Fractional Currency. It also gives a List of the Counterfeit Bank Bills and Counterfeit Coins of the Dominion of Canada and Newfoundland.

Magazine of Art. (Cassell, Petter, Galpin & Co.: London, Paris and New York) Contents: 'The Madness of Hugo Van Der Goes;" Our Living Artists; Jean Louis Ernest Meissonier; Birds in Decoration; Cradles of Art; Florence II; Aesthetics in the Seven Dials; The Treasure Trove of Petrossa; "The Improvisatore;" The Roman Villa at Brading; China Painting at the Brussels Exhibition; "Sunset on the Oosterschelde;" The Story of a Great Cathedral; A Sculptor in Gold; Pictures from the Winter Exhibitions; M. Emile Wauter's "Madness of Hugo Van Der Goes;" The Homes of Our Artists; Sir Fredrick Leighton's House in Holland Park Road; Art Notes.

Scribner's Monthly Illustrated Magazine. (Scribner & Co., New York.) Contents: In London with Dickens; A Fair Barbarian, II.; Protestantism in Italy; At Sunset; Ericsson's "Destroyer" and her New Gun; "In Vain our Wistful Hearts would Grasp;" Charles and Mary Lamb; Striped Bass; Simplicity; Peter the Great as Ruler and Reformer, V.; Glimpses of Parisian Art, III.; The Witch in the Glass; A Dangerous Virtue; John Singleton Copley, R. A.; Musical Possibilities in America; Recollections of American Society, II. Notes of a Walker, V.; Two Homes; Topics of the Time: Home and Society; Culture and Progress; The World's Work; Brica Brac. As usual the illustrations add much to the beauty of this number.

New Church Independent and Monthly Review. (Weller & Son, Chicago.) Contents: Healing and Hurting Shadows; The Revelation of the Rainbow; The Unity of All Being; The Holy Child Jesus: V. Into the School of Divine Positivism; Thoughts of the Inner Life; Swedonborg; Science in Relation to the Intellect; Letter from California; Sunday Record; Summary; Literary Notices: Obituary: John S. Thurston.

The Western Magazine. (The Western Magazine Co., Chicago) Contents for January: Lake Forest University: A Revision; The Mennonites; A Tin Wedding; A Happy Old Lady; Lord Bacon and the Inductive Method;" A Valentine; The Soldier's Daughter; God's Strength the Restorative; Shoes; Be Not Afraid to Pray; The Club; Woman in Art; Calendar of Events; Editorial.

The Student's Journal, (Andrew J. Graham, New York,) is devoted to Phonography, Music, Hygeine, Philology, Bibliography, etc.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) An Illustrated Magazine for little people, containing attractive stories and poems.

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and Washington Sis. CHICAGO, ILL., March 5, 1881.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons; as our terms are PAYMENT IN AD-VANCE.

A New Volume.

With this issue of the Journal we begin upon the Thirtieth Volume. We take pleasure in thanking subscribers for their steady support and increasing numbers, and shall strive to maintain the high standard which has brought us the approval of so many thousands of intelligent, critical minds among Spiritualists and those investigating the subject. We shall make marked changes and improvements in the mechanical and typographical appearance of the paper before this volume closes. In our efforts to constantly improve the Journal, we ask the cordial, active support of all who feel that the JOURNAL is what it aims to be, a vigorous fearless, independent paper, devoted to the exposition of Spiritualism and all subjects that tend to make man better fitted for this world, and consequently better prepared to begin in the next. To those who are prompt ly renewing we feel especially grateful and we hope before the month closes, nearly all who are in arrears will join the prepaid. New subcribers and those who only occacasionally read the paper will find by patiently studying the policy of the Journal that it is for the best interests of honest mediums, genuine phenomena and the high est, purest, spiritual philosophy. All this our cld readers already know. We hope the com, ing year to double our list of subscribers, and increase largely the facilities for making a paper abreast of modern thought and scientific discovery; the cumulative encouragement renders us sanguine of a grander future for the paper than we have sometimes looked for. All who have something new to give the world, something to say and the ability to say it, are cordially invited to its columns. The Journal is open for fair and free discussion and criticism, believing that in this way alone can real progress be made.

It is now almost four years since the present editor took charge of the paper and had he any doubts as to the beneficial and enlightening influence of the Journal's policy and methods during this time, he only need turn to the almost unanimous approval and commendation the paper is receiving from the representative men and women in the progressive ranks of Spiritualism and free thought throughout the English speaking world.

Trouble in Making Infallibility.

There is trouble in the camp about the "Revised New Testament," as "the old infallible Bible" is now called by the "religious" press. It seems the new "God's-word' is copyrighted in England, and for any one there to print any part of it without permission, exposes him to a fine. The London Record has printed extracts and the "religious" people who own the copyright of,"God's-word" propose to prosecute its editorand get some money from him for the trespass. Meanwhile it is announced that the issuing of the work is to be delayed till May. The sinners are indignant at it. It seems, though printed, bound, and copies ready to be sent to the press of England, the work has to be approved by the Bishops and clergy of Canterbury, called "The Convocation of Canterbury," a sort of church parliment in England; or else approved by the Queen, if its decision is appealed from Now it so happens that Mr. Gladstone is Prime Minister, and the Queen a Spiritualist. So that it may happen that a Liberalist and a Spiritualist may yet be called on to set their seal of authenticity upon the "Word of God" for Christian people.

Is the Tendency of Science Atheistic?

Mankind dwells in the midst of mystery. There are intricate problems surrounding us on all sides, which each one is endeavoring to solve. The distance of the sun from the earth, the varied movements of planets, the nature and constitution of comets, the length of time required for our own sun with its retinue of planets, to revolve around a distant central orb, and the resolving of matter into its constituent elements, are among the many problems that are constantly receiving the attention of scientific men. The study of astronomy is eminently well calculated to elevate the mind, and inspire it with a lofty conception of what is believed to be the divine Architect-notwithstanding the statement of the Popular Science Monthly, "The fact that life is sacrificed by the wholesale in nature, tells against the argument of design," and, of course, leaves humanity without a Deity, and induces one to ask the question: "Is the general doctrine of causes acting in apparently blind obedience to invariable law, in itself atheistic?" It cannot be denied that the general tendency of science among those not Spiritualists, is atheistic. reducing the operations of nature in all of their minute details to the control of blind

The scientist reverences nature; from matter he not only evolves worlds and systems of worlds, but also man! His attention is so closely directed to matter, his mind becomes so accustomed to dealing with its potencies, that he finally regards the laws of nature as the grand motor of the universe, controlling those subtile forces and essences that finally give expression to the various species of animal life on each planet. Denying, however, that those laws possess intelligence, he systematically reduces all things to causes acting in apparently blind obedience to law!

It is a well known fact that the inquiring mind in the early history of mankind, not understanding the manifestations of nature. their operations were ascribed to a God who had well defined aims, designs or purposes, that he was systematically developing or carrying out. However, as the understanding of man became illuminated, he recognized what he considered his mistake. and that which he referred directly to the intervention of a God, he commenced attributing to the operation of natural laws. Gradually, unerring law supersedes his God, takes possession of matter, evolves man, projects worlds and systems of worlds in the regions of space, and assumes charge of the universe generally! His God has vanished, he has become a rank atheist, and he no longer sees design or adaptation manifested in the various objects of creation.

Prof. Grote, Vice-President of the Natural History Section of the American Assocition, seems to deny the design argument in creation, setting forth in the Popular Science Monthly that what we see in the details of the structure of animals and plants. is not design but adaptation. "Suppose." says he, "we leave a coat in a closet, and while it is there it is visited by a female clothes moth, which deposits thereon numerous eggs. The little worms hatched from the eggs, would at once commence to make free with the nap, and eat holes in the coat with a good appetite. If they ever thought about the matter, would they not conclude that the coat was hung there for their special benefit? They would do so merely because the coat was there. The fact that they adapted it to their own use, would be construed by them into a belief that it was designed for their benefit. They would evidently regard the owner of the coat, could they arrive at this conception, as their benefactor, and the preserver of their whole race. They would know nothing of the thousands of clothes-worms that perish because of nothing to eat. The fact that life is sacrificed by the wholesale in nature. tells against the argument of design. And nature is as careless of the species as the individual."

Such are the thoughts set forth by a leading scientist, and they seem to be in perfect harmony with the views of Prof. Simon Newcomb.

From the very nature of things, the general tendency of science is atheistic, unless the mind is illuminated with spiritual truths. Law is regarded as self-acting selfexistent, a sort of blind king presiding over the destiny of each atom or molecule of matter, whether existing in animals, mankind or worlds! Prof. Tyndall can generate a miniature suow storm in a small room, the beautiful crystal snow flakes falling with the same regularity and precision as if molded by nature herself in the atmosphere far above the surface of the earth, and descending gently to the ground. This eminent philosopher has accomplished on a small scale, what if witnessed on a summer's day, by those ignorant of the process he employed, would be regarded as a miracle, and he would be allied to the gods. He can take two gasses, oxygen and hydrogen, both of which will burn producing an intense heat, and form therefrom just what has been attributed to Delty as the causewater? There are many processes of nature that he can imitate perfectly. It has been stated that with a battery no larger than a thimble and with one drop of water, a current of electricity can be generated in New York that can be made to move the hammer of a battery in England! Brought in close contact w th the potencies of matter, imitating the action of various laws connected therewith, generating miniature storms, earthquakes, volcanos and crystals,

elated with self, and less respect, as a rule, does he have for Deity! "Can I not do," he says, "what in former times would have been ascribed to a God? If possible for me to generate a miniature snow storm, cause the formation of beautiful crystal snow flakes, may I not be able eventually to bring into action one of those terrific winter blasts, tidal waves or 'blizzards' that sweeps down from the North, carrying death and destruction in its pathway, dashing into pieces the stanch sailing vessel, and the proud ocean steamer? If fossible for me to understand one of the operations of nature, why not all? She conceals nothing. Her laws are as simple as the alphabet when understood, and a planet could be controlled as easily as a steam engine if the laws regulating the same were comprehended. If, with a drop of water and a miniature battery I can stand in Chicago, and move substance in London, may I not be able when more fully comprehending the laws of nature, to tear a tree in fragments thousands of miles away, by the same simple device? The telescope brings the moon, for example, within 2,000 miles of the earth, or in other words, it appears exactly as if I stood within 2,000 miles of it, surveying its surface. By and by a telescope will be invented that will bring it within one-half mile of earth; if animal life is there, it can be seen and accurately described. Indeed, as science advances, I expect to be able to see the inhabitants of the different planets, and become conversant with the various improvements they have made. The apple-tree evolves an apple; by and by, the mind of man rising superior thereto, will go direct to matter and generate or evolve therefrom fruits of all kinds-for if not, the mind must be inferior in one respect to the tree." Such are the views of an enthusiastic scientist.

A beautiful example of the self-acting, inherent or deliberative forces of matter. is finely illustrated by Prof. Tyndall: By sending a voltaic current through a liquid, you know that we decompose the liquid. and if it contain a metal we liberate this metal, by the electrolysis. A small cell contains a solution of sugar of lead, and this substance is chosen because lead lends itself so freely to this crystallizing power. Into the cell, dip two very thin platinum wires, and these are connected by other wires with a small voltaic battery. On sending the voltaic current through, the solution of lead will be slowly severed from the atoms with which it is now combined; it will be liberated upon one of the wires, and at the moment of its liberation it will obey the polar forces of its atoms, and produce crystalline forms of exquisite beauty. sprouting like ferns from the wire, appearing indeed like vegetable growth rendered so rapid as to be plainly visible to the naked eye. On reversing the current, these wonderful lead-fronds will dissolve, while from the other wire, filaments of lead dart through the liquid. In a moment or two the growth of the lead-trees recommences, but they now cover the other wire. In the process of crystallization, says Prof, Tyndall, "Nature first reveals herself as a builder. Where do her operations stop? Does she continue by the play of the same forces to form the vegetable, and afterward the animal? Whatever the answer to these questions may be, trust me that the notions of the coming generations regarding this mysterious thing, which some have called 'brute matter,' will be very different from those of the generations past."

Matter in this case acts deliberatelywith a precision that is well calculated to make the mind atheistic. Again, what a beautiful illustration is presented in ice and snow crystals: Take, for example, the exquisite frond-like forms produced by the crystallization of a film of water on a cold window-pane, or see-the beautiful rosettes tied together by the crystallizing force during the descent of a snow shower on a very calm day. Tyndall says, "That the slopes and summits of the Alps are loaded in winter with these blossoms of frost. They vary infinitely in detail of beauty, but the same angular magnitude is preserved throughout, an inflexible power binds spears and speculæ to the angle of 60°." In this definite order, so accurately preserved, law reigns supreme, and seems to act with the same deliberation that a sculptor does in the production of some exquisite work of art, and the whole tendency of the feeling imparted thereby, is atheistic!

It can be plainly discerned that Mr. Tyndall's scientific pursuits have an atheistic tendency. He ignores prayer as childish, a waste of breath, and powerless to accomplish any good. His remarks a few years ago in reference to the feebleness and futility of prayer, shocked, as with an earthquake, the entire religious world!

It must be borne in mind, however, that when the scientist becomes a Spiritualist, and commences dealing with those fine essences and potencies developed through mediumship, and sees the moving of objects without physical contact, his atheistic tendencies at once cease, and he commences to realize what he considers as the overshadowing soul of the universe, a Divine Architect and he is compelled to learn anew many of the so-called problems of science.

On January 1st, the First Society of Spiritualists was organized in St. Louis. The second article says: "The object of this soclety shall be to advance free thought and spiritual enlightenment; all creeds that tend to bias or confine the mind to any speHow the Doctors' Monopoly Law Operates in New York.

On the 16th ult., in New York City, John McGraham, keeper of a tramps' lodging house, was seriously cut by a razor in the hands of a crazed Frenchman. The assailant was arrested by the police and an ambulance summoned. Until its arrival with the hospital surgeon, McGraham was lying bleeding profusely from his wounds, no effort being made to stop the flow of blood. By this time the wounded man had lost so much blood from severed veins and an artery in his wrist, that his life was despaired of. Through fear of the doctors' law, no one present was willing to venture on staunching the wound.

On the 14th ult., in the same city, Maggie Marion was shot and severely wounded by her reputed husband in a fit of jealousy "She was able," says the New York Times, "to walk to a druggist's, where the proprietor refused to dress her wound, because he was not a surgeon." He knew the law. A short time previously, in New York, a boy ran a splinter into his hand, and a neighboring woman, not knowing or not fearing the law, kind-heartedly did what she had often before done for others-she extracted the splinter and applied a simple salve. The boy's blood being in bad condition, the wound festered and in the end the boy died. The medical fraternity caused the woman to be arrested, and, she being unable to give the large bonds required, was thrown into prison to stand trial on a charge of manslaughter, or violation of the doctors'

The druggist knowing and fearing the law of the State, for the protection of "regulars," would let Maggie bleed to death rather than staunch the wound and disobey the law. The good-hearted woman would save life and suffering if she could, and in so doing, even if successful, is liable to severe punishment. Such is the operation of the laws which the medical fraternity, in their bogus pretences of their perfect knowledge of cure, are seeking to fasten upon all the States. They are now working upon Ohio. Are the people of Ohio ready for this? Is there a single father or mother in that State who believes the legislature is competent to direct them what physician or what class of physicians, they must employ for their children in sickness or accident? Not one! Every man and every woman knows that they themselves are far more competent to decide, yet the legislatures of several of the States, have been induced by the doctors to pass laws taking out of the parents' hands the choice of medical attendants, and even to the extent of making it possibly and probably unlawful for the parent himself to prescribe for his own family in the simplest

The Legislature of the State of New York is, perhaps, as intelligent as that of Ohio or other States. The fraternity of doctors last year got it to enact a medical restriction law. The utter incapacity of both combined to treat this subject, is fairly exhibited in the various sections of the enactment. The doctors in their greed and the legislature in their indifference to the subject, foisted upon the people a law in which the following points appear among others: Section one provides that no person shall practice surgery or physic unless au-

thorized by past or present enactments. Section two provides that all practition-

ers shall register in county clerks' office. Section three provides that violators of the above sections, or practitioners under illegal diploma, shall be punished by fine of \$50 to \$200 for first offence, and \$100 to \$500 for second offence, or imprisonment, or both.

Section four provides that a person from another State, with a "degree of doctor of medicine" from an incorporated college, school or university, shall have his diploma endorsed by some medical school or college in New York, and pay the faculty twenty dollars before he can practice in the State of New York.

Section five provides that "the degree of doctor of medicine" from any New York medical college or university shall be good to practice on, if section two is complied with, while section six says: "Nothing in this act shall apply to any person who has practiced medicine and surgery for ten years last past, and who is now pursuing the study of medicine and surgery in any legally incorporated medical college within this State, and who shall graduate from and receive a diploma within two years from the passage of this act."

Here is a fine exhibition of the intelligence which would limit a citizen in his choice of a physician. Observe how obscure the intention and how involved the expression of section six.

Suppose one had practiced medicine ten years as required, and at the passage of the act to have been studying as prescribed, is he to continue his practice till the two years are over or to abandon his practice till then? If he is to abandon it the clause was unnecessary, since if he got the diploma at the end, he could practice under the law without this section and its exemption. If he is not to abandon but continues his practice till the end of the two years, the section (six) does not exempt him from punish. ment under section three in case he has failed to get his diploma. Here is a dilemma. How is the court to know, when called on to decide, whether the man at the end of two years will get his diploma? Shall the court punish him by imprisonment and

again and again violated and been punished, remit the already endured imprisonment, and already paid fines-neither of which by any law can be restored, or is the judge to suspend sentence until the end of the two years, and then if the diploma is not secured, visit on the unfortunate ten years' practitioner, the accumulation of all the penalties incurred during the two years?

This shows the character of the bill the greedy doctors got up, and the easy credulous legislature of New York sanctioned last year. We hear the courts have decided against it at Syracuse. Its nature, is such that some parents are afraid to treat their children with the commonest remedies.

A Religious Newspaper.

The New York Observer professes to be a religious newspaper as to one-half its issue. and on its "religious" side, it gives some queer admixtures. Lately it treated as religious subjects, "The National Debts of Various Nations;" "The Will of a Man Named Pinkerton;" "Cannibals still in the South Seas in 1880;" "A Dinner Party at-Wm. E. Dodge's House;" "College President's City Visits;" "Endowment of Lincoln University, Pa;" A proposition to "put out the union" any State when she repudiates her debts, and a fling at Mrs. Elizabeth Cady Stanton, James Parton, Mrs. Livermore and 'others because they believe and suggest to others that "the causes of a great many social disorders and misfortunes are congenital, and that people born with theft and murder in their blood will steal and kill."

If this collection is subject matter for religious papers-and we don't say it is not -pretty much all newspapers have religion in every column. The Observer also tells in its "Youth Department," that "among the many gods of the Chinese, is the kitchengod. They make a new one every New Year's day. When they burn the old one sometimes they daub molasses on his mouth before they burn him, and they think then he can't tell in heaven what has happened in their kitchen for a year. "What ideas." says the Observer, "these people have of God and of Providence."

Well, that is a pretty fair criticism of the Chinaman and his religious notion, if he really does have and does so think of a kitchen god. But now will the Observer tell its readers the Chinaman's criticism of the Observer's belief about "God and Providence?"

The Chinaman says, "Mr. Observer, you have a funny notion; you don't believe that the spirits of your relatives come to earth and communicate with people here. You think and say it is beneath their dignity to leave heaven and do such trifling and indecorous work, and yet you teach that your God came down from heaven to earth and became a tailor, and made garments for Adam and Eve (Gen. 3:21), which seem to us a much more undignified proceeding. What ideas these Observer sort of Christianity-people have of gods and providenc-

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mr. H. B. Champion spoke at the Young People's Meeting in San José recently.

Dr. N. B. Wolfe, of Cincinnati, Ohio, in company with Gen. Cameron, has gone to

Mrs. E. L. Watson, the gifted speaker, is engaged in lecturing in San Francisco, at present.

We will attend to the order from Mrs. E. Humphrey when she gives her post office address.

Giles B. Stebbins has been lecturing at Vassar, Lapeer, and Capac, Michigan, to good audiences.

That remarkable book, Zollner's "Transcendental Physics," should be read by all. Price, \$1.50.

We have a new lot on hand of "Scientific Basis of Spiritualism"-2d edition. Price, \$1.60, postpaid. We regret to learn that Dr. D. Noteman,

a prominent Spiritualist of Toledo, Ohio, has passed to Spirit-life. E. H. Gault writes to this office, but fails

to give his postoffice address. When he does so, we will attend to his matters. Dr. Watson's "Religion of Spiritualism,"

2nd edition-will be out soon. Price \$1.35, post paid. It is a most excellent work. J. W. Kenyon, of Beaver Dam, Wis., was

in the city last week. He returns this week to Milwaukee, where he proposes to lec-

Dr. J. K. Bailey is at present stopping at Effingham, Ill. We are sorry to learn that he has been suffering considerably of late from ill health.

Mrs. Simpson, who has been on a visit East for some time, has returned to the city again, and may be found at her residence, 24 Ogden Avenue.

The People's Press of Mapleton, Iowa, printed on brown wrapping paper, F 10th. Not being able to get a supply printing paper on account of the terrible storm, the editor exhibited commendable enterprise in publishing his edition, even if the paper was not first-class.

The editor of the Journal left last week for the East. Those left in charge are not clear as to his mission or destination, but as he is, so far as they know, about the only man who has neither been to Mentor, nor written a letter of advice to Garfield, it is suspected the latter has sent for him to fine in the meanwhile, and at the end of | come to Washington and receive thanks for the scientific man becomes more and more cial religious views, are hereby prohibited." the two years, after the unfortunate has attending to his own affairs.

Mrs. Mattie Parry Krekel will please accept our thanks for a very fine cabinet picture of herself.

C. W. Stewart has located his headquarters in this city, and will answer calls to lecture. Address him at No. 1,030 W. Monroe street.

Bishop Toke and Bishop Gregg, who seceded from the Reformed Episcopal church in England and set up a separate organization, have parted company. Bishop Toke secedes again, and may, perhaps, set up still another communion.

Dr. G. H. Geer spoke in Battle Creek, Mich., Feb. 13th, and will speak in Sturgis, Mich., the 20th and 27th inst. He will lecture in Greenfield, Mass., during March, and is open for week day evening engagements in the vicinity of Greenfield.

The pastor of the Unitarian society in Leicester, Mass., having declared himself a free religionist and renouncing the name Christian, the trustees refused to pay over the income of a fund bequeathed for the preaching of Unitarianism. A committee of reference upholds the trustees in this decision, thus definitely deciding that Unitarianism is Christain, not non-christian.

Mr. and Mrs. H. B. Champion and Mrs. E. L. Watson have purchased property about 8 miles from San José, in the warm region—the garden of the world. We are the recipient of some beautiful flowers from Mrs. Champion, and also from Mr. Kenney of Santa Barbara. We are glad our friends are surrounded by beautiful flowers and green grass, while we are buried in snow drifts.

The Brooklyn, (N. Y.) assessors have decided to include all parsonages in the assessment valuations for the current year. Each of the 25 Wards of the city, except the 3d, 21st, and 23d, contains one or more parsonages, and altogether are valued at \$701,500. The value of exempt property belonging to religious and other institutions in the city of churches is \$16,271,300, of which amount \$9,276,500 is in churches.

Up to the beginning of this month the Rev. Dr. Todd's church in New Haven, Conn., professed in its manual to believe in "the condemnation of the wicked to everlasting punishment." It has now discarded this formula, and leaves the future fate of the wicked an open question, contenting itself with professing the belief that the Lord will come to judge the world in righteousness. Ex-President Woolsey of Yale College, and other prominent citizens of New Haven are members of this church.

H. Augir writes to us: "On the evening of the day that General Howard fought Chief Joseph on Salmon River, Idaho Ter., a family by the name of Smith (a neighbor of mine and patron of the Journal), who lives about 140 miles north of the scene of action, had a circle and were told by a spirit which possibly might be something from or about that same grand philosopher. These that Howard had a battle with the Indians and then retreated; also gave the number killed on both sides, with other particulars, all of which was confirmed the third day after the battle, by runners."

There is a bill before the New York Legislature to legalize the lottery business when conducted by the churches at church fairs, etc. It is said to be a Roman Catholic bill, as the police put a stop to some of the lotteries at their late fair in one of their churches in New York City. Pass it Why not? It is just as sensible to sanctify an immoral proceeding when conducted in the churches, as it is to accept "Infallibility and the Word of God" on their dictum. We say don't pass the former, and don't accept the latter.

P. Thompson, of Saratoga, New York, writes:

"I would report that we are progressing nicely here in Saratoga, N. Y. We are waking up the sleeping energies of those who would put out this light of spirit communion, as well as being stimulated our-selves. Mrs. Andrews, of Moravia, spent two weeks here. Mrs. Brigham keeps up her regular lectures, two every month, and they are making a deep and wholesome impression. We think we have a prospect of having a hall of our own in the not far

A short time ago a lady living in Providence, dreamed that she saw an accident on the New England railroad between that city and Boston. It made such an impression on her mind that she related it to two persons in the morning, describing the scene, locality and nature of the accident. Within a few days business called her to Boston. When she was ready to return her dream occurred to her, and she hesitated whether to take the train on the New England road, as was usually her custom, or to go by the Boston and Providence route. She finally decided to go as usual. After proceeding some distance on her way the train was stopped, and on going forward to ascertain the cause, the scene was exactly like that she had dreamed of several nights before.

FORGOTTEN.—Oh! if the good deeds of human creatures could be traced to their source, how beautiful would even death appear, for how much charity, mercy and purified affection would be seen to have their growth in duty graves.—Dickens.

Our Homes Hereafter.

A 3rd edition of "Immortality-Our Homes and Employments Hereafter, or What 100 Spirits good and evil Say of their Dwelling Places," has just been issued. The fact that the two previous editions of this late volume of 300 pages, by Dr. J. M. Peebles, sold so quickly, affords abundant proof that it is highly, appreciated by the reading public. For sale at the RELIGIO-PHILOSOPHICAL JOURNAL office.

Rev. J. M. Peebles and Hudson Tuttle.

To the Editor of the Religio-Philosophical Journal. The writer was somewhat amused in looking over the JOURNAL of the 19th inst., to note Mr. Peebles's exquisite delicacy when treating of Hudson Tuttle. With amazing tact, he declares. "by general conthat three respected gentlemen are "Mr. Tuttle's superiors in mental discipline,"etc. Now H. T. needs no bolstering; the readers of your paper know how to value the condensed and vigorous contributions which this aspiring humanis tarian sends to your columns. But the comparison calls vividly to mind some reminisences which will be briefly relat-

Yours Truly had the pleasure of a close acquaintance with George Ripley, universally known, first as the philanthropist and reformer, who was the inspirer of the Brook Farm movement, and then for thirty years as the literary editor of the New York Tribune, and editor of Appleton's American Encyclopedia. By "general concession," he was the acknowledged head of book critics in this country, while as editor of the Encyclopedia, he had supervision of a large corns of specialists and assistants so he corps of specialists and assistants, so he was supposed to know whereor he affirmed in those directions. As an omnivorous reader and a sympathizer with advanced liberal thought, Mr. Ripley was familiar with the spiritual literature of the day. In frequent conversation with Yours Truly he declared ordinary literature of this kind, and much trance speaking, to be mere froth and bubble. Those writers whom he read with respect and interest were, Hudson Tuttle, A. J. Davis and Epes Sargent. To their works he sometimes added the flowery amplifications of S. B. Brittan. He pronounced Mr. Tuttle's article on Clairvoyance in Johnson's Encyclopedia as an excellent piece of work, and regarded the life and career of that western writer as in every way remarkable. The Pilgrim will also rejoice to know that so eminent a judge considered Mr. Davis's "Nature's Divine Revelations," to be the most extraordinary book ever published, and referred with pride to his own long and favorable notice of it, on its first appearance, in the Tribune. His interest in the unfolding of the interior powers of Mr. Tuttle and Mr. Davis, was profound. The phenomena of clairyoyance and inspiration excited his wonder, admiration and reverence at the blossoming of the human spirit under favorable circumstances here and in the life to come. This continued to be expressed, even in our last interview, which was not long before he went to explore the mysteries of that better country where he now dwells.

Let me say, in this connection, to illustrate Mr. Ripley's breadth of sympathy, that he was the first person to respond to the testimonial to Mr. Davis, upon the occasion of his fiftieth birthday, and he spoke repeatedly in admiration of the life of the Seer and the wisdom and ethical teachings of "The Great Harmonia." In one of our long conversations upon the progress of humanity, for which the delightful old gentleman never lost his warm affection, Yours Truly called his attention to the "Impresslons of George Ripley" contained in "Memoranda of Persons and Events." In it Mr. Davis states, "I cannot but think that Spinoza, the great German thinker of the seventeenth century, is Mr. Ripley's true intellectual counterpart and occasional guardian." He also saw that Mr. R. was to "edit or publish some immense book," "impressions" were noted down nearly thirty years before Mr. Ripley's notice was first called to them. And great was his surprise and gratification of this truth of clairyoyance. For he had been a devoted student of Spinoza, had imported the book of the German, which had not been translated, and acknowledged him, privately, as the model to whom he owed more than to any other m.nd. "And Mr. Davis could not have known this," said the good and friendly critic." "Neither could he have known what I did not then know or foresee—that I should one day edit an immense work—the Encyclopedia. My early training and my tastes fitted me for such a task, but I did not myself see whither they were tending. It is most satisfactory and com-

If I do not give my name to the public, Mr. Editor, you can testify that I am a lover

TRUTH.

N. Y. City, Feb. 21st.

Keligious Mania.

The credulous people of a portion of Tus-carawas county, Ohio, are very much frightened at the ravings of a young girl who has become a monomaniae from religious excitement and constantly dwelling on Mother Shipton's prophecy that "the world to an end shall come in 1881." She insists that she has been shown in a vision that the prediction would surely come to pass, and some twenty citizens who have no hope of office from the incoming administration have joined the church.

Business Actices.

Dr. Prior's Delightful Perfumes are becoming great favorites with the ladies, as their sweetness nd freshness are so decided.

IMPORTANT TO TRAVELERS.—SPECIAL INDUCE-MENTS are offered you by the BURLINGTON ROUTE, It will pay you to read their advertisement to be found elsewhere in this issue.

The Positive and Negative Powders cure all dis gases. Price \$1.00 per box. See advertisement.

The largest Livery owner in Maine uses 'Kendall's Spavin Cure' with the best success. Read their Advertisement.

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spirit life in the 71 year of bisage.

He was bornin Caroline, Tompkia's Co., N. Y., on the 15th of May, 1825, and was the 50 of Sylvester and Sally Rounsevell, who were form riy of Middleboro, State of Mass. He was married to Lucy C. Trowbridge, doughter of Dea Wm. Trowbridge of Worcester, Mass. on Jan. 1st. 1835. In early life he made a profession of religion, and united with the Close Communion Espise Church, and remained an honored member of the same faith and order until his removal to Spring Farm. Sheboygar, Co., when his name was streken off the Church list on account of his inability to attend Church at the Falls, and so a after he became a firm and consistant Spiritualist, never wavering or doubting the truth as it was revealed to him by those min is ering spirits, who are ever near us. True to himself, strictly honest in his dealing with mankind, he has ever won the love and respect of all classes of his fellowmen, and goes down to the grave honored and revered by all his acquaintances and friends.

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"Now, open the gate, and let her in,
And fling it wide,
For she hath been cleansed from stain of sin," Sh Petercried. And the angels all were silent.

'Though I am cleansed from stain of sin,' She answered low, I came not hither to enter in, Nor may I go.' And the angels all were silent.

* * * * * But I may not enter there,' she said, For I must go Across the gulf, where the guilty dead Lie in their woe.' And the angels all were silent.

"If I enter heaven, I may not speak My coul's desire.
For them that are lying distraught and weak In flaming fire. And the angels all were slient.

St. Peter he turned the keys about, And answered grim: 'Can you love the Lord, and abide without Afar from Him?' And the angels all were silent.

'Should I be nearer Christ,' she said, By pitying less
The sinful living, or woful dead,
In their helplessness? And the angels all were silent.

'Should I be liker Christ, were I To love no more The loved, who in their angulah lie Outside the door? And the angels all were silent.

'Did He not hang on the cursed tree,'
And bear its shame. And clasp to His heart, for love of mo, My guilt and blame?'
And the angels all were silent.

* * * * *

Should I be liker, nearer Him, Forgetting this— Singing all day with the Seraphim, In selfish bliss? And the angels all were cilent.

The Lord Himself stood by the gate, And heard her speak Those tender words compassionate, Gentle and meek. And the angels all were silent.

Now pity is the touch of God In human hearts.
And from that way He ever trod
He ne'er departs. And the angels all were silent.

And He said, 'Now will I go with you, Dear child of Love; I am weary of all this glory, too, In heaven above.'
And the angels all were silent.

"We will go seek and save the lost, If they will hear.
They who are worst but need me most; And all are dear.' And the angels all were silent." Walter C. Smith, (a Scotch doctor of divinity).

About a Name, and Questions.

Will you allow space to ask those worthy men of learning and talents, if no better reasons can be giv-en while contending for a name to their opinions? Also if those contending are quite ready and willing to accept and put into actual practice at once the following Gospel teachings making them their action. and rule of life: The command "to take no thought for the morrow;" "to hate father, mother, brother, wife and children;" "to cut off limbs," "put out eyes," give up life," etc., in order to be a disciple of Christ; also "to embrace strong delusions, and believe in lies to be damned," and many other feachings of similar imports. many other teachings of similar import?

Such teachings or commands are wholly contra-ry to nature, and not easy for most minds to so manage as to be "despised and hated of all men for Christ's sake." To despise and hate the dearest connection and friends humanity can possibly have, would make such vastly inferior, more con-temptible, and several degrees lower than brutes and bugs; aye, and humbugs." Who is ready for such teachings? Who can believe that they can be adopted, and made the rule of life and action will, without conviction or any evidence of their necessity? Who can approve and love any being coming "to make strife, hatred and war in families, and a man's foes to be of his own house hold?" Who approves of "unjust judges" "stew-ards," etc., and calls it right and just, to reward for one hour's labor, equally with ten? Who feels a pride in such teachings? Who thinks them lovely, and to require the name of "Christian Spir-Who thinks such teachings pure and perfect, and that the readers of the Journal can be benefited in any way by contending about a name, etc. To my perception, such demands on the JOURNAL, and such teachings look more like a slur or an ink blot on good common sense, with very little appearance of the worth; majesty and loveliness of truth.

When or where has any proof existed to show that the teachings of Christ are pure, lovely, free of imperfection and easily understood? The thousands of creeds and opinions all over Christendom, attest the contrary. A large portion of the inhabitants of Christendom believe Jesus Christ was born one thousand eight hundred and eighty years ago, on the 25th of last December, 1880, to save a lost world from sin and wickedness which "Nosh's flood," (or God's) failed to effect; also that the true origin of Christianity is from Christ and his teachings. Be that as it may, the experience of the world is proof positive that all Jesus Christ, Paul and other disciples ever said or did. failed of convincing the most learned, intelligent and noted minds of the same age or the pagan world generally, including the Jews. The intelligence of minds like Seneca, Philo, Josephus, Pliny, Tacitus and others, seems not to have been surpassed or greater historians and statesmen to have appeared. With the fact that Christianity had the accendency and full sway for 1880 years, the dark ages for over 1,000 years duration, and a crucified pagan god, (see name, Ezek. vili, 14, and "women weeping" as described in the Gospels, and Jesus Christ crucified in Egypt, see Rev. xi, 8,—as well as in Palastine, with strife and contention among Spiritualists, as well as sects), where is there any thing to give any hope for unity? Is there any in the forty-four parables, especially in the one that says, "That, seeing we may not perceive, or in hearing, not understand." What teachings? Having submitted these few questions to those contending for a name, to their opinions, I would

1st. Have the readers of the Journal decided to make no effort to convince those calling "Spir-itualists a pack of libertines and fools," that they

2nd. How many readers approve of being called "Christian Spiritualists?"

3d. How many object to such tit'e?

4th. It will cost only a postage stamp for readers to reply, and possibly might prove interesting if not of much utility to the readers of the Jour-

A. B. CHURCH. Columbus, Ind.

E. Fanger writes: After nine years trial of the JOURNAL I have come to the conclusion that it is one of the best (if not the best) papers that treats on man and his future existence, and that you do more for the cause of Spiritualism than all other papers of that kind. So I say keep on in your good work and deal fearlessly with all.

Brooklyn (N. Y.) Spiritual Fraternity.

We have among other activities connected with our Fraternity, taken the preliminary steps to inaugurate what we may term for the present, our "Fraternal Union," (not a Sunday school nor a Children's Progressive Lyceum) wherein young and old can meet at 3 P. M. every Sunday in a fraternal spirit, as scholars to learn something practical in regard to our duties one to another, and to grow in the animitual graces. Our first initiatory ical in regard to our duties one to another, and to grow in the spiritual graces. Our first initiatory meeting was held Sunday, Feb. 13th, and a much larger attendance was present than could have been expected. Deacon D. M. Cole was chosen to preside, and committees were appointed to name officers and formulate a plan for efficient work, and as an experiment, the following order of exercises was selected for next meeting: Singing; recitations: considering for half an hour the subrecitations; considering for half an hour the subject selected, "Health a Duty," singing, after which each one bringing and expressing their best thoughts for the week; hearing reports of committees, etc. We hope to soon organize a class in mesmerism and psychology, psychometry, physiology, spiritual unfoldment of media and spiritual culture.

Our social this week, held at the residence of Bro. Charles J. Warren, was largely attended, and his generous hospitality in the way of a bountiful supper, was taxed to the utmost; but our brother was equal to the occasion, and all expressed themselves delighted with the fraternal word will that prevailed.

good-will that prevailed.

Mrs. R. C. Simpson, the celebrated medium of Chicago, who was present at our afternoon Sunday meeting, and cordially greeted, accepted an invitation to be present at our social, but on articles riving in Brooklyn she found her sufferings from ill health so great that she was compelled to re-turn to New York, much to our regret.

A pouring, drenching rainstorm was no obstacle to our Friday evening conference meeting, and a very large audience assembled to listen to the very able lecture of Mrs. Imogen C. Fales. Mrs. Fales is a woman of rare culture and intelligence, and it is one of the signs of the virus when woman and it is one of the signs of the times when women like her, of wealth and social influence, devote their lives to the study of the problems that are to lift the race nearer to the divine unity and fraternal brotherhood. Mrs. Fales is an easy and graceful speaker and has a fine presence. Her thoughts are always clothed in beautiful language; a deep religious spirit permeates all her public efforts. Her lecture of an hour and a haif was listened to with close and earnest attention by an appreciative audience, and at its conclusion she

was greeted with applause.

In a lecture of this length and scope, a brief outline of the thoughts expressed is all that I

shall attempt: "The religion of the future is to be evolved from the old, and all past forms of faiths and systems were necessary for the world's religious growth, and that the religion of the future would be based upon the idea of 'The Fatherhood of God and the Brotherhood of Man,' and that it would he a practical co-ordinating of the divine with the human, and that in the birth of Christ the divine touched humanity. The new religion is to be one of the 'spirit,' The Christian church, Romieh and Protestant, as an ecclesisaticism. ne one of the 'spirit.' The Unistian church, Romish and Protestant, as an ecclesiasticism, must pass away to give place to a spiritual church with revelations ever present, with a continual flowing from the great All-Father's love.

"In this spiritual church of the future, Christ is to reign, and this is to be his second coming, and his reign is to be a spiritual church of the future."

his reign is to be a spiritual one. Dogmas will vanish, the Fatherhood and the unity of God in man co-ordinating in human brotherhood, so that no soul will be left out, but all will partake of the Father's boundless love. Hence the religion of the future will differ radically from the orthodoxy of to day, for it will be based upon this principle of fraternal brotherhood. This will be evolved, and we see in the present efforts of humanity towards co-operation, capital with labor, a deeper interest in the benevolent enterprises of the day, a breaking down of the partition walls of sect, and a reaching out for this divine unity and broth-

"Evolution of new thoughts, nobler purposes and a spirit of sacrifice of self for the benefit of the whole race, and the divinity and humanity united—these were foreshadowed by Jesus—a spiritualized religion. Church forms and creeds now existing, are inadequate to satisfy the craypartly human and partly divine, like its founder. The church of the future will be a democracy in a grander sense than statesmen or politicians have ever dreamed of; the unity of the race with its source, the Father-God culminating in a grand fraternal brotherhood, all-comprehensive, and

therefore embracing all races, kindred and tongues!
"There has been no higher type of the divinity of humanity than in Jesus, and we must not only be saviors of ourselves, but we must also become saviors of the evil, the sin-sick and poverty stricken souls which need to be blessed and saved by this new and all-comprehensive faith. Sin is a factor in the development of the race; it is our duty to overcome it by living this new religion, a divine unity co-ordinating with all humanity." The lecturer closed with an extract from Miss

Lizzle Doten's inspired poem.
Short addresses were made by Mrs. A. E. Cooley,
M. D., W. C. Bowen and Dr. Wm. Fishbough. Next Friday evening we are to have a musical and literary entertainment of unusual excellence. Tickets twenty-five cents for the benefit of our

S. B. NICHOLS. 467 Waverly Ave., Feb. 19.

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal: The "Frisco" mail leaves to-morrow, so I may is well send you a line. Since my last, conveying the intelligence that Mr. John Tyerman had pass. ed to the Spirit-world, vigorous efforts have been made to raise a fund to assist his widow and family, and the appeal to the liberal section of the community has, I am glad to say, been readily responded to. A picnic was given on Christmas day under the auspices of the Lyceum in aid of the movement, which will materially benefit the fund, and in addition to the various subscription lists distributed. Mr. Beight will give a lecture on lists distributed, Mr. Bright will give a lecture on Voltaire, the proceeds of which will be handed

over in the same direction.

The following appeared in our leading daily

"MEETING OF CHURCH OF ENGLAND CLERGY. The city and suburban clergy of the Church of England are requested to meet the Bishop of Sydney, at the Church Society's House, Phillip Street, on Tuesday next, December 28th, at three o'clock, to consider the propriety of setting apart a special time for prayer to Almighty God, that he would be pleased to avert the serious evils likely to arise from the continued drought.

from the continued drought.
WILLIAM M. COWPER, Dean." At one time, a year or two ago, government was to have been requested to set apart a day for humiliation and prayer, but the car of progress has been rolling this way, and the bulk of the people refuse to grovel and humiliate themselves, so after considerable discussion, the details of which are astutely kept from the public gaze, it was de-cided to request the clergy to read the prayers for rain in the various churches. Surely a straw will show which way the wind blows, even if cannot bring the much needed rain.

Chas. Cavenagh. Sydney, New South Wales, Dec. 29th, 1880.

The Chinese Lily.

A Chinaman working about a saloon in Virginia City, Nev., the other night, brought to his em-ployer a Chinese lily in full bud. He said it would be seen that the plant would bloom just at twelve o'clock with the coming of the Chinese New Year. The plant was brought to the saloon about ten clock. The Chinaman dosed it with a powder dissolved in water, and performed over it several ceremonies. The buds were observed to swell visibly, but at 11:40 o'clock not one had opened. The hands of the clock were fast moving to the midnight hour. When it lacked but about three minutes of twelve John drew out a piece of bamboo, about an inch in diameter, from some secret recess about his raiment. Placing this to his nouth he gently blew his warm breath on one of the buds, and almost instantly it was seen to expand and stand forth a full-blown flower. In rapid succession flower after flower was thus brought out, and at midnight the whole plant was a mass of blossoms.

The Ignerant Editor Again.

To the Editor of the Religio-Philosophical Journal: Since I penned the article recently published in the Journal, relative to the extreme ignorance of the editor of the Boston Issustigator on the subjects of Spiritualism and clairvoyance, I have observed he has again alluded to both subjects. Relative to clairvoyance, he says that if it were true, men of science would have embraced it and it would have been used in detecting or discovering the perpetrators of crime. Here is a further manifestation of his ignorance of clairvoyance and also of general history. If he were as well posted in modern history as he should be, he would know that new scientific discoveries are not usually embraced at first even by men of science; for even if free from the bias of a religious Since I penned the article recently published not usually embraced at first even by men of science; for even if free from the bias of a religious education, which would prejudice them against the new discovery, they usually have some pet theory to maintain which conflicts with the grand truth brought to light by the discovery. Is the editor ignorant of the reception which Harvey's discovery of the circulation of the blood, met with at the hands of men of science? Does he not know that they rejected it because it conflicted know that they rejected it because it conflicted with their preconceived theories? and this is true of other discoveries in science. Although men of

of other discoveries in science. Although men of science (or at least some of them) are among the first to embrace new discoveries, yet even they require time to overcome their prejudices.

With respect to clairvoyance being turned to practical account in the way of disclosing the perpetrators of crime, I am compelled to say that I am sorry that the editor of the Boston Invasigator, instead of using his influence as all reformers should do to bring this great discovery and exshould do, to bring this great discovery and ex-traordinary mental power into practical use, has lent his influence to shut out the community from such practical benefits as he has named by speaking of it in terms of disrespect. He should have urged his readers when the discovery was first amounced, to investigate the matter thoroughly, for any person could see that, if true, it must be fraught with great practical results; and now that it has proved to be true, what should we think of an editor who still virtually opposes t, and tramples under foot its all-important practcel henefite?

I will now proceed to show that it has accomplished exactly what he says it would achieve, if true: It has lead to the detection of crime in many cases, and might, I have no doubt, he the means of ferreting out all crime, if such editors as the *Investigator* would take hold of it and urge its adoption on this ground. I am, therefore, compelled to look upon the neglect to do this, as almost criminal. Let us see what has been done, and then we can conjecture what may be done in

most criminal. Let us see what has been done, and then we can conjecture what may be done in the fature in this respect. I will refer briefly to some of the many cases that have come within the sphere of my own knowledge, of the detection of crime by means of the clairvoyant vision. Many years ago there dwelt in this city a man of an extraordinary mind by the name of Cox. He was for several years Mayor of the city, and also city surveyor. He was a man of great intellect and exalted literary attainments. In the comprehension of the principles of natural philosophy he had few equals; hence he was familiarly known as "philosopher Cox." He was also a great astronomer, and what was, perhaps, still better, he was an avowed infidel and a Spiritualist. He made mind, magnetism and electricity ist. He made mind, magnetism and electricity critical studies, and in his experiments he developed a young married lady in this city as a clairvoyant, and through her he never failed to find out the author and perpetrator of every crime committed in the city. I will cite a few cases: On one occasion a Mr. Morgan, a Quaker and then a cabinet maker (whose dwelling I pass almost every day), had one hundred dollars stolen from the room in which he slept. On acquainting Mr. Cox, then Mayor, with the circumstance, he went directly to his subject. Mrs. Martha Thompson (once a pupil of mine), magnetized her and then on interrogating her, he learned that the thief was a Mr. M. (now deceased) She described the man and his residence, but did not give the name; that was not necessary. On another occasion, Clayton Hunt, a grocery dealer, had about twenty dellars stellars from his dwalling while about ty dollars stolen from his dwelling while absent. Mrs. Thompson on being interrogated, described the thief and gave a minute account of the manner in which he obtained the money, and what he fed the dog with to procure his friendship and get him out of the way. The investigation of both these cases by the proper authorities, confirmed the clairvoyant's revelations in every particular. Morgan and Mr. Hunt are both still living

and prepared to corroborate my statements.

Mrs. Thompson's clairvoyant powers were made practically useful in other fields of research. Mr. Cox learned through her the exact location of the body of a young lady who had been accidentally drowned in the river, after the city police had searched two days without finding it. Mrs. Thomp-son was in this way of great practical benefit to the city. I do not see why clairvoyants might not be made practically useful in all cities in a similar manner. While in Ravenus, Portage County, Ohio, a few years ago, I saw a mercantile house, which had been robbed of a large amount of goods, and the robbers found and the goods obtained by consulting a clairvoyant, who gave a very minute account of the whole transaction from beginning to end. She described the robbers so accurately that two of them (there were three) were recognized at once, and when they were apprehended they confessed their guilt and confirmed every statement she had made. And yet in view of these and other similar astonishing facts, which have been witnessed nearly every day for forty years in almost every city and village in the United States, the editor of the Boston Invest-igator does not believe in clairvoyance, and why? Because it conflicts with and overthrows his materialistic theory of the evanescent nature of the human mind, which regards it as a mere gaseous emanation from the body. The exhibition of such extraordinary mental powers is death to his the-

KERSEY GRAVES, Richmond, Indiana.

We noticed, at the time of the Chicago Conference for forming a new association for seculariza-tion of the State, that Colonel Ingersoll was not present, though his name headed the call for the meeting. It now transpires that he does not have full sympathy with the movement, and has withdrawn from it; or, rather, as the RELIGIO PHILO-SOPHICAL JOURNAL announces, he "has informed the committee on correspondence that the use of his name in the formation of the association was against his protest," The Committee on Correspondence were not informed, it is said, of this protest until after they had issued their address, which was printed in the Chicago Times Christmas day. Now, an explanation is in order from the committee who sent out the call for the Conference. The RELIGIO-PHILOSOPHICAL JOURNAL says that "Colonel Ingersoll bases his withdrawal on the desire to be untrammelled by organizations and to stand alone, his experience with a previous organization not having been satisfactory." The JOURNAL then philosophizes very resignedly on his departure, arguing that as Mr. Ingersoll's special mission is to destroy the Church, while the Secularization Society is hoping to draw to its membership many members of the churches with the single purpose of separating Church and State it may be better for the movement, that he State, it may be better for the movement that he should not be prominently connected with it. The argument may be good; but, nevertheless, we do not expect to see many church members flocking in to take his place.—Free Religious Index.

John Woodfield, of Grass Valley, Cal. writes: I am an old subscriber for your excellent paper and expect to continue to be so, as it suits me well and to my idea it grows better every week. I am going to say a few words in favor of Mrs. S. A. Rogers Heyder, of Grass Valley, Cal. I know well whereof I write, when I say that I consider her the best and most reliable medium on the Pacific coast. Her tests are truly of the most wonderful character and in business I have nover heard of her making a failure. I think she has the finest psychometrical powers of any medium that I have ever heard of, for delineating character or examining diseases by letter or lock of heir. It is a purely for the akentica how she can hair. It is a puzzle for the skeptics how she can hair. It is a puzzle for the akeptics now she can read so correctly for miners, giving the description of localities under ground, and on the surface, and this only by holding a piece of the rock from the locality in her hand. I want Mrs. Heyder to be better known on this coast. She has done much good here, given a higher tone to our cause by her moral bearing and her noble work. HINDOO JUGGLEBY.

Some Remarkable Feats by the Company new Visiting this Country.

(From the Utica Observer.)

(From the Utica Observer.)

The Hindoos reached Utica yesterday afternoon. They were very cold. The night before, in Watertown, they played in a cold hall and slept in cold beds. They had a cold breakfast, no dinner and a cold ride in the cars. Their apparel was thin, and they required a good meal and a thawing out process over the biggest stove in the Grand Central Hotel before their fingers and legs limbered and their faces brightened. At four o'clock yesterday afternoon a few gentlemen accepted an invitation from Harry W. French, manager of the Hindoo party, to visit the jugglers and witness some sleight-of-hand performances. The literary man of the juggling trio was first presented to the visitors. This is Sajad, son of Mirza, or, as it is expressed in Hindostance, Sajad Mezzabhoy. the visitors. This is Sajad, son of Mirza, or, as it is expressed in Hindostanee, Sajad Mezzabhoy. He is the son of a nobleman. His wife, Boorie, one of the Nautch girls, is now lying ill in New York, a victim of pneumonia. Sajad has attractive features, large eyes and a fine oval, inbred face. He writes fluently and prides himself on his intellectual powers. The chief conjurer is taller, swarthier and of aspect more fierce. He once belonged to an English regiment of natives, and spent some time at Malts. He is as straight as an arrow, graceful in movement, and frequently gives the military salute. The youngest Hindoo is usmed Goulamhousine Sheik Imanbhoy. Mr. French is thorough master of the language of the French is thorough master of the language of the worshipers of Vishnu, and he informed the Uticans that Comerkhan would "willingly perform a thousand tricks" to please his visitors. Mr. French explained that the Hindoo jugglery is seen at its best where the closest inspection is given. He says that in India half a dozen halfnaked men will sit down on the ground and per-form feats of legerdemain that, put to the blush the tricks of American magicians with their tables, full dress-suits, cannisters, boxes, and other lumbering baggage. From the conjuring which followed we are inclined to believe that Mr. French is correct. The tricks are very neat, but they are not adapted to a public stage, where the lookers on are necessarily some distance removed from the performances. The feats that delighted the auditors yesterday at the hotel required very few properties, but some amazing results were

One of the gentlemen tied knots in a handker-chief and held them securely. Oomerkhan bor-rowed a silk handkerchief from another visitor, rowed a silk handkerchief from another visitor, threw it over the hands of the gentlemen holding, the knotted linen, and, behold, the knots disappeared. He next placed a ring on a table, and with his companions left the room, making signs that one of the visitors should pocket the ring, and upon his return he would tell who had it. After the ring had been confiscated the conjurer returned, and after shaking hands with each returned, and, after shaking hands with each member of the party, returned to the man who had the ring and indicated the pocket in which it

had been placed. had been placed.

The ring was then tied securely in a handkerchief. Two gentlemen grasped a malacca cane at either end. Oomerkhan took the handkerchief containing the ring, made a pass over the cane, and the ring was found sliding around the center of the cane. This exhibition called forth hearty spplause. A rug was laid on the floor. Pennies were placed in each corner and covered with towels. The pennies were removed one by one and els. The pennies were removed one by one and els. Ine pennies were removed one by one and placed under the rug only to reappear in a different corner. Finally they were made to pass from corner to corner by a slight breath accompanied by a motion of the hand. In any corner indicated the conjurer would pile up under the towel two, three or four pennies. It was a splendid piece of three or four pennies. It was a splendid piece of magic. The juggler called for a common wooden tooth-pick. Placing the sharp point in one corner of his eye he appeared to press the pick into his eye, only pausing when the outer end was barely visible, and then drawing it out. His thumbs were securely tied. A gentleman held a cane at either end between the conjurer's arms, and by a decrease measurement the Bladge fraged himself. dexterous movement the Hindoo freed himself without untying his hands. The visitor meantime without theying his hald on the cane. The most wonderful trick was that performed with a long piece of thread and a sharp knife. Oomerkhan swallowed a strand of thread a yard in length. Then lifting his waistcoat and exposing his breast, he made a pass with the knife, caught hold of the projecting end of the thread and drew it out, covered with blood, the full length through the skin. It was the most amazing bit of conjuring ever

Railroad Monopoly.

BY H. D. LLOYD.

When Commodore Vanderbilt began the world he had nothing, and there were no steamboats or railroads. He was thirty five years old when the first locomotive was put into use in America. When he died, railroads had become the greatest force in modern industry, and Vanderblit was the clichest man of Europe or America, and the largest owner of railroads in the world. He used the finest business brain of his day and the franchise of the State to build up a kingdom within the re-public, and like a king he requeathed his wealth and power to his eldest son. Bancroft's History of the United States and our railroad system were of the United States and our railroad system were begun at the same time. The history is not yet finished, but the railroads owe on stocks and bonds \$4,600,000,000, more than twice our national debt of \$2,220,000,000, and tax the people annually \$490,000,000, one and a half times more than the government's revenue last year of \$274,000,000. More than any other class our railroad man 000. More than any other class, our railroad men have developed the country, and tried its institutions. The evasion of almost all taxes by the New York Central Railroad has thrown upon the people of New York State more than a fair share of the cost of government, and illustrates some of the cost of government, and inustrates some of the methods by which the rich are making the poor poorer. Violations of trust by Credit Mobil-iers, Jay Gould's wealth and the poverty of Erie stockholders, such corruption of legislatures as gave the Pacific Mail its subsidies, and nicknam-ed New Jersey "The State of Camden and Amboy," are sins against public and private faith ou a scale impossible in the early days of republics and corporations. A lawsuit still pending, though begun ten years ago by a citizen of Chicago, to recover the value of baggage destroyed by the Pennsylvania Railroad; Judge Barnard's midnight orders for the Eric ring; the surrender of its judicial integrity by the Supreme Court of Pennsylvania at the bidding of the Pennsylvania Railroad, as charged before Congress by President Gowen, of the Reading Railroad; the veto by the Standard Oil Company of the enactment of a law by the Pennsylvania Legislature to carry out the provision of the Constitution of the State that every one should have equal rights on the railroads—these are a few of the many things that have happened to kill the confidence of our citizens in the laws and the administration of justice. No other system of taxation has horne as heavily on the people as those extertions and inequalities of railroad charges which caused the granger outhurst in the West. outburst in the West, and the recent uprising in New York. In the actual physical violence with which railroads have taken their rights of way through more than one American city, and in the railroad strikes of 1876 and 1877 with the anarchy that came with them, there are social disorder we hoped never to see in America. These inci-dents in railroad history show most of the points where we fall, as between man and man, employ-er and employed, the public and the corporation, the State and the citizen, to maintain the equities of "government"—and employment—"of the people, by the people, for the people."

Our treatment of "the railroad problem" will show the quality and calibre of our political sense. It will go far in forecladowing the future lines of our social and political growth. It may indicate whether the American democracy, like all the democratic experiments which have preceded it. is to become extinct because the people had not wit enough or virtue enough to make the com-mon good supreme.—March Atlantic.

When preaching at St. John's, Wapping, on one occasion, Rowland Hill observing that his auditory was unusually large, and made up chiefly of seafaring persons, remarked, "I am come to preach to great sinners, notorious sinners, profane sinners;" and with peculiar emphasis, exclaimed, "yea to Wanning singers." yea to Wapping sinners."

"Christian,"

the state of the s

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal:

The name "Christian" has ever been appropriated by the Church as a cloak beneath which to hide its creeds, forms, ceremonies and superstitions, and by means of this fraudulent appropriation, "Christian" and "orthodox" are generally understood to mean the same thing, hence the objection to its use for the purpose of defining Spiritualism. To those who have drifted from orthodox channels, the name is suggestive of salvation by faith, election, infant damnation, and the doctrine of the atonement with its unjust consequences, and

election, infant damnation, and the doctrine of the atonement with its unjust consequences, and they shrink from that which would identify them with these superstitious horrors. We know of many strong temperance men and women, who will not act with temperance organizations be-cause of this name, which is always used to con-nect that to which it is applied with the orthodox church, and it is quite probable that it is sought to be applied to Spiritualism for a like purpose. There was a time when to be a Spiritualist was to become ostracized, and then the "Christian" prebecome ostracized, and then the "Christian" pre-fix might have paved the way to an orthodox tea party, but now to be a Spiritualist is indicative of advanced intelligence, and to be classed with them is an honorable distinction. Then let us continue to pray that we may ever have the moral courage to take our Spiritualism straight.
R. FISHER.

Was it Mind Reading, or Mind Force?

To the Editor of the Religio-Philosophical Journal.

In a late issue of the Journal I notice an article on mind reading, the writer stating that a little girl was blindfolded and other children putting their hands on her shoulder and directing their minds to a certain object, the blindfolded girl would go to it. Now, I cannot see how any one can make that mind reading. I should call it mind force; as I understand it, the child that is blindfolded becomes passive to the other children, and they by force of will direct that its dren, and they by force of will, direct her to the object desired; in other words she becomes their medium, which they control at will—a beautiful illustration of mind force or spirit control. Question: What is mind reading? Will some of our shle minds explain? able minds explain?

L. H. WARREN. Monroe, Wis., Feb. 6, 1881.

The Times and Standard, of Manistee, Mich.,

says: "The Religio-Philosophical Journal, of Chicago, published by John C. Bundy, has found its way to our table. The Journal is lively, newsy, and devoted to the interests of Spiritualism. The paper is able, and should receive the hearty sup-port of Spiritualists. As for us we do not see why spirits cannot appear and work miracles as well and not civilization was the rule among men; certainly God is as powerful as ever and men livmuch nearer God than in those early days, but as we never saw a spirit and know nothing of disembedded spirits, we must leave the subject to wiser hands." wiser hands."

The RELIGIO-PHILOSOPHICAL JOURNAL, an hon-The Religio-Philosophical Journal, an honest and outspoken paper devoted to the cause of Spiritualism, general reform, etc., is published at Chicago. It is one of the best papers of this class published in the country, and every verson wishing a paper of this kind ought to subscribe for it. It is well printed and ably edited, and is well calculated to give satisfaction.—Jackson County (Jowa)

Notes and Extracts.

Zeal is very blind or ill-regulated, when it en-croaches upon the rights of others,

Opportunities are very sensitive things; if ou slight them on their first visit, you seldom see them again.

If each one examined his own faults attentivey, he would have less to detect, and more inclination to pardon those of others.

Fancy plays like a squirrel in its circular pristhe earth and her home is in heaven. from the fields of the celestial mountains, bear her from breathing their lofty sun-warmed air, and we might as well turn upon her the last bolt of the Tower of Tamine, and give the keys to the keeping of the wildest surge that washes Capraja and Gorgona.—John Ruskin.

Though our outward man perish, yet the in-ward man is renewed day by day. For our light af-fliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory; while we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.—Ruul.

What we call life is a journey to death, and what we call Death is a passport to life. True wisdom thanks death for what he takes, and still more for what he brings. Let us, then, like sent-inels, be ready, because we are uncertain, and calm because we are prepared. There is nothing formidable about death but the consequences of it, and these we ourselves can regulate and control. The shortest life is long enough if it lead to a better, and the longest life is short if it do not.

Spiritualism is the natural awakening of the American masses to the doctrines of the immortal life taught by Jesus. This movement is mightily shaking the American Church; severing great ecclesiastical bodies, rending church, depopulating fashionably furnished temples, and every year coming up with an increased assurance to demand of the popular theology an account of its stewardship. A portion of the churches have welcomed it and will be saved by their wisdom; but woe to the sect or church that sets its face against it.... We shall learn out of it what it means in the nineteenth century to believe in the immortality of the soul.—Rev. A. D. Mayo.

The unconquerable thirst for knowledge, for wide views, for a comprehension of the order and beauty of creation as a whole—this it is that has driven them (usturalists) into solitudes and deserts, and compelled them to bend every energy, at cost of utmost sacrifice, to the work of interpret-ing the secrets of nature. Truth! Truth has been the divinity they have worshiped. The great men of science, so far from caring for the body, have cheerfully worn it out in daily and nightly study, have condemned it to exposure, latigue, sufstudy, have condemned it to exposure, tatigue, sur-fering, coarse raiment and scanty fare, and have died in poverty, that the soul might live in the light of truth. How many such glorious martyrs have left their record in the history of science.— Wm. Ellery Channing.

Crazed by Religious Excitement.— At Somerset Church, in Loyeland, 25 miles north of Cincinnati, Ohlo, the congregation one Sunday lately was startled by the antics of a German girl, who postured, gesticulated, shouted and exhorted, interrupting the sermon and breaking up the ser-vices. She was taken home immediately. The physician who was called, thinking to humor her case, offered her medicine telling her he was Jesus Christ. This provoked a fit of rage, in which the girl, by the sid of an accurately aimed kick, accompanied by a shout, "Get thee behind me, Satan," laid the physician sprawling and helpless from a blow in the stomach. The girl had been under religious excitement, but this was the first outbreak of insanity.

Blessing 20,000 Throats.-Owing to the prevalence of diptheria in Brooklyn, N. Y., Father Franscoll, of St. Peter's Church, at the corner of Hicks and Warran streets, in that city, announced to his congregation one Sunday lately that the ceremony common in Italy of blessing the throats of any who desire it would be performed. The four curates and the pastor were kept busy from 6 o'clock until 11 one day performing the ceremony, and it is estimated that 20,000 men, woman and children, visited the church for the purpose. and children, visited the church for the purpose. The applicant kneeled at the altar rail and the priest holding two lighted candles crossed and tied with ribbon under the applicant's chin, recited a prayer in Latin, asking through St. Blase for God's blessing. "This ceremony," said Father Walsh, "is celebrated yearly in nearly all the Catholic countries of Europe, but seldom here. The saint through whom the blessing is asked was a Bishop of Sebaste in Armenia 1,500 years ago, and was celebrated for his miraculous cures of throat dis-

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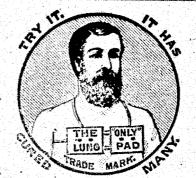
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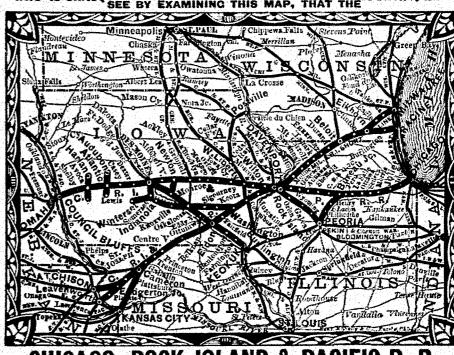
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Continued from First Page.

contained an account of the death of Jesus his ascension and the doings of his disciples after he had gone to Heaven; and how could such a book have contained a history of the conversion of Paul, his preaching and deings, when these events, according to the book itself, did not transpire till several years after the crucifixion and ascension of

Yes, Brother Talmadge's little, portable, ready made infidel annihilator argument, while it is clear and straight and easy to commit to memory, is defective. We hope the reverend gentleman will revise and revamp it, dodging some of those knotty vamp it, dodging some of those knows so well how to do, that those peaky "inited slangers," who bother orthodox believers by asking them perplexing questions, may be speedily overthrown.

RADAGUE.

Philosophy of Education.

BY M. A. CLANCY.

SUBJECT-MATTER-Matter, Mind, Movement. CONDITIONS-Necessity, Freedom, Order. METGOD-Supply, Demand, Adjustment. MEANS-Tolings, Ideas, Language.

U. FINAL AIMS-USS, Truth, Beauty.

CHAP. 1. SUBJECT-MATTER-MATTER, MIND, MOVEMENT.

I. MATTER.

The Philosophy of Education is really the Philosophy of Life. What is life without the knowledge how to live, but a mere haphazard affair, subject to all the possible accidents of an endless combination of events entailing misery, misfortune, despair, horror? The emergence from a state of ignorance is a natural transition, and like all other natural events a necessary one; and the question is whether we shall study the laws of this transition, so that we may make it in an orderly manner or neglecting the conditions of the problem, blunder on, with the inevitable consequences accompanying blunders.

A slight consideration of the foregoing scheme reveals an apparent antagonism between the different factors under the respective headings, as Matter and Mind, Necessity and Freedom, Things and Ideas, etc., and some minds, unable to find a unity sufficiently wide to reconcile this apparent antagonism have been disposed to reject either one or the other factor and hold only to a simplistic and one-sided philosophy, the evil effects of which may be seen in our social, political and religious institutions. Facing the problem, however, honestly and earnestly, we cannot deny the existence of both matter and mind, necessity and freedom, and such other antagonisms as appear to be contradictory and exclusive of each other, for we are really surrounded at every moment with a far greater antagonism in the discrimination into something and nothing, which is fundamental to all others. Therefore the task before us is to discover a unity which shall include and reconcile these antagonisms in a philosophy sufficiently comprehensive to take in all possible aspects of being and from them draw the lesson which shall be " for the healing of the nations."

That matter does exist notwithstanding its denial by the idealistic school of philosophy, and that mind also exists notwithstanding a similar denial of the materialistic school, we may reasonably maintain for the tentative purposes of education, if for either side. We are not responsible for the existence either of the universe about us or of ourselves as intelligent and thinking beings, but the fact of such existence is sufficiently plain to the unperverted mind, and may well be granted without argument in order to give place to the more practical question, "What use can we make of ourselves as factors in this great complex of

existence?" An observation in anticipation may be made here as to method. While the law of adaptation required that the order of presentation to the opening and expanding mind of the child, shall be that of facts, from the simplest to the more complex, yet in this presentation which I am now making-which is in major part that of princi ples and addressed to the matured intellect a slight departure from this course will be permitted. Being for the consideration of adult minds, this presentation must necessarily deal more with deductions and results than with the simpler stages of in-

struction. The historical and natural mode in which human beings obtain knowledge necessitates a division of the subject into two aspects, namely, into Mind, considered separate and distinct from Matter, and the Universe of Matter external to the Mind. What strikes the attention of the child in the first instance is the great world of matters and things which surrounds him. He looks about and sees the earth diversified. geographical divisions of land and water. mountain and valley, forest and plain. and bearing endless products, mineral, vegetable and animal. Directing his attention above he sees an equally diversified panorama in the heavens—the sun by day, accompanied with the phenomena of the the clouds, and at night the moon and the whole celestial train of the starry hosts spanning the expanse of the "firmament on high." Not only this, but all these various objects are seen to be in different degrees of movement. The motion of clouds, the waving of trees, the locomotion of men and animals; the march of the sun in his eternal journey, and all the heavenly bodies in their nighty course arouse attention and challenge admiration. Even where there is apparent rest, a closer observation shows a finer motion and reveals the fact that movement is to be predicated of all things, and that the distinction between rest and motion is founded upon the contrast be-

tween varying degrees of motion.

Now, the mind of the child, observing these phenomena becomes intensely interested and is upon the stretch to discover their meaning, their connections and their relations; and this voyage of discovery should be well provided with chart and campass. An innate curiosity and desire for exploration characterize the opening intellectual faculties. Questions of direc-tion, as above and below, right and left, within and without; questions of causation, of origin, of dependence; questions of quantity and quality, number, form, variety, etc., etc., rise spontaneously and press for solution. What kind of answer shall be given? Shall it be drawn from a period when men were less enlightened in regard to the subject inquired of, or shall we avail ourselves of all the means which modern research so abundantly provides? Shall we be satisfied with a mythical or a scientific answer as to the origin, evolution and course of natural phenomena? Shall we feed the minds of our children with stories of satyrs gobblings and impossible monstrosities as having a real existence; with the

dreams of transmutation of metals by alchemists; with bizarre and fantastic cosmogonies; with grotesque accounts, preserved from remotest antiquity, of theorigin of the world, based upon the assumption that we can know anything of its origin? Or, on the contrary, honestly, carefully, truthfully investigating the facts and phenomena of the universe, shall we not rather endeavor to lead these agger and innovent dreams of transmutation of metals by alendeavor to lead these eager and innocent minds into a true knowledge thereof, as far as such knowledge may be possible, by plac-ing within their reach the same natural means at our command; and where we have no knowledge or cannot have it, to say so with equal truth and honesty?

To illustrate: the child sees that men about him make or fashion things, and, generalizing upon this experience that all things are so made, inquires, who made the natural objects about him, as trees, animals, the sun, etc. The usual answer to such questions, that "God made them," involves an assumption that something is known in regard to the subject, and that some person or some power which is tacitly assumed to be known, has produced or formed or shaped these natural objects. Here are implied two assumptions entirely unwarranted, first that it is known that there is a personality named God: and secondly, that he operates or performs acts in a manner similar to those performed by man. It is true, we read in a very ancient book that "in the beginning God created the heavens and the earth." but this statement cannot convey to an intelligent mind—even if it were true—any solution of the difficulty here involved. The creation of somethic from nothing by an unknown power must always remain a proposition unintelligible to the human mind as long as it exists un-der its present constitution.

What, then, is the dictate of common reason and common honesty in answering such questions propounded by the child! Clearly, a frank acknowledgment that we know nothing on the subject, and that so far as we are enabled to judge from observation, reflection and every other means, it is impossible ever to understand how something can be produced from nothing; and further, that so far as the question of origin is concerned, it is a mystery, and must remain the mystery of mysteries, an unsolvable problem, to be settled once for all by giving over all attempts at solution.

In a recent lecture by Prof. Huxley on "Science and Culture," he said:

"The notions of the beginning and the end of the world entertained by our forefathers are no longer credible. It is very certain that the earth is not the chief body in the material universe, and that the world is not subordinated to man's use. It is even more certain that nature is the expression of a definite order with which nothing interferes and that the chief business of mankind is to learn that order and govern themselves accordingly. Moreover, this scientific criticism of life presents itself to us with different credentials from any other. It appeals not to authority, nor to what anybody may have thought or said, but to nature. It admits that all our interpreta tions of natural fact are more or less imperfect and symbolic, and bids the learner seek for truth not among words, but among things. It warns us that the assertion which outstrips evidence is not only a blunder but a crime."

In this spirit, the basis of our education must be as broad as the universe itself. Wher-ver the "evidence" can be found, in all spheres from highest to lowest, in mo-

ploration must be made.

Not only this, but a careful notation must be provided to accompany these investigations, or their value will be comparatively worthless. Hence the necessity of a language or representation which shall be adequate to the reproduction of the various facts and phenomena of the natural world in easily recognizable terms of forms. Phis, however, is a branch of our subject to be treated further on, and reference is made to it here only for the purpose of saying that we shall appreciate, in the course of our investigation, the necessity for a reform in terminology, as the subject will divide into new aspects, for which no proper words at present exist.

A natural division of the first branch of the subject-matter of education-that is, matter, or the external material world-is into the Earth and the Heavens. And here we feel at once the need of new terms. We can class the study of the heavens under one term, Astronomy; but we cannot do so with reference to the study of the earth. If we say Geology we name only one branch of earth-science, and we really have no single term to cover this department complete-

We might coin a new term, Geonomy, as the counterpart of Astronomy, to signify the body of laws terrestrial, in contradistinction to the celestial as relating to the starry heavens. But this practice of coinng new terms is frowned upon by our socalled teachers and leaders of thought, who are too conservative to permit anything new; and of course we must be sufficiently respectful not to incur their adverse criti cisms. They might not countenance innovations in the "good old" methods of education-which by the way do not educateand that, of course, would be unfortunate for us. However, we may console ourselves that the truth does not proceed by leave of popes and kings, but in spite of them; and if it is in accord with truth to give a new name to new thing or new view—which apears only reasonable—we should not shrink

from the duty. A system of instruction must begin, therefore, with the most simple and obvious facts and phenomena of the natural world which surround us. The foundations of fact upon which are erected the sciences of number, quantity, and form or shape should be the opening studies of the young mind. The ability to distinguish objects by their number, size and general conformation must be the basis for all higher and more complex knowledge. In this first stage, and as an aid to the pupil, must be taught the art of drawing-leaving aside the question of reading and writing, which, in the language of Dogberry, may be almost said to "come by nature." The most important "come by nature." The most important portion of an educational course is that which, from the first, trains the faculties of observation. The eye and the hand are the main factors in this training, and those objects which are cognized by sight and touch should receive first attention, and the impressions made upon them should be aided and strengthened by drawings of their forms and shapes, which afterwards may include shade and color. But the first requisite is to be able to observe accurately, and this can only be accomplished by sytematic instruction in the arts of observa-tion aided by all the appliances that can be placed at the command of the pupil.

The importance of drawing as an aid in primary instruction cannot be too strongly enforced. Besides its value in training the young faculties, drawing may be said to lie at the basis of all representation. The point and line, the primary elements of drawing, are at once the elements, by analogy, of all the sciences. Points are representatives of numbers, the basis of mathematics; while lines are the representatives of form, the basis of morphology; and number and form, or their respective sciences, mathematics and morphology, constitute the ground upon which rest all other sciences. The incipient stages of drawing involve the idea of measurement, and this again involves the idea of exactness, whence are generated scales of admeasurement. The barometer, thermometer, photometer; the carpenter's scale and rule, etc., all grow naturally from the point and line, and are the indispensable tools in their several de-

partments. The second step in this course follows naturally upon the first; it is an investigation of the essential properties of the subjects already observed. After becoming acquainted with natural objects in their simplest aspect of mere number, the laws and principles of number will be in order, and the foundations of arithmetic are here laid. In like manner, the essential nature of substances with whose external forms the pupil has become familiar, is a proper subject of study, thus laying the foundations of the sciences of chemistry and physics. The inherent significance of the forms and shapes of natural and artificial objects will likewise constitute a branch of study, forming the basis of the great science of morphology.

While this second stage is in part carried forward by the aid of the perceptive faculties, or special senses, it also brings into play another set of mental powers, those of reflection. Laws and principles, properties and attributes, cannot be perceived by the external senses, but are the result of a sifting or digesting and comparing the facts of observation, whence comes an interior perception, or conception, in virtue of the inherent power of the mind itself, that there is involved something beneath or beyond the obvious facts addressed to the senses.

By observation and reflection, combined with experiment, all discoveries and inventions have been effected, and the most important have been made by those whose powers in these directions have been most highly cultivated. Great inventors have been men of great study; their faculties of observation have been trained in some special direction, enabling them to perceive what to other minds was either confusion or a blank. The discoveries of a Newton and a Galileo, a Kepler and a Humboldt, resulted from long and patient training of the faculties of perception and reflection. Such results having been produced by these means-results which in their time were so great as to be, in a measure, unappreciated -we may reasonably look to these same means for further and still greater discov eries, unless we assume that the field of discovery has been exhausted, and that we have wrested the last secret from nature.

While no definite period can be assigned for the commencement of the study of as tronomy, it is evident that it should be only after a tolerable knowledge is gained of matters more nearly surrounding the pupil The sciences of chemistry, physics, geology etc.—constituting what I have denominated geonomy as distinguished from astron omy-naturally precede a knowledge of the earth as a whole in its relations with its fellows, the planets, the satellites, and the central sun, as well as with the stars, or what are supposed to be other suns distributed through the infinity of space. By means of the telescope and the spectrum, a new and wider field for observation and reflection is opened to the student, and new considerations of magnitude and distance are presented to him, tending to enlarge his ideas of existence, and create a more just and adequate conception of himself and his surroundings. Astronomy will teach him that he stands as a point in a sphere whose ever-widening extension leads the mind to a new conception of its abode as a sentient monad of the universe, and the consideration of this immensity creates a sense of awe and wonder which no merely earthly contemplation can arouse. By the training of the faculties in observing those objects which are near, the student is prepared to properly appreciate the importance of close, and accurate observation of the phenomena of the starry heavens. In this department of nature, as in that of the study of the earth alone, the reign of law will be found; and what to the unaided mind at first appears only confusion in the contemplation of the heavens will, on fur-ther study, be found to be subject to the dominion of law as thoroughly and perfectly as the simplest fact of immediate personal observation. No branch of study will so impress the mind with the universal reign of law as that of astronomy. The prediction of eclipses, the return of comets. the flight of meteors, show the operation of general law governing the movement of all matter, thus forcing upon the mind the conviction that nothing can exist outside the influence of a power which acts forever the same, accommodating itself to all circumstances and sustaining the least as well as the greatest in its all-embracing scope.

Mediums and Mediumship.

BY HENRY KIDDLE.

It seems to me that the time has now arrived when the uses and abuses of mediumship should be fully discussed. It will no longer answer to declare indiscriminately that mediums should always be objects of sympathy, respect, love or adoration. All who have any experience with this class of people will be obliged to admit that they are merely mortals, and quite often exceedingly frail and erring ones; and experience will also show that they are controlled by a great variety of spirits-good, bad and indifferent—corresponding to their own spiritual condition, whether temporary or permanent. The law of "spirit affinity" should be better understood and more generally applied as a basis of discrimination than at present: for then it would be clearly seen that it is extreme folly to expect to er grapes from thorns or figs from thistles." That the vicious and deprayed medium can give no spiritual manifestations worth receiving, will then be self-evident; since it will be perfectly obvious that vice and depravity in embodied spirits must, by the unerring law of spirit attraction, bring only such influences from the "spheres" as are congenial with that low, dark or unprogressed state. When a greater degree of intelligence prevails in regard to this subject, people will hold intercourse with spirits only through such mediums as have an established character for honesty and personal parity at least. Coarse, depraved, fraudulent or licentions persons will not be respected or employed as instruments of "spirit communion," much less will it be deemed possible that they can be agents for the "ministry of angels;" inasmuch as all will see that it is the wildest folly to suppose that they can be the intermediaries of the good and true in spirit-life. And, moreover, it will be understood that to sit in circles with such persons, and under such spir it influences as are necessarily allied to per sons of that grade and character, must tend to debasement both moral and spiritual while the utterances in trance or otherwise of those persons cannot give the wisdom that descends from above, but must be earthly, sensual, devilish."

It has been said by one who claims to be a defender, par excellence, of mediums, that every medium is more or less obsessed This is an ungracious thing to say of any class of people; for while it is, in a certain sense, true, probably, it is no more true of mediums than of all other persons, except the former are more obviously susceptible to spirit influence or psychological control which is, in fact, the same thing, or depend ten on the same laws. There is no doubt that all persons are in various modes and degrees subject to such influence and control, and the law that requires mediums to be morally and spiritually pure, is just as applicable to those who have never given the slightest in-dication of mediumistic powers, conditions or gifts. But mediums are in a certain sense the public exponents and teachers of the truths of Spiritualism, and it is of the greatest importance that the stream of truth should not be poisoned, as it is to be feared it very often is at its source. It is with regard to this principle that Dr. Peebles has said: "Studying a medium's tastes and tendencies through a term of years is comprehending the characteristics and purposes of such spirits as influence and minister to the medium. The same is true of all other persons; and when we see a person of coarse, brutal tastes, full of acrimonious detraction and abuse of all who contradict in any way his dogmatic utterances, and ready to accuse them of be ing under evil influence, denying all sacred things, gnashing his teeth, and turning to rend, with characteristic fierceness, all who would cast the pearls of truth before him such a pitiable individual is most obviously under a vile obsessing influence, congenial with his own tastes and propensities. Such are the persons who are ready to endorse in a medium any depravity however great; since, to their perverted minds, even mur der, incontinence, sensuality or deception is more pardonable, than to deny the assumptions of their arrogance and ignorance prompted by the legion of "mocking spir its" that encircle them as with a dark cloud strengthening and confirming every evil suggestion and every vain conceit of their own minds. Persons of this kind, whether mediums or not, should be placed under treatment by means of which they may be restored to their right mind; and when the laws of psychological control are better understood, such cases will be less frequent, because they will cease to receive any countenance or support, by which at the present time they are encouraged in their vagaries to their own injury as well as to that of the cause of which they are deemed to be expon-

There appears to be the densest ignorance, at present, in respect to simplest principles of Spiritualism; for while with some t is a pure and holy religious faith, allying them to the wise and good in spirit life and teaching them practically and theoretically their true relations with the Good Supreme with others it is something akin to, and no better than, the Paganism of ancient times; for what was that but a cult based on spirit manifestation, and respect and adoration paid to deified spirits, including the lares and penates, or household, familiar spirits, who were looked upon with feelings of reverence akin to worship? While we cultivate affectionate relations with departed friends, let us beware of descending to those depths of spiritual darkness and debasement which were the characteristics of an effete civilization. I shall have more to say on this subject hereafter.

HORSFORD'S ACID PHOSPHATE should be taken those who perform mental labor. It acts as

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Reply of Hudson Tuttle to J. M. Peebles.

I have no desire to go over the ground of Spiritualism and its relations to Christianity at the present time, and Mr. Peebles has not rendered it necessary to do so, by bringing forward any new argument. He eschews argument and relies on the eminently Christian method of overthrowing a cause by the destruction of its supporters, seemingly thinking that if I be impeached, he gains his case. Not so, friend Peebles. Should you prove me the hypocrite and pretender you attempt to make me out to be, there will be one sham out of the way, but the great principles of truth will remain intact. I am glad personality counts for so little in this age, and if discussions must enter the arena of personal strife, if men and motives must take the place of principles, it is a poor way to get at the truth. I scorn such a contest, as would to enter the prize ring with a bruiser, an act only a little lower in the scale of degradation.

I would not trouble the readers of the JOURNAL with the slightest explanation even, were it not for a single paragraph in Mr. Peebles's article. He is welcome to whatever satisfaction can be gained by my endorsement of Dr. Crowell; a nobler, truer, more honest thinking man than Dr. Crowell never lived, and while we differ, we agree in our differences. But this passage I desire to answer:

"I pointedly ask him (Mr. Tuttle) what he meant or what signification he attached to the adjective, 'Christian' when he joined the Independent Christian Church of Alliance, Ohio. He has not answered; no! not even unto this day, and yet I plead for an answer, as it may help us to a better mutual understanding of the word Christian."

Mr. Peebles made the same charge in the JOURNAL some time since, and I explained the matter. He not understanding, I explained at length, and then in a private let-ter stated the relations I bore to that church. The word Christian is as out of place in its connection with the Alliance church, as with Spiritualism. Any one can join that church who sympathizes with its objects, without subscribing to any form of creed or belief whatever; at least it was so stated by its regular speaker three years ago from its platform. It is composed of noble men and women whom I regard it as an honor to know and count as friends, and very many are ardent Spiritualists. Briefly often liberalists and Spiritualists wishing the marriage ceremony performed, and disliking to apply to a clergyman, urged this office on me, and in compliance with their wishes, I asked the officers of the Independent Church of Alliance to grant me a letter of fellowship, that I might secure a license according to the laws of this State, enabling me to officiate. They complied with my wishes, and I now in order to comply with the law, sign the license as a "minister of the gospel," yet I do not ask my friends to write "Rev." or "Dr." to my name, and regard the whole matter as a legal fiction to comply with the requirements of the law, not yet secularized as it should

Now as this is the third time I have been forced to write a public explanation, and have privately explained. I hope Bro Peebles will not say I have failed to respond. It seems my letter did not reach him,and the JOURNALS in which I replied to his accusation, were not seen by him. because of his being so much on the wing.

Mr. Peebles earnestly professes to be a lover
of justice and would never have thus written had he known—

HUDSON TUTTLE.

In Belgium royal decrees have been published suspending the money voted for the maintenance of worship, repair of churches, country schools, and also the public reads in the Catholic provinces of Luxemburg, Limbug, and Namur. The sums originally destined for these purposes are to be devoted to the maintenance and increase of the liberal schools, to which the Catholics

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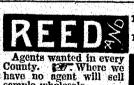
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