

11. Spiritualists believe in the perist morality, the highest ethics. The code of morals found in the works of Davis, Tuttle, and others has never been surpassed in its far-reaching comprehensiveness, its devoted self-sacrifice, and its philanthropic persuasiveness. Spiritualism teaches, that, as every infringement of physical law carries its punishment with it, so every violation of moral law inevitably brings its punishment either in mundane or supermundane life; and from this there is no escape. Our condition in spirit life depends upon our moral status, and our progress and our consequent increased happiness in the spirit-world is involved in our moral improvement.

12. Spiritualists believe in the universal and eternal progress of mind and matter; they encourage and emphasize the importance of the reformatory movements of the world,—of everything calculated to benefit mankind, mentally, morally, physically,—of all achievements in the domains of science, art, industry, music, poetry, etc. Spiritualists may ever be found busily active in the furtherance of women's rights, peace and temperance, labor reform, social and prison reforms, hygienic and therapeutic reforms, and similar humanitarian labors.

This is a simple outline of a few of the more prominent beliefs of the Spiritualist; many important points are omitted from lack of space. Those presented will serve, we think, to give a tolerably clear and definite idea of what Spiritualism, in its higher phases, really is.

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EXTRACT FROM A LECTURE ON "THE ORIGIN OF ORTHODOX RELIGION."

BY CHARLES ELLIS.

While we look at primitive man as a religious animal, we are in reality only contemplating a being so entirely subject to phenomena external to himself as to be almost if not entirely an unreasoning being, and therefore an irresponsible one, as far as any duty might have devolved upon him by virtue of his supposed possession of a moral nature and his allegiance to a supposed God. And yet it is undoubtedly true that religion and theology had their origin in this early, savage, ignorant, unreasoning condition of human life. The fierce lion that crouches in fear at the feet of the tamer could rend him as easily as he could a weak defenceless calf, did he but know the weakness of the being who controls him, but through fear the lion sees in man what the ignorant man sees in "God." As has been truly said:—

"Fear hath the devils made,
And weak hope her Gods."

But the Gods also have been objects of fear because upon their will alone has ever depended the activity of the devils. And the whole brood has been hatched under the brooding wing of uncultivated emotion.

By cultivating the fear which men had of the "Supernatural powers" which imagination had created to explain the phenomena which they saw everywhere around them, there was created in time an opportunity or the existence of persons whose business should be to study the wills and wishes of these supernatural powers, and by making them known to man thereby prepare the way for a possible and continual propitiation by reward or worship. This opens the way for the priesthood, and out of it comes the vast systems of theology that have grown like huge "Black Forests" over the fair surface of the human world.

It must have taken many thousands of years to evolve, in the crude minds of early men, sufficient power of observation, speculation, analysis and synthesis to produce a clear satisfactory knowledge of the causes of even the most common natural phenomena, as, for instance, the recurrence of day and night. We can by no reported or supposed miracle convince ourselves that man appeared upon the earth an educated and perfected animal, as orthodoxy teaches, nor can we any more easily convince ourselves that he passed suddenly from a savage to a civilized condition.

"An instantaneous adult, like an immortal animal, is an absurdity." And the spontaneous generation of human mental perfection is equally absurd.

It follows, then, that man's growth must have been long, slow, lowly, toilsome * often painfully severe. No benevolent personal God stood ready to elevate him by special providences and miracles. No schoolmaster was abroad to receive him; no Universities opened their arms to lead him on. He was the original Topsy—he "just grewed up!" But as he grew from age to age, his wonder could not cease to centre upon the vast illimitable mystery around him. What? How? Why? were questions that forced themselves upon his bewildered mind, and sprung upon him at every turn. Not one mystery could he solve, and the whole universe pressed him to answer her riddle. What wonder, then, that, subject as he was to wonder, awe and fear, he took counsel of his fears and sought in every action to palliate the fierce powers that his crude mind saw in every phenomenon of nature? What wonder that it became a paramount duty to propitiate the powers, spirits or gods that his unsatisfied curiosity and fear placed in every tree, stone, or star before him? Obliterate all knowledge to-day and remand the human race to that primitive barbarism that was the birthright of our progenitors, and our offspring will once again establish that lowly religion of emotion—the worship that grows naturally out of ignorance and fear.

[Mr. Ellis will answer invitations to lecture. Send to him for circular, at No. 8 Portland St., Boston, Mass.—Ed.]

THE WISE MEN OF THE EAST.

The Chinese astronomer's ways are curious and past understanding in these Western lands of science. It is related that in the fifth year of the moon of the present year the learned men of Peking noticed that the sun did not shine as bright as had been its custom. Instead of being clear it had been to them a red and lurid light. The weather was dry and the sky covered with a mist. Turning to their scientific books the learned men saw with amazement that the signs, by all the laws of science and antiquarian knowledge, gave warning of danger to the Imperial family. The tidings were promptly carried to the throne. Orders at once went forth for the defense of the residence. The gates were defended by soldiers, and the line of wall zealously guarded. A panic spread among the people. Something was about to happen to the Emperor, they said, and what it was no one knew.

To allay the disquiet and to end the questions that were pouring in upon them, the authorities at once said, the Government was on the brink of a war with Russia. Some trifling discussion between Russia and Chinese authorities in central Asia gave color to the report. But suddenly the illusions were dissolved. At the imperial household one day joy was awakened by the first appearance on the stage of history of his Imperial Highness, the Fifth Prince. Thereupon the wise men of the East returned to their books to see where they had made their blunder. It was laid down they learned that the evil influences of a crimson sun and lurid sky were averted if rain should fall within five days after their first appearance. Of course rain had fallen.—*Exchange.*

The Chinese ways may be "past understanding," but not more so than the ways of some persons in these "Western lands of Science," who pretend that certain events verify the senseless ravings of the "prophets of old,"—Ed. JOURNAL.

YELLOW FEVER.

It is curious, in this age of science, that the cause of yellow fever, its remedy and prevention, have not yet been found, while almost all other diseases are more or less under the control of doctors and medicine. (If there could be such a thing as a divine revelation for the cure and restraining of yellow fever, or if "spirits" had the power to effect this very desirable result,