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

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For the Religio-Philosophical Journal, To the Christian World.

In the discussion of the scriptural question of healing by prayer and laying on of hands, my own opinion as to the record is of no importance, so far as this question is concerned. For my purposes I adopt the pre-vailing opinion of all Christian sects, that Christ is the son of God, in the true sense of their creed; that the apostles were divinely inspired by God, and that the Bible is the inspired word of God, and a rule of action for all time, and for all humanity; that the laws of God are unchangeable, the same yester-day, to-day and forever, and that "God is no respecter of persons." So said Peter. (Acts 10:

In making this broad admission, my Christian brothers and Bible believers have no ground for cavil; they will not dispute my quotations, but they may not like my appli-cation of them. Should I proclaim to-day from this rostrum that Christ's promises were for the followers of his time, every Christian within the sound of my voice would think me infidel, if he did not say it. Should I declare that his highest and best commands were for the primitive Christians, and not for the church of to day, their conclusions would be verified in their own belief, that the speaker is truly an infidel. But, my Christian friends, you need have no fear of that. I never talk for the sake of talking. I have never in my life, for the sake of combatting an opponent, discussed as true what I did not believe. The words I shall say on this great scriptural question of healing by prayer and by laying on of hands, are my convictions after carefully having studied the question for years.

The last three years of Christ's life on earth were busy ones. His great soul was in sympathy with suffering humanity everywhere. He lived for humanity-not for himself. He had no creed, no fixed church. His pulpit was by the wayside, and his auditors were the simple-minded wayfarers. The rich and the mighty gave little heed at first to him or his wonderful works. His mission was among the poor, sick, lame, halt, blind and dumb, and in his work for and with these people, did he give evidence of his holy mission. He healed the sick; restored the blind; caused the deaf to hear and the dumb to speak. He raised the dead and soon became famous as having a marvelous power. Invalids poured in upon him from every source. He healed without money and without price. He exhorted his followers to go

and do likewise. He said to his disciples: "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." (St. John. 16:24.)

This is one of his fixed commands, intended for the Christian now as then. He only required of his followers to do what

he himself was doing. His religion was a labor of love; it was practical. This he required of all his adherents:

"And I say unto you, ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and

he that seeketh findeth; and to him that knocketh it shall be opened."(Luke 11: 9, 10.) Here is the promise; but even in his day and in his very camp, there were doubters and those who lacked faith. A father brought

to Christ a lunatic son and said: "Lord, have mercy on my son. . . . I brought him to thy disciples and they could not cure him." Then Jesus answering said: "Oh, faithless and perverse generation, how long shall I be with you; bring him hither to me."

"And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour.

Now see what followed: "Then came the disciples of Jesus apart, and said, Why could not we cast him out?' and Jesus said unto them. Because of your unbelief, etc.'" (Mat-thew 17: 15, 16, 17, 18.) This reproof was merited. They were his disciples and had received his commands, but did not obey for want of

ed his commands, but did not obey for want or belief.

Is that the position of Christians in these times? Your clergy proclaim Sunday after Sunday that you are followers of Christ, but you do not give the sign that Christ said should follow them that believe. Your belief then is only a pretense; you claim to believe but do not practice. Christ says: "If ye love me, keep my commands." Do you do it? Prove it to the world and we will believe you. If you do not know what it is to lieve you. If you do not know what it is to follow the real Christians, then permit me to give you Christ's words; they are plain and easy to be understood. (See Mark 16: 14, 15, 16, 17 and 18.)

17 and 18.)

14. Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.

15. And he said unto them, Go ye into all the world and preach the gospel to every

16. He that believeth shall be saved, but he that believeth not shall be damned. Now mark you what follows:

17. And these signs shall follow them that believe; in my name shall they cast out devils,

they shall speak with new tongues.

18. They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall recover?

them; they shall lay hands on the sick and they shall recover."

"Ah! I see," says my Christian friend; "that conversation and those commands were to the eleven, and not to the Christians general-That's where you and I differ; but I am willing to take Christ's word for it:
"And these signs shall follow them that be-

lieve"-not the apostles alone, but them that elieve. This means every one who claimed to be their convert. These signs that I have enumerated will follow you if you believe. They are what distinguishes the believer from the non-believer, and there is no other sign given whereby we may know that you are followers of Christ. Your assertion goes for nothing. Come, my Christian friends, give us the sign, (sinners are waiting anxiously for it,) for Christ says they shall follow them that believe. It is imperative. Should I ask you to name the commands of Christ that you believe in and follow, your answer would be: "Why I believe in all of them.'

"Well, enumerate." "I believe in baptism. I believe in the sacrament, and, eh! eh! the catechism." "Is that all?"

"Yes, that is all you believe in. This bap-tism and sacrament is a mere bagatelle. Do you believe in healing the sick? Can you cast out devils? Can you speak with new tongues? Can you take any poisonous thing without hurt? Can you take up serpents without harm to yourself? Not one of you. You not only lack the power to heal, but deny its existence even, and the poisonous things and the serpents, you let alone as severely as non-believers. Well, so do I. I have frequently been told by zealous churchmen that these things are miracles, and were for Christ and the apostles to perform.'

Christ in his address to the laggards of his time said: "And why call ye me Lord and do not the things which I say?" (Luke 6: 46.)
This excuse will not do. Christ and the apostles did their share of the work, but not all of it. Harken!

"After these things the Lord appointed other seventy also, and sent them out two and two before his face, into every city and place whither he himself would come.... And heal the sick that are therein, and say unto them, 'The kingdom of God has come nigh unto you.' And behold I give you power to tread on serpents and scorpions, and over all the powers of the enemy; and nothing shall by any means hurt you." (Luke 10: 1, 9, 19.)

Now see what the seventy did while on their mission:
"And the seventy returned again with joy

saying, 'Lord, even the devils are subject unto us through thy name.'" (Luke 10: 17.) Other seventy implies that seventies had been previously sent out. These people seem to have been of the ordinary class of his followers. They had faith in his commands, or in other words they believed in Christ. If churchmen believe in Christ to-day, there is no reason why they may not do just what the seventy did.

I do not like to be harsh, but the fact is that the man-made creeds of to-day have smothered out of the hearts of the church all her former power, and at the present time she has no belief in any thing outside \$30,000 churches richly upholstered, big salaried preachers, and outside show.

From the time of her adoption of the Athenasian creed, and the compilation of the books of the Bible in 325, under Emperor Constantine, she has gradually neglected these saving graces, and finally has altogeth-er dropped this holy inheritance bequeathed by Christ to all his followers. They neglect to ask, so they do not receive. They omit to knock, so the light is not opened unto them. If, as I say, the church is not blinded by creeds, then why abandon this speaking with tongues, prophesying and healing with the

CHICAGO, JULY 14, 1883.

church so justly famous?

I am told by the more intelligent Christians that the day for such exercises are past, but I answer, you claim that Christ's promises are for all time and for all Christians.

It is not denied that the Primitive Christians did these wonderful things.

Very well. Ecclesiastes, 3rd ch., 152, says: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

There are people about you to-day who do these very things that Christ requires of you. They certainly prophesy and do some remarkable healing. These people you donounce as humbugs, mystifiers, scoffers and infidels; notwithstanding your opposition, they are as humbugs, mystifiers, scoffers and infidels; notwithstanding your opposition, they are rapidly increasing in number and power for good. The sick are certainly benefited by these healers, as many a churchman and priest can testify. But the majority of you say. "It is done by the power of the devil, and that those people are in league with him." That is just what the Jews said of the early Christians; they said it of Christ; but Christ's reply silenced these cavilers. Will it silence those of to-day? This is what he said on the devil question:

devil question:

"If satan be divided against himself, how shall his kingdom stand?" etc. (Luke 11:18.)

You see the devil never cast out a devil. According to your belief, the old fellow and his helpers are wonderfully harmonious among themselves; they catch all the souls they can, but never cast them out. A division of the house would make hell as undesirable to its managers as to their Shanghied victims. I say, Shanghied, because these unwary souls are roped in by the old rascal. He attends to business, and nicks up these He attends to business, and picks up these inconsiderate trifles, and keeps the fire ablaze with the best brimstone the markets afford Pardon this apparent levity, for with very many good people, this is a warm subject. Even if churchmen believed to-day in the

power of the spirit, they would be as bigotted as St. John who complained to Christ that some outsider was stealing the apostolic and Christian thunder by healing, etc.

we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us."

"But Jesus said, Forbid him not, for there is no man which which shall do a miracle in my name that can lightly speak evil of us." (St. Mark 9: 38-39.)

So it is to-day; all healers and prophets not members of the church, are forbid to heal or cast out devils. It is too bad that outsiders should be the believers and workers after all. Is it not as commendable to heal and cast out devils to-day as in the past? If Christ gave his consent to strangers in his time, will he object to the same thing being done by outsiders in our time? If so, why so? "Oh! ye of little faith!" If these sayings, healings and commands are for those of Christ's time only, so also are all the rest of his commands, even the whole Bible.

It seems to have made no difference with Christ, who cast out devils or healed the sick. Should it make any difference now? We are all commanded to do good. Is it any harm for any person or persons to do good to-day? But you object to Spiritualists doing these things because they are not the followers of Christ. That is what Peter and; but if Spiritualists do what Christ, the early apostles and early Christians did, who are Christ's followers? Who comply with his commands but Spiritualists? Certainly the churches do not. They ignore these commands, and say (by their actions at least) that they were for a past age. Spiritualists claim, and prove by the fulfillment of these commands, that they are his followers. The church is dead in trespasses and are by their omission to fulfill this law of grace by their omission to fulfill

this law of love.
"The church once received the law by the dispensation of angels, and have not kept it." (Acts 7: 53.) •

God is no respector of persons; all who live so that these commands may be fulfilled by them, it will surely be done, no matter whether the workers are Christians, non-Christians or Spiritualists. Christ says:

"But glory, honor and peace to every man that worketh good—to the Jew first, and also to the gentile, for there is no respect of persons with God." (Rom. 2: 10.)

But our Christian friends to-day are in the exact position of the willfully blind and deaf

of the past:

"For this people's heart is waxed gross and their ears are dull of hearing; and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matthew 13: 15.)

The churches to day do the same thing; they turn a deaf ear and refuse to hear or see our work, lest they may understand and be converted. "These signs shall follow them that believe;" not those who believe only in the two sacraments, baptism and breaking of bread, but those who by their faith and works prove their friendship to him, for he saith:
"Ye are my friends if ye do whatsoever I

command you." (St. John 15: 14.) "But the hour cometh and now is when the true worshipers shall worship the father in spiritand in truth, for the father seeketh such to worship him." (St. John 4: 23.)

Do the churches worship in spirit to-day?

The churches have well nigh exhausted their opposition to Spiritualism. They must com-

bine their forces; they must throw their

laying on of hands, that made the primitive church so justly famous?

I am told by the more intelligent Christians that the day for such exercises are past, but I answer, you claim that Christ's promises are for all time and for all Christians.

It is not denied that the Primitive Christians. It is not denied that the Primitive Christians. ists, and the more intelligent preachers are bolting from the dogmatisms of the past. And if they would unite against us, they they must do it quickly, or the opportunity will be lost. There are a few who will keep up their organization, while the spiritual minded will drop off.

"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." (Romans

The radical changes going on in religious sects frighten the more spiritual and timid, for they begin to see that the church as an organization is in danger. They begin to understand also that this is that which was

spoken by the prophet Joel:
"And it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, your old men shall dream dreams. And on my servants and on my hand maidens I

will pour out in those days of my spirit, and they shall prophesy." (Acts 2: 17, 18.)

Are these the last days? asks one. Well, I do not say that, but the clergy and the churchmen all declare this time to be "the last days." I quote them as authority on that guestion.

R. R. Hall. question.

A Voice from Vermont Concerning Organization.

An Active, Experienced Spiritualist Puts Himself on Record. .

To the Editor of the Religio-Philosophical Journal:

I have read your editorial on organization in the last JOURNAL of June 30, and hereby give it my full and unqualified endorsement. I have been a Spiritualist since 1850 and have ever been in favor of organization; not that we needed a uniform statement of belief so much as legal business organizations, National, State, local and subordinate. Such organizations, founded upon good practical business principles, have been sorely needed, both for self-protection, and that the power and influence of the spiritual philosophy may be more fully recognized and respected. 'In union there is strength." I have never felt a very strong pride in hearing the statement, so often made, as to the vast numbers of Spiritualists in this and other countries, for the reason that the very natural question ever comes up, what are they all doing, and what power have they for good in the world of humanity? I should have more pride and hope of success in any State, with three hundred true Spiritualists, well organized and imbued with a united and earnest purpose to do something worthy of the cause, than with ten thousand scattered and inactive believers simply, who are united only in congratulating themselves that they are outside of all organizations and public responsibilities. The word organization in the past seemed to strike terror to many who had been bound in church fetters, and the cry of freedom and individuality was the stock in trade among the wanderers over the land claiming to have ı "mission."

The First National Organization was formed when the opposition to all organization was fierce and aggressive; and, therefore, was so vague, indefinite and impractical that it invited and admitted elements that soon caused its overthrow. The opposition com-menced at Philadelphia, came in force at Providence, R. I., and was defeated. At Cleveland, Ohio, the following year, the struggle almost amounted to a disgraceful row, but the Organization still lived. At Chicago the itinerant spirit of the broad and free West was strongly arrayed against the more cool and conservative East, and political differences being dragged in, the strife ended in a division of the Convention, and from that hour the sure dissolution of the Organization was a fixed fact. At Troy. N. Y., the Organization was captured by Mrs. Woodhull and soon after breathed its last without a single mourner. Now, after more than thirty years experience, and in view of so many failures, the Spiritualists of this country ought to be able to organize on a strong and practical basis, in keeping with the advence of the age. the advance of the age. The time has fully come when the Spiritualists should be able to reap some practical and tangible results of their philosophy in the realm of thought and right living. They see the necessity of organization in all other business and to support and successfully maintain camp meetings all over the country; and why not in the same way organize to build halls or churches, support meetings, Sunday schools or lyceums, establish schools, colleges and libraries, homes and asylums for the poor and unfortunate applications because for the and unfortunate, publishing houses for the general distribution of tracts and spiritual, medical and scientific literature? Most of these agencies are actual necessi-

ties of our civilization, and are left mostly to the opposers of our boasted philosophy; and then we wonder why they are so strong and flourishing, while we are weak and unpopular. Rich men and women are constantly passing away and leaving large sums of money to churches, colleges, schools, libraries and institutions of all kinds, that have a co-operate and legally organized existence. Where have the Spiritualists any organizations and institutions that have a legal ex-

istence, to which donations and bequests could be made? Echo answers, Where? There are a few State and local organiza-

tions, but what are they doing to better the life and moral tone of humanity, and thereby show to the world that they have the true gospel? Too many Spiritualists give good support to frauds and doubtful physical manifestations, that are of very questionable benefit, and allow many of our best speakers to starve or engage in other business, and fail to identify themselves in any humanitarian work.

I once heard of a man who left the church and joined the Spiritualists to get rid of paying the minister and subscribing for the orthodox newspapers. I hope we have not received many converts for the same reasons; but if there are some, I have not a doubt but they strongly appass arranization and do not they strongly oppose organization and do not take the JOURNAL. Let us all take hold and try to make the new National Organization worthy the support of the best and truest minds in our ranks; and may it be the lighted pathway to which we all can point and not be ashamed to walk therein.

Rutland, Vt. NEWMAN WEEKS.

Sound Sense.

A Well Known and Highly Gifted Lady Treats of Organization with Directness and Perspicuity.

To the Editor of the Religio-Philosophical Journal: In your issue of June 30th, we find a re-

port of the action of the committee appointed by the National Convention and the results of that action. There can be no doubt that this movement in the right direction will bring hope and joy to the hearts of every lover of the true spiritual philosophy, and the true spiritual work. The reaction and the true spiritual work. The reaction from the old dogmatic creeds was most natural and in a sense absolutely necessary; but that reaction has reached its limit and has done its work. . It is now no longer necessary to fight with desperate zeal the ex-ploded and exploding theories of the West-minster platform. The iron bands called creeds, which were thrice heated by the fires of the infernal pit, have ceased to burn into the very life of humanity and have consumed themselves by their own fierceness. So we need no longer dread the binding force of a formulated expression of general belief. Without unity and union there can be no essential harmony while man is in the crude state in which we find him at the present ime. It may be possible—and no doubt it is to be one of the wonders of the future—that man shall be "a law unto himself;" but it is in the future and must wait for a growth that is not to be attained in a day. Shall we refuse books and teachers and helps to the child because in the order of law he is to be the future statesman or poet or legislator or ruler?
All things in their order, and as society is now, for the prosecution of any purpose or aim there must be mutual understanding. concerted action and a shoulder to shoulder fight or pull. To this end there must be a common standing-ground. No good general will disband his army, depending upon "every man doing his duty." He will expect every man to do his duty, but only under direction, under law, under common rule, and in this way he will not be disappointed.

The "object and aims" of the Association

are indisputably such as at the present time and in present need will commend themselves to all, whether spiritually and spiritualistically inclined or not. We hear much complaint that Spiritualism will not bear the scrutiny of science. Let us now by concerted action calmly and dispassionately look facts in the face and cull them from the mistakes—to call them by no stronger term whether they be of the power out of sight, of the mediator, or of the investigator. As a philosophy let it be expounded in a logical and philosophical manner, and as a religion, let its power be demonstrated in and by the lives of its professors and expounders. Who can object to man and woman maintaining "high and pure principles on all the vital questions of practical life and duty?" Even the most profoundly orthodox, who shake in their shoes at the ungodliness of Spiritualism cannot object to efforts in this direction. Trnth to tell, there has been need in so-called Spiritualism for a shaking of the seive, and the sifting out of some of the chaff that has mingled with the golden grain of spiritual philosophy and ethics; and to say that this has always been necessary in the so-called Christian church does not change the fact respecting Spiritualism. Let us now as co-workers with the pure and the holy set our seal to this formulation of "objects and aims," and with no spirit of iconoclasm, but rather in the spirit of a true and substantial progession and for a full elucidation of facts and principles, act persistently and consistently in the direction indicated by the "Declaration of Principles," and under the "Declaration of Principles," and under this banner fight—not so much "the good fight of faith," as the good fight of facts and well established knowledge. To each of these principles I would be glad to speak did your space admit. One other point in the "ob-jects" is the "teaching of truth as we learn it." Much might be said on this point, for no man has a right to the exclusive use of any truth that has been found to be a truth any truth that has been found to be a truth in God's universe Truth is God's and humanity's. It is God's word to humanity in whatever form it may appear and to whomsoever it may enunciate itself. Like the air it is all pervading, and for universal use, and can therefore be monopolized by none. Brooklyn, N. Y. A REPRESENTATIVE.

Letter from Mexico.

Chihuahua, Mexico, June 30th, 1883.

In newspapers from the eastern of the United States are occasionally found articles which carry the impression that it is but a question of time when Mexico will fall into, and through some kind of manipulation become a part and portion of, the United States. They reason that General Grant and General Diaz will manage this accomplishment, but how it is to be brought about, is left without solution. In a gang of Irish workmen on one of the great public works in New York some years since, was one Dennis O'Brien, to whom it was customary among his fellows, to sub-mit all questions for decision; the reputation for wisdom he acquired very much after the manner of the writers on the future political changes in Mexico, above referred to; after listening with an impurturbable countenance to the statements of the opposing parties, he would suddenly turn upon one of the contestants, with an inquiry substantially as follows: "You have heard of William Pitt?" And on obtaining an affirmative reply he would proceed: "What did he say in his famous speech in Parliament on the 7th day of September, 1832?" Of course no reply. "What did Daniel O'Connor say in his speech in the city of Dublin, on this identical subject on the 21st day of November of the same year?" No response. "Gentlemen do not submit questions of this kind to me for decision until you have studied the subject sufficiently to comprehend my elucidation of it." In precisely this manner do these scribblers speak, and probably with about the same knowledge of

It is claimed that "there is now developing a hostile feeling in the conservative element of Spanish-Mexican society, against the progressive Diaz and his policy," which is one of the most absurd statements that could be imagined, and shows conclusively the utter ignorance of the writer upon the subject.

There is in Mexico the utmost unanimity of feeling and approval of the course of General Diaz and of President Gonzalez, as will be shown at the next election; in fact there is no other policy advocated by any man of any standing in Mexico. That the former slaveholders, shylocks and tyrant monopolists feel the certainty with which the policy of the government is destroying their power by preventing their nefarious practices, is quite true, but these persons must not be included in any portion of the conservative or intelligent Mexican society; they are a dis-tinct and separate class by themselves, and as thoroughly marked, and I may say despised in Mexico, as were the slave drivers in former days in the United States.

That they have some power, is also quite true, and that they are gradually losing it, is one of the principal causes of the efforts made by them to disgust present immigrants; however, they have little success; their object and the reasons for it are too obvious, and at the present rate of immigration, with a continuance in power of the present party of enlightened ideas and broad views, they will soon be remembered only as a past scourge, notwithstanding their great wealth. Their lands will soon be called upon to contribute their share toward the annual revenues of the country, which will compel the sale in small lots, of the immense tracts of magnificent soil, often obtained in ways questionable, to draw it exceedingly mildly, now held by them, to the great injury of the Republic. This class of persons are largely foreigners, and not Mexicans, except as Mexicans may have intermarried with them.

most unassailable character, but a title from foreigners who have been accumulating property in this country during former years when their word was law, and nobody dared dispute any claim they set up, should be in-vestigated most thoroughly; there is a day of reckoning coming, and possibly is near at hand, when some of the wrongs perpetrated with sanctimonious faces, will be corrected by or through the influence of the party now in power, which originally derived its principles and policy from General Diaz.

It is also often stated that Mexico would be benefited by joining its fortunes with those of the United States, yet no statements are given upon which such theory can be sus-

Mexico has been robbed by foreigners within and without her borders; she has been robbed, too, by the political powers which have cursed her for many years. Santa Anna obtained for Mexico the good millions for the territory sold to the United States, then robbed het of it; but to day the public interests of Moreo are honestly served, and in this respect present a striking contrast to the management of the affairs of the United

The methods employed in Mexico are not yet fully systematized for the equitable levying of taxes and collection of the revenues but notwithstanding that, the taxes are light

If, then, Mexico has good government. which means protection to person and property, and an intelligent and economical application of resources to necessities, how its people are to be benefited by annexation to the United States, is not readily seen by those outside of political rings, and it may be safely stated that these people are far too slow to give up their own ideas of their country's greatness, to be peacefully absorbed by any other government during the present genera-

It may be doubted whether the best interests of the United States would be enhanced by the acquisition of Mexico as she is politically. She is a source of protection with-out being a source of danger, and all commercial relations can be managed quite as well with her as a neighbor, as a member of the family. The talk of the country newspaper press of the United States for many years about the angexation of Canada, has only established Canada more firmly against it, and so will it likely be with Mexico. Besides, there are many and strong reasons why annexation of Canada would be mutually beneficial, which do not pertain to Mexico and never can.

Newspapers which talk about what Gen. Grant wishes or intends, may console themselves that such wishes or intentions have quite as little weight or influence with the Mexican people or officials as they have with those of the United States, and if instead of fulminating such irritating "bosh," they would turn their attention to accurate statement, showing their readers how business may be extended with Mexico, to the advantage of all, they will accomplish something of value, while such as cannot yield to the business idea, should visit Mexico, and trayerae its valleys, cross its mountains, view its plains, examine into its mining and agricul-tural interests, learn to know something of its people, their traditions, sentiments, methods, abilities and language, when they night speak with some hope of securing at least a particle of influence, the present absence of which renders them ridiculous in CAROL.

A Jewish Synagogue.

BY MRS. L. M. CHILD.

September 23, 1841. I lately visited the Jewish Synagogue in Crosby Street, to witness the Festival of the New Year, which was observed for two days, by religious exercises and a general suspen-sion of worldly business. The Jewish year, you are aware, begins in September; and they commemorate it in obedience to the following text of Scripture: "In the first day of the sevent month ye shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work there-

It was the first time I ever entered any place of worship where Christ was not professedly believed in. Strange vicissitudes of circumstance, over which I had no control, have brought me into intimate relation with almost every form of Christian faith, and thereby given me the power of looking candidly at religious opinions from almost any point of view. But beyond the pale of the great sect of Christianity I had never gone; though far back in my early years, I remember an intense desire to be enough acquainted with some intelligent and sincere Mohammedan, to enable me to look at the Koran through his spectacles.

The women were seated separately, in the upper part of the house. One of the masters of Israel came, and somewhat gruffly ordered me, and the young lady who accompanied me, to retire from the front seats of the synagogue. It was uncourteous; for we were very respectful and still, and not in the least disposed to intrude upon the daughters of Jacob. However, my sense of justice was rather gratified at being treated contemptuously as a Gentile and "a Nazarene;" for I remembered the contumely with which they had been treated throughout Christendom, and I imagined how they must feel, on entering a place of Christian worship, to hear us

"With hearts as hard as stubborn Jews, That unbelieving race."

The effect produced on my mind, by witnessing the ceremonies of the Jewish Synagogue, was strange and bewildering; spectral and flitting; with a sort of vanishing resem-blance to reality; the magic lantern of the

Veneration and Ideality, you know, would have made me wholly a poet, had not the in-convenient size of Conscientiousness forced me into reforms; between the two, I look upon the Future with active hope, and upon the Past with loving reverence. My mind was, therefore, not only unfettered by narrow prejudice, but solemnly impressed with recollections of those ancient times when the Divine Voice was heard amid the thunders of Sinai and the Holy Presence shook the mercy-seat between the cherubim. I had, moreover, ever cherished a tenderness for

> 'Israel's wandering race, that go Unblest through every land; Whose blood hath stained the polar snow And quench'd the desert sand; Judea's homeless hearts, that turn From all earth's shrines to thee, With their lone faith for ages borne In sleeplese memory."

Thus prepared, the scene would have strongly excited my imagination and my feelings, had there not been a heterogeneous jumbling of the Present with the Past. There was the Ark containing the Sacred Law, written on scrolls of vellum, and rolled, as in the time of Moses; but between the Ark and the congregation, instead of the "brazen laver," wherein those who entered into the tabernacle were commanded to wash, was a common bowl and ewer of English delf, ugly enough for the chamber of a country tavern. All the male members of the congregation. even the little boys, while they were within the synagogue, wore fringed silk mantels, bordered with blue stripes; for Moses was commanded to "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of their borders a ribbon of blue;"-but then these mantles were worn over modern broadclotn coats, and fashionable pantaloons with straps. The Priest indeed approached more nearly to the gracefulness of Oriental costume; for he wore a full black silk robe, like those worn by the Epis-copal clergy; but the large white silk shawl which shaded his forehead, and fell over his shoulders, was drawn over a common black hat! Ever and anon, probably in parts of the ceremony deemed peculiarly sacred, he drew the shawl entirely over his face, as he stooped forward and laid his forehead on the book before him. I suppose this was done because Moses, till he had done speaking with the congregation, put a veil upon his face. But through the whole, priest and people kept on their hats. My spirit was vexed with this incongruity. I had turned away from the turmoil of the Present, to gaze quietly for a while on the grandeur of the Past; and the representatives of the Past walked before me, not in the graceful Oriental turban, but the useful European hat! It broke the illusion

completely. The ceremonies altogether impressed me with less solemnity than those of the Catholic Church; and gave me the idea of far less faith and earnestness in those engaged therein. However, some allowance must be made for this; first, because the common bond of faith in Christ was wanting between us; and, secondly, because all the services were performed in Hebrew, of which I understood not one syllable. To see mouths opened to chant forth a series of unintelligible sounds, has the same kind of fantastic unreality about it that there is in witnessing a multitude dancing, when you hear no music. But after making all these allowances, I could not escape the conclusion that the ceremonies were shuffled through in a cold, mechanical style. The priest often took up his watch, which lay before him; and assuredly this chanting of prayers "by Shrewsbury clock" is not favorable to solemnity.

The chanting was unmusical, consisting of monotonous ups and downs of the voice which, when the whole congregation joined in it, sounded like the continuous roar of the

The trumpet, which was blown by a Rabbi with a shawl drawn over his hat and face was of the ancient shape, somewhat resembling a cow's horn. It did not send forth a spirit-stirring peal; but the sound grouned and struggled through it—not at all remind-ing one of the days when

"There rose the choral hymn of praise, And trump and timbrel answered keen, And Zion's daughters poured their lays, With pricet and warrior's voice between."

I observed, in the English translation on one side of an open prayer book, these words: congregation, and I felt that Judea no longer awoke at the sound of the trumpet!

The, ark on a raised platform, was merely a kind of semicircular closet, with revolving doors. It was surmounted by a tablet, bear-ing a Hebrew inscription in gilded letters. The doors were closed and opened at different times, with much ceremony; sometimes a man stood silently before them, with a shawl drawn over his hat and face. When opened, they revealed festoons of white silk damask, suspended over the sacred rolls of the Pentateuch, each roll enveloped in figured satin, and surmounted by ornaments with silver bells. According to the words of Moses— "Thou shalt put into the ark the testimony which I shall give thee." Two of these rolls were brought out, opened by the priest, turned round toward all the congregation, and after portions of them had been chanted for nearly two hours, were again wrapped in satin, and carried slowly back to the ark, in procession, the people chanting the Psalms of David, and the little bells tinkling as they moved.

The oldest congregation of Jews in New York, were called Shewith Israel. The Dutch Governors would not allow them to build a place of worship; but after the English conplace of worship; but after the English conquered the colony, they erected a small wooden synagogue, in Mill street, near which a creek ran up from East river, where the Jewish women performed their ablutions. In the course of improvement this was sold; and they erected the handsome stone building in Creeky street. Which I visited the range Crosby street, which I visited. It is not par-ticularly striking or magnificent, either in its exterior or interior.

The anniversary meetings of the New York Hebrew Benevolent Society presents a singu lar combination. There meet together pilgrims from the Holy Land, merchants from the Pacific Ocean and the East Indies, exiles from the banks of the Vistula, the Danube and the Dneiper, bankers from Vienna and Paris, and dwellers on the shores of the Hudson and the Susquehanna. Suspended in their dining hall, between the American and English flags, may be seen the Banner of Judah, with Hebrew inscriptions in golden letters. How this stirs the sea of memory! That national banner has not been unfurled for eighteen hundred years. The last time it floated to the breeze was over the walls of Jerusalem, besieged by Titus Vespasianus. Then our stars and stripes were not foreseen, even in dim shadow, by the vision of a prophet; and here they are intertwined together over this congress of nations!

In New York, as elsewhere, the vending of 'old clo" is a prominent occupation among the Jews; a fact in which those who look for spiritual correspondences can perceive significance. When I hear Christian ministers apologizing for slavery by the example of Abraham, defending war, because the Lord commanded Sanuel to hew Agag in pieces, and sustaining capital punishment by the retaliatory code of Moses, it seems to me it would be most appropriate to have Jewish criers at the doors of our theological schools, proclaiming at the top of their lungs, "Old Clothes! Old Clothes! Old Clothes all the way from Judea."

What is Man?

His Destiny Historically Considered.

BY L. BERG.

I have stated the ancient nations believed that man is a dual being consisting of mortal body and immortal soul, and from this belief it naturally and necessarily followed that they would askthemselves. "What will become of our soul after it leaves our bodies?"

We find that the ancient Greeks and Romans did not believe that the soul would go into another world, but believed that it would remain near men, and continue to live under ground, and from the fact that they were born together it would follow, they reasoned, that the body and soul would remain together in the grave. When those ancient people buried a corpse they actually believed that they were burying a corpse alive. They went through an imposing funeral ceremony, closing by calling the dead person three times by his name saying: "Fare thee well and may the earth rest lightly on thee." So firmly did they believe that the soul rested with the body in the grave, that they wrote upon the tomb that the man rested there. They buried him with slaves, slaughtered horses, which they killed for him, arms, also with clothing, utensils and such other things as might be useful to him, believing that he needed them as much under ground as he did when he was on top of the ground. His thirst and hunger was satisfied by pouring wine upon his tomb and by placing food there. No soul could be happy after death, except the body was buried in due form with traditional rites, and when this was not done the soul had no resting place, but wandered about continually appearing to the liv-ing until his body was buried with imposing rites. The main thing which an ancient Greek or Roman feared was that after his death the burial rites for him would not be observed, and this troubled him more than death itself. Impious generals who did not believe that the burying of the dead and observing the burial rites had anything to do with the happiness of the dead, were put to death by the superstitious Athenians, for neglecting to bury the dead; because of their implety, as they claimed, thousands of souls wandered about in an unhappy state. The criminals in the ancient Greek and Roman cities were terribly punished by not burying their bodies, and in this manner they believed they punished the soul itself almost eternally. When a corpse was once buried with due funeral rites, he had no account to render for his past conduct in life, no punishment or rewards to expect. But when we follow their beliefs we find that out of those doctrines different creeds arose, some disbe-lieving that the soul rested with the body in the tomb or grave, but believing that there is a subterranean region infinitely larger than the tomb or grave, where all souls independent of their bodies dwelled. Again others in later times separated the good from the bad, and put the good into Elysian fields, a region. according to their dictum, at the end of the earth, where the good are vexed by neither snow nor storm, heat or cold, the air being always tempered by zephyrs wafted to them from the ocean, and the had into Tartarus, where punishment await them.

I have given you to some extent the rude and superstitious ideas of the Greeks and Romans, because out of their beliefs arose the more intricate dogmas of the moderns, in regard to the condition of the soul after death. This can be verified by alluding to the Essenes, a Jewish sect, who flourished before the Christian era. They held that the body is mortal and its substance transitory; that the soul is immortal, but coming from the "When the trumpet shall blow on the holy mountain, let all the earth hear! Let them which are scattered in Assyria, and perishing in Egypt, gather themselves together in the Hely City." I looked around upon the

ocean, and a country oppressed neither by rain nor snow, nor heat, but refreshed by a gentle west wind blowing continually from the sea; but to the wicked a region of wintry darkness and of unceasing torment. The Egyptians attributed to the human soul a divine origin. They held that it was throughout life engaged in the warfare of good and evil, and that after life its final state was determined by judgment according to its doings on earth. Those who were justified before Osiris passed into perpetual happiness: those who were condemned into perpetual misery. The justified took the name of Osiris, the judge under whom they indeed already appeared for judgment. The Druses who from immemorial times inhabited a part of Syria, believed that the souls of their virtuous pass after death into the bodies of Chinese Druses; those of the wicked may be degraded to the level of camels and dogs. The ancient Chinese, Egyptians, Brahmins and other nations believed in the transmigration of souls into other bodies, such as birds and beasts, etc.; those that have been wicked were confined in unclean and miserable beasts to atone for their faults. Pythagoras, who lived 500 years before Christ, remembered in what bodies he had been before he was Pythagoras. He had first been Athalides, the supposed son of Mercury, and having had permission to ask whatever he pleased of that god, except immortality, he desired that he might remember all things even after death. Some time after he was Euphorbus. His soul passed afterwards into Hermotimus, afterwards he became a fisherman named Pyrrhus and lastly. Pythagoras. He affirmed that in a voyage which he had made to hell he had seen the soul of the poet Hesiod, fastened with chains to a pillar of brass, and suffering great torments. Homer he saw hanging on a tree surrounded with serpents, because he invented many falsehoods and ascribed them to the gods.

Among the ancient Scandinavians a natural death was attended with infamy, while a violent death, particularly in battle, gave a title to sit in the halls of Odin, the name of their god, and drink beer from the skulls of enemies. Titus, a Roman emperor in the first century, promised immortality to those courageous soldiers who would fall in battle, and that they would become gods, demons and propitious heroes, and live among the stars, and to the cowards he threatened total annihilation. Among the Talscalans, it was only the great that were permitted to animate birds and the nobler quadrupeds; the lower ranks were transformed into weasles and other mean animals. The ancient Mexican soldiers who died in cattle or in captivity among their enemies, went to the house of the sun, and in this mansion they led a life of endless delight.

In the last centuries before Christ the

teachings of Aristotle, Plato and other heathen philosophers slowly, but surely undermined the rude religious superstitious beliefs of the masses, resulting in establishing more refined views in regard to the future state. The good and bad do not dwell together any more as they did in the time of Homer, but they are judged by an impartial and unerring judge, and each one receives sentence according to the deeds done in the body. In-different characters, such as the souls of babes, unhappy lovers, and some others, are placed in the paradise of fools, which is a distinct place from Elysian fields or Tartarus and Purgatory, so Virgil informs us, who lived about 70 years before Christ. That some of the church fathers studied Grecian philosop'.y, is an undisputed historical fact. "Clement endeavors to show the advantages and necessity of studying it for th of the church; that they ought to know it well; philosophic culture, he asserted, was also a necessary preparation in order to be able to develope Christian truths in a scientific form." (See Neander, History of Dogmas, page 63.) This being the case we must not be surprised to find some of the ancient heathenish beliefs inculcated into the Christian system. In fact, nothing is found in the New l'estament about the soul and its destiny but what has been said and believed before the

Christian era. It is claimed by some that in the beginning of Christianity clearer and more positive ideas were revealed to man in regard to the destiny of his soul, than those entertained by the ancient heathen nations, but by investigating the dogmas of the Jews, the church fathers of the first five centuries of our era and the ideas of the speculative theologians in later times, we find that their views are self-contradictory, and as unreasonable as those of the ancients, although they all based their beliefs on the Bible. Religious beliefs are of slow growth. What is be-lieved in one century by a few is adopted by many in the following century, and made an article of faith a little later, and old faiths are unconsciously abandoned. When we examine the laws of Moses we find that there is nothing said about the immortality of the soul or its destiny, and not much, and that very darkly, by the prophets, and during the servitudes of the Jews among the Egyptians and Babylonians, the hopes and fears have only been confined to the narrow compass of their present lives. The Sadducees, one of the three sects among the Jews, that arose after Cyrus, permitted the Jewish nation to return into their own dominions, piously rejecting the immortality of the soul, claiming that nothing can be found in the divine book which they adopted as their rule and faith, countenancing such a doctrine. The Pharisees added to the scriptural authority, ancient heathen speculations, such as fate or predestination, angels and spirits, and future state of rewards and punishments. The Pharisees had a great influence among their people. therefore it was easy for them to inculcate these beliefs into the minds of the Jews (see Josephus's works.) This was the status of religious beliefs among the Jews before the coming of Christ, borrowed by them, as we have seen, from the heathen philosophers. We find Millenarians, predestinationists, restorationists, anti-predestinationists, annihi-lists, anti-annihilists, corporeal and spiritual resurrectionists. Soul sleepers, anti-sleepers purgatorians, anti-purgatorians, and others believed in eternal damnation; others oppose it, others believed in an intermediate state until the final judgment day; others oppose the doctrine, and believed the soul would either go to heaven or hell on leaving the body; others did not believe in the immortality of the soul. In fact, there are so many self-contradictory beliefs in regard to the future state of the soul, and still are among Bible believers, that could they all be collected, they would fill volumes. In order to show the correctness of my statements I will very briefly demands again to the business of the ballion of the business of the source of the ballion of the business of the ballion of the ballio scribe some of the beliefs of the church fathers and others.

Farmington. Iowa.

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Dr. P. P. GILMARTIN, Detroit. Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism. Science and Art.

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Connecticut is rapidly advancing in the cultivation of the oyster. Not less than 90,000 acres are said to be devoted to the raising of that delicious crustacean. The business is also large. Thirty steamers and as many sailing vessels are engaged in the traf-

L'Union Medicale states that the attempts at acclimation of the tea-tree in the Loireat acclimation of the tea-tree in the Loire-Inférieure are getting on very well. Grafts on camellias have borne very well in the open air a temperature below freezing. In Sicily, near Messina, 120 plants planted three years ago are very vigorous, and have produced abundance of leaves and seeds. It remains to be seen whether the aroma of the leaf will be preserved. leaf will be preserved.

According to the Milling World, sackcloth orcanvas can be made as impervious to moisture as leather, by steeping it in a decoction of one pound of oak bark with fourteen pounds of boiling wards of stuff. The cloth has to sank for twenty four bours when it is has to soak for twenty four hours, when it is taken out, passed through running water, and hung up to dry. The flax and hemp-fibers, in absorbing the tannin, are at the same time better fitted to resist wear.

At the Chicago Railway exposition is an engine just built for the Southern Pacific Railroad, which weighs, with coal and water 96 tons, and is designed for heavy service on unusual grades. On a level track it can draw all the freight cars that can be made to hold together by ordinary methods. Steam is required to work its reverse lever, and the locomotive itself is a mountain of strength and mechanical construction.

Mr. Atkinson, of Boston, recently sent a cask of maize fodder and a cask of rye to Professor Voelcker, the well-known agricultural chemist of England, with the view of showing the sort of ensilage prepared in America. Having analyzed the samples, the Professor reported the maize fodder to be perfectly sound and the rye very slightly mouldy; but both were wholesome food for cattle. A little cotton-seed meal having been added to the fodder, it was given to cows on an experimental farm. They took to the ensilage at once and evidently enjoyed it. With careful management, Mr. Atkinson calculates that four cows can be maintained in good condition to one acre of ensilage.

The human body never ceases to work. Even in the most profound slumber some of the functions of life are going on, as, for instance, breathing, the circulation of the blood, digestion, when there is food in the stomach; and it follows that some part of the nervous system is therefore awake and attending to business all day and night long. In the act of living, some of the substance of the body is being constantly consumed. The amount of work done by the heart in one day in propelling the blood is now estimated as equal to a steam engine in raising 125 tons one foot high, or one ton 125 feet high. We lose in weight by working. Weight a man after several hours' hard labor and he will be found two or three, and, in extreme cases, several pounds lighter.

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Woman and the Household.

BY HESTER M. POOLE. Metuchen, New Jersey,1

ASPIRATION.

There are hours of soul-awaking. When these earthly fetters breaking, My soul springs up triumphant, and affirms her latent might; I can feel my spirit striving, All the bonds of nature riving— I can feel the God within me struggling upward toward the light.

Then I know, though born of woman, I am something more than human; Then I know this flame within me with the fire Divine is fraught. Though Death ope his gloomy portal,
What care I? For I'm immortal!
I may beard him and defy him. Oh, there's
rapture in the thought!

There is heavenly music ringing, There are angel-voices singing, There are spirit-fingers beckening, ever beckening me away; Through my dreams they're floating ever; Through my areams they to house.

Ah! full gladly would I sever

These galling bands that bind me to
this tenement of clay.

—J. A. Wilson.

WOMAN'S EDUCATION—CORNELL COLLEGE. This institution has done more, perhaps, than any other planned on what is called the co-educational basis for woman. It is the richest college in America, at least prospectively, as the State land grants bestowed by the United States were concentrated in one body and very well managed, so that six millions of dollars have accrued from land sales, and 180,000 acres are left unsold. Under the wise management of President White, the college has taken a remarkable position though yet young in years. That able gentleman had become a convert to co-education while a preference at Michigan University. while a professor at Michigan University. When young women were admitted there, he noticed, at once, a very marked improvement in the whole morale of the students. They lost their slovenly habits, their coarse, rude manners, and their general appearance was greatly improved. The young women behaved admirably, and the professors were greatly pleased, even those who had bitterly opposed the measure. Even the old janitor declared that the coming of the girls had "changed the boys from rowdies to gentlemen, and their presence saved him a world of trouble.'

The New York Tribune which has always favored the higher education of woman, has the following on

CO-EDUCATION IN AMERICAN COLLEGES.

"The Association for Promoting the Highor Education of Women recently published a pamphlet on 'The Admission of Women to Universities.' It consists of letters from President White, of Cornell University; Dr. John Le Conte, ex-president of the University of California; President Angell, of the iniversity of Michigan; President Beach of Wesleyan University; President Warren of Boston University; President Fairchild, of Oberlin College; Mrs. Louis Agassiz, on the development of the Harvard Annex, and others. These letters were written in answer to questions sent out by the association to the presidents of several American universities where co-education is in operation. The effect of co-education was asked on the standard of scholarship, the manners and morals reply to these and other questions, said that co-education had been practiced in Cornell for ten years, and if the standard of scholarship had been affected at all by co-education it had been improved, and both manners and morals had been improved thereby. The effect upon the health of women, he said, has been favorable. Regarding the health of the female students in the University of Michigan, President Angell writes:

"'I was originally very solicitous in respect to the effect of college life on the health of young women. Now and then a woman has been admitted who was not in the proper physical condition to go on with college work. But our experience has brought us to the conclusion that a woman who is in good health on beginning her course, and who exercises a fair degree of prudence, can perform her allotted task without harm. Indeed, the regularity and pleasant excitement of the life prove conducive to health, and most women are more vigorous at their graduation than on their admission. The demands made on the strength of young women by college work are certainly not so great as those made by "society" on many a woman. I believe that it would be hard to find an equal number of young women in better health than the female students of the university.'

"In Oberlin there were in all the departments last year 641 men and 684 women, in the college proper 167 and 223 women. Coeducation has been practiced there nearly half a century. President Warren says of the moral effect of co education at Boston university:

"With respect to the refining and elevating effect of the collegiate association of the sexes, it would be difficult for me to express my full convictions without apparent extravagance. If ever college manners and morals are reformed it will be by abolishing the unnatural sex-isolation out of which an unnatural academic life has grown."

The Committee of Trustees of Columbia College reporting on education in that institution, say that women may become students, but can have no privileges of students. They may undergo surreptitious yearly examination, after studying wherever they please outside the classic shades of Columbia, and, at the end of the course, if proficient, may receive a parchment to that effect. This is nothing like the young man's diploma, how-ever, it will merely set forth what they have done, "like an inventory or an auction bill." as a contemporary remarks. The same paper continues: "afterward she will be almost as ready to enter upon practical life as if she had not been a student, and didn't have a document to show for her hard work at all." Such is the lofty conception of woman's prerogatives by Dr. Dix, who is chairman of

the Columbia trustees. We hope sincerely that no young woman will avail herself of privileges so stingily given. There are other colleges, more liberal and equally well endowed, where women are justly, even generously, treated. When the counsels of the President, Dr. Barnard, and his peers, can prevail, Columbia will be thrown open to all, "without distinction of race, sex or color." Till then, let Columbia

alone! Yet, after all, the intellectual opportunities of such an institution, are really needed by only a small per cent of young women, especially those embraced in the classical gersoll's o course. What is needed to-day, is to be well positions.

grounded in general intelligence, including science; then, such young person, either man or woman, should fix upon an attractive specialty, and make that the pivot of an educational career. Life is not long enough to learn everything—to cumber the memory and oppress original thought by long lists of technical classifications and nomenclatures. The field of research is appallingly large, and it takes a long scythe, wielded by a strong arm, to sweep even the edges. Only those who have great ability and decided aptitudes need to enter the field and pit their strength against the vast numbers of competitors who have been dedicated to the work by heredifary proclipity. tary proclivity.

No, what we need is to be fitted, thoroughly and practically, for life. We need to know our physical, mental and spiritual constitu-tions in the order named. We need to so ad-just ourselves to the great Deific laws of the universe, that the currents of our lives shall flow harmoniously with that which palpitates through all worlds and all spaces. This is neither helped nor hindered by digging for Greek roots, or memorizing Latin verbs. If it falls in with our inuate desire to know of these languages, or to use them in acquiring other practical knowledge, then that is our work. Otherwise, ten thousand living things appeal to us with which it is necessary we should become conversant, if we would be fully equipped for life. Physiology, hygiene, all the primary departments of natural science. ence, everything that connects us with the palpitating life, teeming and throbbing about us, we cannot ignore. Then there is all that relates us to our fellows socially, beginning with the home-how to keep it, how to be good wives and mothers, sisters, friends, neighbors and citizens; what are the duties and rights of organized social communities to individuals and to each other-all these we ought to feel compelled to study. In truth, we can ignore nothing that relates to the welfare of our human kind and the progress of mankind in virtue and happiness.

of mankind in virtue and nappiness.

Then, following this in natural sequence, is our relationship with the great Supreme Intelligence, through whom each holds eternal, inalienable relationship with all. This spiritual love is the last and highest, for which all lower forms of learning are but preparations. One leads to the other as morning leads to noon, and no other manner of training and development is worth our effort

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.1

GOD OUT AND MAN IN; OR REPLIES TO ROB-ERT G. INGERSOLL, by W. H. Platt, D. D., LL. D. Rochester, N. Y.: Steele and Avery, 1883. As regards interfering in any contest be-tween the Rev. Mr. Platt and Col. Ingersoll, our feelings much resemble those of the woman whose husband (probably a rugged household tyrant) had closed in hand to hand conflict with a bear; she "didn't care much which whipped." Let them alone, each will tear some of the nonsense out of the other! We cannot, for instance, propose to laboriously defend the positions of a man, who, brought face to face with death, at the grave of his friend, has shown his head so weak or his heart so disingenuous as to meet the solemn issues of life by pronouncing such false statements as these: "Upon the wide waste sea of life there floats no spar." "Across the of both sexes, and the health of women students, and whether young men had been deterred from entering the university because of its introduction, and if the 'college feeling' had been lessened. President White, in rouly to these and other contents and missing that the process the desert of death the sphynx gazes forever, but never speaks." Either the perceptions, the intuitions, the reason or the sincerity of that man are unsound and unworthy, who can thus pass in review through those tinkling aphorisms, the history and experiences of the human race. Neither can we extend the hand of sympathizing followship with that other man who while he hits Mr. Ingersoll in some places fairly and sharply in the centre of his shield, descends in others to the low estate of a bolsterer up of the rotten dogmas of theology and the crude human conceptions of the Jewish God. We take exceptions also to the too highly exalted tone of the press reviews, adjoining the title page of the book, one of which declares "it is the answer of a man on the heights to a grumbler in the mists of the valley." We hardly regard that person "on the heights," who drops his, socalled, sacerdotal office, and puts his arguments in the mouth of a "lawyer," one trained specially to make "the bad appear

the better reason." It is no wonder that in this direction Mr. Platt is often at fault. Premising first that on glancing over the book we pencilled some marginal notes, the following may be quoted as an illustration of false argument. In responding to Ingersoll's animadversions upon the barbarity of the slaughter of the Midianites, he tries to explain, "Why kill the male and spare the female children?" thus: "Because it was the males who could continue a vile race; the female children might become the mothers of godly children by godly fathers. This is sophistry, and the marginal note pencilled anent it, on page 238, is to this effect: "If the Midlanitish race was tainted beyond purification by those was tainted beyond purincation by those kindly laws of progress so well stated by our "D. D." on page 256, no law of heredity is better known than that the taint might as surely descend through the females as through the males, despite the godly(?) fathers of that most godly horde of blood-thirsty lawich beckering.

Jewish barbarians. At the close of the discussion of "The Atonement" on page 361, our lawyer thus denies ingersoll's right to hold him to any rule of common sense or common justice: "The divine law takes care of itself, and is satisfied when the law maker is satisfied." This smacks of priestly dictation—of the authority, "thus saith the Lord." Below it we find another pencilled note thus: "Ah ha! Now you are at the pith of the matter; you assume the law of atonement to be divine. when it is but the crudest and most illogical of conceptions, springing from the same coarse and savage mind that formulated the idea of "blood for blood," "an eye for an eye" or "a tooth for a tooth." After Jesus of Nazareth had himself emphatically declared the reign of these bloody doctrines at an end, how dare you use him in his own person as a most refinedly absurd perpetuation of them—of the most ungodlike and irrational theory that ever besetted the minds and corrupted the

morals of the human family? Mr. Ingersoll's strong side and the great work he is doing is, in opening and familiar-izing the popular mind with the foolish be-liefs and theories of dogmatic theology. When he drifts off into the mazes of the Materialistic metaphysician or into the, courted blindness of the Agnostic, he is not so strong, and Mr. Platt has been apt to take note and expose his errors. In some of the earlier chapters of the volume the reverend gentleman would appear to have the advantage in argument; though even that might not be so clearly apparent if we had before us Mr. Ingersoll's own consecutive statements of his

Other weak points of Mr. Platt's setting forth are margin-noted in the book; but we will not take time to present them. We freely admit the book as a whole may result in good. Let us indulge the hope that the time may not be too long extended before such warring champions of thought may be-come reconciled with each other by the ad-vent of a broader and truer philosophy of

WHOM KATHIE MARRIED. by Amanda M. Doug-las, Boston: Lee and Shepard. Chicago: S. A. Maxwell & Co. Cloth bound, price \$1.50.

This is the latest of "The Kathie Stories," and opens with Kathie traveling in Europe with friends, then her return home, and finally her marriage with Bruce, her ideal of manliness. The characters are all delicately drawn and the story contains the same purity of tone and simplicity of manner which have made its predecessors so pleasing to the young. Its lessons are good and will exert a refining influence upon its readers.

Magazines for July not before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece A Hero; Audacity; Kate Greenaway; A Home Gymnasi-um; Beatrice; A Saturday Morning Sorrow; Jenny of Swan's; The Critic; Teddy the Teazer; Cacique John; Decorative Plaque; Miss Lollipop; How they Celebrated: The long White Seam; A day with Rags, Tatters & Co.; "Won't take a Baff;" The John Spicer Lectures; Tue "Naughty Baby-Boy's Defence;" On Indiana Roads; Through Spain on Donkey-Back: More than they bargained for; Just as they did in the "Used-to-be;" Picture; Cookery for beginners; Tangles; Music; Pleasant Authors for young folks; Through a Microscope; Famous Trials; A Boy's Workshop; Anna Maria's Housekeeping; Health and Strength papers; Days and Nights in the Tropics; What to do about it.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) Contents: Sermonic; Prayer-meeting Service; Homiletic studies in the book of Hebrews; Homiletical value of the revised version; Commentary on the Epistle of James; Best Methods of Preaching and Sermonizing; Misquoted Scriptures; Truth from an Enemy; Manliness in the ministry and in other professions; Hints at the meaning of Texts; Sermonic Criticism; Preachers exchanging Views; Around the editor's Table; Queries and Answers; Helpful data in current Literature; Homiletic Material in the rough; Notices of books of Homiletic Value; Themes and Texts of recent leading sermons; Suggestive Themes.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) The May-June number is filled with notes and queries with answers for professors and students, teachers and pupils.

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THE PROFESSION A UNIT.

Mr. C. H. DRAPER, of No. 223 Main Street, Worcester, Mass. volunteers the following:-

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CHICAGO, ILL., Saturday, July 14, 1883.

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MERELY AN OPINION.

The Current of Sinners Pouring Into Hell.

The knowledge of the various prominent ministers of the gospel throughout the country, with reference to the ultimate destiny of sinners, is founded on bible evidence, and as they differ materially in regard to the matter, the question from an orthodox stand-point is not yet settled, and whether there is or is not a "current of sinners" constantly pouring into hell, will continue to be the absorbing theme of eminent pulpit divines. Prof. Swing lately tackled the question, and no doubt thought that he had forever settled it. In the course of his sermon he went on to say that:

there is a hell or not, does not settle the vexence ministers of swing has no absolute knowledge with reference to the question in dispute; he never scented the sulphurous smoke of the infernal regions; never saw the bottomless pit; never beheld face to face the devil, and therefore concludes after carefully studying the bible, that there is not a current of sinners constantly moving hell-wards. His views are simply conjectures, settling nothing, and probably are not perfectly satisfactory to himself even. If he would investigate Spiritualism, become familiar with its varied phenomena, and talk with

The evangelical denominations have offered no hope to any adult soul that has not personally accepted of Jesus Christ. All the pagan world and a large portion of the Christian multitude have been therefore for all time pouring by millions over the confines of earth into the regions of eternal torment. As the masses of water have for many thousands of years been pouring over the walls of Niagara into the deep gulf, so have men, women and children been rushing over the border of this life to be received by the awful gulf. A doctor of divinity in a sermon on the value of foreign missions submitted the estimate that twenty millions of heathen had been passing to perdition each year in the eighteen Christian centuries. He did not estimate those lost before Christ came, because the church could not be held responsible for the loss of souls that befell earth before her pulpit and altar were erected. But twenty millions a year for 5,000 years would send to hopeless misery one hundred thousand millions of rational, sensitive beings. These beings were made in the image of the Creator, and are called God's children—the children of a being who, James says, "Is very pitiful and of tender mercy."

The great preacher then continues: "The mere mention of such a pouring into hell should on the other hand crush to dust the church's doctrine or else the goodness of God. Such a destiny of souls should not be affirmed for an instant. If of the 27,000,000 who die each year 20,000,000 pass into eternal torments, the mortal world must be in the hands of a monster and atheism becomes desirable doctrine. And yet the horrid thought shryives the mention and stands in the church to-day, and, as though some sweet flower of faith, it is woven by some magic art and black art into the glory of God. Mr. Barrows has gathered up the careful utter-ances of almost scores of eminent clergymen and pastors in our country, and from their declarations it is evident that the church still teaches that eternal pain is the doom of the majority. Such names as Pond, Park, Hodge, Kirke, Patton, Goodwin, Shedd, Fairchild and Withrow-all which leaders have spoken carefully upon this point—assure us that the doctrine of the past is pushing on-

ward into the present.
"Some of the Christian denominations, la menting the fate of those out of Christ, affirm that the human will has brought all this suffering upon the human race, and that God stands free from any cruelty; but, while such a plea avails little for those who urge it forward, it avails nothing with the many Cal-vinistic bodies, for they carefully and for-mally declare that God did from all eternity arrange the doom of man for his mere good pleasure. Ages before man was created God decreed the salvation of a few and the damnation of a numberless multitude. This swarming into hell of 20,000,000 a year is the result of God's good pleasure. To denounce such a doctrine as infamous slander against God ought to be to all the Presbyterian pulpits an immediate intellectual luxury. Their congregations would go away from such a discourse feeling that they had seen for once the face of their Father and their Savior.

In summing up the question in dispute the distinguished divine asks an important question and answers it:

"Does not revelation teach that all the heather millions will be punished endlessly and bors and by others conversant with the facts.

terribly? No, it certainly does not. Amid the many figures of the ancient Scriptures different figures may be found, and we may therefore assume that those renderings are correct which set God before us as just and kind. It would not be just for God to punish forever, those who could not possibly hear of Jesus Christ. Interpretation of holy writings must therefore bend to meet the demands of equity. The character of the Deity can never be dependent upon a text of Scripture, because that fame is greater than the evidence of the text. Revelation has its province and reason another province. We can be taught by revelation or inspiration that man is immortal, that Christ was fashioned by miracle that he was divine, that he was sent as a say ior, that he returned to the Father, that he will meet his followers again in the blessed land; but inspiration cannot teach us that two and two make four, and that iron is We know these things so well without any divine interposition that a holy book could add nothing to our assurance. Should an alleged revelation assure us that two threes make seven or eight we should at once fall back upon our reason as being incapa-ble of any outside aid. Therefore, should a sacred book tell us that God had a perfect right to send to perdition 20,000,000 a year for the sin of not believing in an unheard of savior, or for not doing unknown duties, or on account of the sin of some ancestor, we should at once reject that page or verse in the book, because the conclusions of reason are more powerful than the evidences of the divineness of the passage or page. Revelation can teach us about Christ and heaven and many sublime and essential things, but it could not teach us the lawfulness of slavery or the justness of an endless hell for the heathen race.' We regret to say, however, that the above

is "merely an opinion"—only, too, a personal opinion-and though it may appear reasonable to many, and be regarded as absolute truth, to others apparently equally as intelligent, it will be considered simply as highly diluted bosh! Mere opinion settles no question in dispute, and to express one in forcible language does not even require a very high order of intellect. The candid opinion of the "thirty-two year old boy preacher" Harrison, in reference to the "current of sinners" pouring into the fiery, bottomless pit, so far as the mere external statement goes, is entitled to as much credit as the one expressed by the scholarly Prof. Swing in regard to the same subject. Opinions are decidedly cheap and stale articles of pulpit oratory; to express a series of them requires but a very small expenditure of breath, and to the rational progressive mind they are generally of less value to humanity than attic rubbish. An opinion as to whether there is a hell or not, does not settle the vexed problem. Prof. Swing has no absolute knowledge with reference 'to the question smoke of the infernal regions; never saw the bottomless pit; never beheld face to face with its varied phenomena, and talk with spirits direct from the celestial regions, he could learn the status of those who leave this sphere of existence, and he would be compelled no longer to give utterance to simple opinions which, though he is paid generously for expressing them, have no commercial value only among those who don't seem anxious to gain the whole truth, and whose great desire is to sit under what is gener ally denominated as the "droppings of the sanctuary." Not willing, however, to avail himself of the superior advantages offered in this highly favored portion of the nineteenth century, to arrive at the absolute truth in reference to the celestial regions, he can not do otherwise than continue his unsatisfactory, ministerial career, simply expressing opinions, and not even approximating the truth in his statements, only as he happens to do so, as he does in his presentation of belief as to the final destiny of sinners; this time he guessed very accurately indeed, he having, perhaps, unconsciously to himself, absorbed some of the grand truths of Spiritualism. We heard, however, a street cleaner, sometime ago promulgating opinions identical with those presented by Prof. Swing, showing how common they are, and how easy to give expression to them. Only the Spiritualists have the truth with reference to the future world towards which all humanity are tending.

Mrs. R. C. Simpson, the medium, is now at Hope, Dakota. Her husband is also there, having editorial charge of the Hope *Pioneer*. Mrs. S. reports that she is in excellent health. She has found but few adherents to our philosophy in the section around Hope. She expects to go to Fargo soon. There is a great tide of emigration meeting her wherever she goes. Money seems to be plentiful and trade good. She proposes to disseminate some of the seeds of Spiritualism in this new country. She seems highly pleased with the prospects. She will return to Chicago sometime during August, to continue the good work which she commenced here several years ago.

The magnetic presence of A. B. French filled the JOURNAL office with fresh life last week, Friday. Though he had spread the eagle most gloriously on Independence Day, he seemed to be entirely free from the usual symptoms which follow celebrations.

Miss Emma Miller of Battle Creek, Mich., who recently and suddenly regained her sight after three years of total blindness, is the latest believer in the faith or prayer cure. Her statement that prayer was the only means used is said to be corroborated by the neighbors and by others convergent with the facts.

Moving.

As was expected the organization perfected at Sturgis under the name of American Spiritualist Association, is receiving widespread attention, which is sure to deepen and widen. In this issue we present from a mass of favorable letters, several from people more or less widely known as active workers. We shall be glad to hear from all our subscribers. It would not be reasonable to expect general co-operation until time enough has elapsed to enable the Spiritualist public to study the matter. Opposition in some quarters was, in the nature of things, to be anticipated and is not wholly undesirable. The Association is voluntary, there is no compulsion about joining it; and there is no assumption of control over Spiritualism. We believe better acquaintance with the Declaration of Principles and the purposes of the Association, will bring to its support a large majority of Spiritualists. We appeal only to the moral, law-abiding, honest, cool, analytical, judicially-minded, who through religious or humanitarian sentiments are anxiously looking for a way to insure the activity and more efficient use of the beneficent potencies inhering in Spiritualism. We ask of all such to carefully and in a receptive spirit inform themselves, and then to act as their mature judgment shall dictate. We believe the time is come for a vigorous, sustained effort toward general organization; that it has only now come, and that previous efforts were prema-

From a savage, living isolated in damp, dark caves, unclothed and without language, man has steadily ascended through the various stages, gradually associating in bands, tribes and nations; increasing associative and cooperative methods as he expanded in intellect until there is co-operative association binding all enlightened nations in many matters of mutual interest. The tendency to still further cement this union daily increases, and with it the happiness and prosperity of the world. Measures now practicable and beneficial would have been impracticable and their attempt disastrous in times past. With increased enlightenment comes increased co-operative and associative possibilities; in this direction lies the millenni-

The history of the race is paralleled, after a fashion, by the history of modern Spiritualism. A whole page could be used in elaborating on this, but it is not necessary; the readers of the Journal can do it for themselves, and we hope will with us conclude that the time for a grand associative movement has come; a movement which shall unite all who are willing to make character the standard of fellowship, allowing at the same time the fullest intellectual freedom to every member. An association which shall strengthen the weak, encourage the despondent, enlarge the powers of the strong that they may do even more than now; encourage the orties for psychical research; furnish moral support and active assistance to honest mediums; show those inclined to wander from the path of rectitude that there is a better way: teach the unfortunate how to save themselves; and demonstrate that the spiritual philosophy properly taught and comprehended fits people to grapple more resolutely with the affairs of this life and prepares them to enjoy greater and more speedy happiness when they shall have lain down their physical bodies and entered upon the next stage of existence. A well organized body of Spiritualists can do all this and much more that need not here be

enumerated. Garrison could agitate, a Lovejoy could die, John Brown could strike a blow for human freedom with a halter round his neck, and swing into eternity with the calm assurance of having done what he thought to be his duty, and fully prepared for the sacrifice; yet of what avail, until a mighty host of well organized troops turned southward and with the irresistible force of discipline and numbers blotted out the curse of human slavery, In all reforms, religious, social or political a common standard, a common purpose, and united action are essential to success. Spiritualism will be found no exception. In a later issue we shall candidly consider some of the objections that are urged against organization.

The Anti-Monopolist

Last week the new party of Anti-Monopolists held a convention in this city. The leaders of the movement claim that although this country is at peace with all the world, we have enemies in our midst who are doing more injury to republican institutions and the cause of liberty than all the armies and navies of the world could effect. These enemies, under the garb of corporations and monopolies, are slowly but surely seeking to to change our government into one which would give them titles, position and an exclusive right to control legislation. There exists, already grown to great proportions, a rich, powerful and selfish class, inimical to our republican form of government. We have also in growing numbers, large masses of impoverished people.

The call for the convention expresses its ob-

ject fully, as follows:

"All who favor the restriction of the power of corporations, the holding of the public lands for actual settlers, the suppression of gambling in the necessaties of life, and of combinations which fix prices against the natural laws of trade, the destruction of legal rights in vested wrongs, and the overthrow of all monopolies and of all systems and laws made in the interest of the few and against the many; all who oppose the control of currency by banks

of issue, and the taxation of all industry for the benefit of favored enterprises under the guise of a protective tariff; all who favor the election of the President, Vice-President and United States Senators by a direct vote of the people; all who favor simple and just government as against that which is complex and corrupt, are invited to choose delegates to represent them in the conference."

The Michigan Association of Spiritualists.

A Camp Meeting lasting from the 10th to the 20th of August, will be held on the Fair Grounds at Lansing, under the auspices of the Michigan State Association of Spiritualists. The location is most admirable in every respect. The notice is short, but there is still plenty of time for the Spiritualists of that State to make the camp a grand success. The JOURNAL hopes the friends will go there with a sincere desire to advance the best interests of Spiritualism, and that much of the time will be spent in friendly conferences in this direction, rather than in encouraging the Jumbo side, which has now become such a strong feature in some camps. There are great and lasting benefits derived from a camp meeting where the leading idea of spiritual growth and knowledge is kept in view: and more real happiness can be got from such a season of investigation, conference and lectures, than from a dozen camps where crowds are gathered merely to satisfy fleeting curiosity.

Further announcements concerning the Lansing Camp are promised at an early date by the officers of the Association. Dr. Samuel Watson and other popular speakers are confidently expected and also several trustworthy public mediums.

Let the Spiritualists of Michigan once see what a grand thing a camp meeting free of such pestiferous fellows as Burnham and his crude materialist clique can be made, and they will unite heartily in making the yearly gathering second to none in the country.

(ol. Charles Case Joins the Majority.

Col. Case passed through Chicago a few weeks ago on his way to Brighton, Iowa, to attend a re-union of the Case family, and as it proved, a permanent reunion with his wife and family in the Summer Land. He passed to spirit life from Brighton. What could have been more appropriate than that this noble old man, full of honors and years, should go from the reunion with earthly friends to meet the loved ones "beyond the vaii"?

Col. Case formerly resided at Fort Wayne, Indiana, and represented that district in Congress at one time, having been elected first to fill an unexpired term, and at its expiration again sent for a full term. After leaving Congress he took up his home in Washington, where for some years he practiced law. Mr. B. S. Woodworth, his life-long friend and a resident of Fort Wayne, writes: "Col. Case was highly esteemed here by all who knew him. He was a very zealous and firm believer in Spiritualism and wished to have all his friends believe it also." We have had the pleasure of Col. Case's acquaintance for some years and in common with all who know him hold him in high esteem, and doubt not but that he will, as opportunity offers, give unmistakable evidence that he still retains his zeal and warm interest in Spiritualism.

Another Gift Misdirected.

The supreme folly of a Spiritualist, with plenty of money and a desire to advance the interests of Spiritualism, who delays doing his duty in his life, and then leaves a large sum for the purpose in his will, has been several times exemplified. The latest instance is that of Henry Seybert of Philadelphia. On the eighth page we republish a dispatch, which will show that instead of using the money as intended by the donor, it is to be prostituted by the opponents of Spiritualism and spent in fighting the theory of spirit communion. We hope there may possibly be some way by which the University of Pennsylvania can be compelled to constitute a commission which shall carry out the intention of the donor, but it is doubtful. Let Mr. H. B. Champion, Judge Westbrook and others in Philadelphia look into the matter and apply the remedy, if one there be.

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday A. M., such notices must reachithis office on Monday.

C. Fannie Allyn of Stoneham, Mass., speaks in Hayward's Grove, East Braintree, Mass., on Sunday, July 15th, at 2:30 P. M.

The mediums, Mr. and Mrs. Ira B. Eddy of 666 Fulton street, of this city, have gone to Sheboygan, Wisconsin, for a two weeks' rest.

A. B. French was in the city last week.

During the past few weeks he has been investigating the character of the mounds in Illinois and Missouri.

Dr. Peebles delivered the 4th of July address at Williamstown, N. J. The proceed-

the Young Men's Reform Club.

Ignatius Donnelly is engaged on another work which his friends say will be of a scientific and literary character, and sensational in its arguments and conclusions.

ings of the day were under the direction of

Miss Susie M. Johnson has been lecturing the past two Sundays in Milwaukee. She spent two days last week in Chicago, where she has a host of warm friends.

Capt. H. H. Brown addressed a Grove Meeting at Lamb's Corners, N. Y., July 8th. He will speak at a Grove Meeting at Norwich, N. Y., July 15th. He can be engaged for July 22nd and 29th. Address: Norwich, N. Y.

The last week in July A.B. French lectures at Paw Paw, Mich.; the first week in August at Onset Bay; the second week at Lake Pleasant; third week at Niantic; fourth week at Cassadava Lake.

We regret to hear that Mr. A. J. King, now sojourning at Breckenridge, Col., has had an attack of mountain fever, though his wife writes that it is not severe. We hope he will soon be restored to health.

Sunday, July 1st, Judge Holbrook delivered a lecture at Apollo Hall, before the Spiritual Society there. Subject: "Doom of the Majority." It was an able address and was published entire in the *Inter-Ocean*.

The editor of the Journal, accompanied by his family, will spend the greater part of August at Lake Pleasant camp meeting. He anticipates great pleasure in meeting the host of old friends who gather there each year.

A piece cut from the rock in the garden of Gethsemane will be the corner-stone of a new Roman Catholic Cathedral at. Richmond, Va. Bishop Keane, who is now in the Holy Land, has selected it, and it bears the seal of the Franciscan Fathers of Jerusalem in proof that it is genuine.

The Record of Dundee, N. Y., speaks as follows of a lecture delivered there by Lyman C. Howe, on the subject: "Gather the Sunbeams." We have seldem listened to a more eloquent, logical or reasonable lecture; in depth of research, beauty of diction and pathos, it stands without a rival. It seems as if such teaching ought to make the world better."

Geo. A. Fuller, of Dover, Mass., lectured at the Annual Convention of the New Hampshire State Association of Spiritualists at Concord, June 30th, July 1st and 2nd, and at Bristol, Vermont, July 8th. He speaks at Fletcher, Vt., July 15th, Morrisville and Hyde Park, Vt., July 22nd and 29th. For engagements he may be addressed at his home.

Miss Zoe Vandyke, whose alleged miraculous cure from a huge tumorous cyst caused such a sensation last fall, and which evoked so much skepticism among the surgeons, many of whom publicly denied the possibility of a tumor being removed by prayer, has returned to Erie, Pa., from Chicago, and submitted herself to the knife. After removal the tumor weighed seventy pounds. Another prayer cure falls through.

Mrs. J. M. Peebles of Hammonton, N. J. finished a few days since and forwarded to Mrs. C. E. Russell of Brooklyn, N. Y., a beautiful crayon picture, made from the photograph of her father—Col. Goodrich, who was killed at the battle of Antietam. Mrs. Russell was so delighted with the life-like expression and artistic work of the portrait, that she immediately and voluntarily acknowledged the appreciation by returning to Mrs. Peebles a check for fifty dollars.

The Medium and Daybreak says: "Anent the £1,000 'Thought-reading' wager, which was advertised to take place at St. James's Hall on Tuesday evening, we only desire to express our hearty disapprobation of all such attempts to settle matters of scientific fact. That the most babyish approach to the elucidation of psychical phenomena should be made an occasion for a betting match, is a sad commentary on the intelligence and morals of the age. Facts of the kind are of daily occurrence to ourselves and thousands of others; and gifted demonstrators like Mrs.. Groom, Mrs. Gott, and others, do far more remarkable things in public than the banknote dodge. No satisfaction can be obtained from exhibitions associated with a conjuring basis, the professed purpose of which misleads the public."

The Chinamen who live in New York seldom if ever use their real names in business transactions. It is their habit when they arrive in this country to drop their names entirely and assume such express titles as Yee Lee, which means easy profit, Sam Lee (three profits), or Doc Hop (united virtue). The Chinamen are shrewd and thrifty, and they consider that the suppression of their own proper names is of great advantage to them. When these industrious pigtailed laundrymen carry on correspondence with friends in China, they have their letters addressed to their assumed names. Mr. Wah Lee (united profit), for instance, will take great delight in the consciousness that his old acquaintances in the antipodes will imagine from his American address that he is either in the banking business or else is connected with some large importing house. The innocentappearing but sly Orientals have plenty of answers to Shakespeare's conundrum of 'What's in a name?"

There is in Hampshire county, Va., a human monstrosity, which excels any thing Barnum ever exhibited. It is a young woman (or child) born in Pennsylvania in 1865, and therefore eighteen years old, who is in every thing but age an infant. She is the daughter of Mr. John E. Miller, of Shanesville. A gentleman who recently saw her, found her lying in a cradle. She is twenty-eight inches in hight, weighs twenty-five pounds, can not walk or talk, and eats nothing but milk. which is fed from a bottle. She has, how. ever, a quick perception and remarkable memory, and a brief poem or sentence repeated to her once, and weeks after again repeated, with but one word varying, arouses her anger, and she frowns at the changed word. An article laid down in the room and in her sight may be allowed to remain for days; yet an inquiry for it will be answered by the child by pointing in its direction. She her stunted growth has ever been assigned.

A Curiosity of Religion.

The Cologne Gazette says:

"The picture of the Iberian Mother of God' is an object of special veneration on the part of the Muscovites. This miraculous picture, according to popular tradition and the teaching of the clergy, owes its existence to a miracle. You have not been many hours in Moscow before you meet in one or other of its principal streets a smart-looking clerge description. one or other of its principal streets a smart-looking close carriage drawn by four or six horses, and in charge of a coachman, an outrider, and a lackey, with bare heads. As it passes, the people take off their caps or kneel on the pavement out of respect to the Iberian Virgin, whose picture, reclining on the back seat of the carriage, is on its way to the houses of such as desire a visit from it—viz: people who are dangerously ill or persons in robust health on their birthdays or other solemn occasions. The picture is perpetually on the move from early morning till late at night, and yields an enormous rovenue to the chapel of the Virgin, situated near one of the gates of the Kremlin, as the clergy charge from five to 100 roubles per visit, according to the means of the recipient. The office of the coachman is also a highly lucrative one, as he never fails to get a lucrative one, as he never fails to get a liberal fee at all the houses visited by the sacred picture. The last incumbent of the post owns several of the grandest houses in the Capital. At the celebration of mass the picture is of course required in the chapel, but the priests have had an exact copy made so that only the initiated are able to tell wheth-er the original is in the chapel or not."

The President of the Leading Spiritualist Camp Meeting on Organization.

To the Editor of the Religio-Philosophical Journal:

Having read with great satisfaction the report of the organization of the American Spiritualists Association, its declaration of principles and its constitution, I do most heartly approve the movement. It does seem that this is an advance in the right direction. It is a well demonstrated fact that vastly more can be accomplished by organized effort, when laboring for the general good of mankind, than is possible of achievement by individual effort; and as we fully believe the advent of modern Spiritualism was brought about through the organized effort of good and wise spirits, we also believe that the time has some when this movelieve that the time has come when this move-ment is necessary. If our spirit friends sometimes bring us grand schemes they leave it for us to work out the details. This is for our good, our growth, our advancement. Ought we not then to heartily join with the spiritual forces, who have been so long and earnestly striving to bring to mortals this great blessing of spiritual intercourse and do all in our power to advance the cause, which is so dear to our hearts. Therefore, feeling as I do in this matter, I have forwarded my name to the Secretary together warded my name to the Secretary together with the annual membership fees, and requested the privilege of becoming a member of the American Spiritualist Association. Greenfield, Mass. JOSEPH BEALS.

The Unitarians in Boston are trying to raise \$150,000 for a new building which may serve as denominational headquarters. Doubtless a laudable object, but the Unitarian situation must be very critical to lead ex-Governor John D. Long, in the course of an appeal for further subscriptions, to say that "on the erection of this building depends the future of Unitarianism among us."-Index.

Business Aotices.

Dr. Price's Perfumes are as fresh and sweet as the flowers from which they are made, and cannot be improved. Truly splendid.

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

DR. Price's Special Flavoring Extracts of Lemon, Vanilla, etc., are superior in every respect to all other flavoring extracts in the market.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

If the testimony of eminent chemists is of any value, Dr. Price's Cream Baking Powder is the only kind that should be used.

PROF. W. PAINE, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, womb, bladder, nerves and blood. And a Catarrh Vapor that when inhaled or taken kills them. His other remedies are tonics and repairers. His factory at Grand Haven, Mich., open from July to September by himself, and the entire year by others, and his Peabody Hotel, Philadelphia, where he is from September to July are for repairing dilapidated constitutions. Send for book. Free. 250 S. 9th Street, Philadelphia, Pa. Philadelphia, Pa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progrees, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dellar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

Zassed to Spirit-Life.

Passed to spirit-life, Miss Ella R. Bell, aged 21, from the residence of Dr. E. H. Bonslow, South Bend. Ind., June 18th. The funeral took place on the 17th at the residence of her parents, Mr. and Mrs C. L. O. Bell, Rolling Prairie, Lis Porte Co., Ind. The undersigned conducted the services, which occasion drew a large attendance at the house, and concourse to the grave. Dr. Densiow followed the writer, in eloquent and appropriate remarks. Miss Bell was a devoted and in telligent Spiritualist, a noble, lovely and loving soul, betoved by all, as testified by all who spoke of her. The corpse was beautifully enrobed and artistically decorated with flowers, emblems of her sweet nature and the warm love of those she has temporarily left behind, and with whom she has left many mementoes of her handiwork as an artist. J K. B.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Lib-

The Executive Hoard of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held at Filmt. August 17th to 27th, 1885, are in a satisfactory stage of progress.

Among the speakers already engaged from outside the State are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working in Ohio.

Mrs. Margaret Fox Kane the only survivor of the original For family, is engaged to attend the meeting and in addition to her meediumistic gifts, will tell the people the story of Hydesville in 1849, in wuich she was one of the principal actors.

Hyderville in 1849, in which and was visited tors.

Mrs. Olic Child Denalow is engaged to sing.

The local feeling at Flint is unanimous and carnest in favor of making the coming meeting a success beyond any of its predecasors, and the Secretary's correspondence shows a similar feeling throughout the State.

David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details.

Fuller and further announcement will be made in due season. By order of the Executive Board.

W. J. Chonk, President.

S. B. Mocracker, Secretary.

Fint. June 20, 1885.

Filmt, June 20, 1888.



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Spiritual Meeting.

The Society of Spiritualists and Liberalists of Van Buren and adjoining Counties, Michigan, will hold a three days Quarterly Camp Meeting at Four Mile Lake, four miles from Paw Paw, July 27th, 28th and 29th. A cordial invitation is extended to every body. A. B. French and Mrs. Drake are engaged for speakers. Other speakers are expected. C. M. SHEFFER, Secretary.

The Connecticut Spiritualist Camp Meeting Association.

The Connecticut Spiritualist Camp Meeting Association will hold their Second Annual Session, commencing August 1st and closing September 15th, at Mantic, in the town of East Lyme, Conn., six miles west of New London, on the Shore Line Division of the N. Y. N. H. & H. R. R. Speakers engaged: Aug. 5, Dr. H. P. Fairfield; Aug. 12, Mrs. Neille J. T. Brigham; Aug. 19, A. B. French; Aug. 26, Mrs. Amelta H. Colby; Sept. 2, J. William Fletcher; Sept. 9, Mrs. E. R. Still, M. D. Other speakers are expected. Music by David Wight's Orchestra of New London. The Restaurant and Roller Skating managed by Fred A. Handel of Willimantic. Half fare on the N. L. N. B. B., and excursion rates on the Steamer sunshine from Hartford and Connecticut River landings. Board and lodgings on the grounds at reasonable rates. Letters of Inquiry to D. A. Lyman, Secretary, Willimantic, Conn., will receive prompt attention.

Camp Meeting at Lily Dale.

The Seventh Annual Camp Meeting of Spiritualists will convene at Lily Dale, Cassadaga Lake, N. Y. July 21st and close August 12, 1883. The following speakers are engaged:
Lyman C. Howe and Geo. W. Taylor, New York; Mrs. C. Fannie Allyn, Massachusetts; Prof. A. B. Bradford, Moses Hull, Judge R. S. McCormick and Mrs. Mattue E. Hull, Pennsylvania; Mrs. E. C. Woodruff, Michigan,
Medlums engaged:

sylvania; Mrs. E. C. Woodruff, Michigan.
Mediums engaged:
Mrs. Carrie E. S. Twing, Mrs. Anna Kimball, Miss Maria
Ramsdell, Miss Inez Huntington, Mrs. S. Hearreck, Mrs. Jennie Allen, A. Hearrick, Mrs. M. E. Williams one of the best
mediums for materialization), all of New York; also Henry
B. Allen of Massachusetts; Chas. E. Watkins, Michigan.
Lily Dale is located on the Dunkirk, Allephany Valley &
Pittsburg R. R.
Cassadaga, N. Y

New England Spiritualist Camp Meeting Association.

Tenth Annual Convecation at Lake Pleasant, Montague Mass. (On the Hoosae Tunnel Route, midway between Bo-ton and Trey.) July 26th to August 27th, 1883, inclusive. SPEAKERS.

The following speakers have been engaged for the meeting: Dr. George H. Geer, Mr. C. Clegg Wright, Cephas B. Lynn, Mrs. Emma L. Paul, Mrs. Sarah A. Byrnes, Austin E. Simmons, Hon. A. H. Daily, Capt. H. H. Brown, Walter Howell, Eben Cobb, Rev D. M. Cole, Mrs. Fanny Davis Smith, A. B. French, Glies B. Stebbins, Dr. W. H. Atkinson, Mrs. R. Sheard Lulie, Mrs. Nellie J. T. Brigham, J. Frank Baxter, Ed. S. Wheeler, Mrs. A. H. Colby.

MEDIUMS. A large number of noted mediums have signified their in-tention to be present, as in former years.

MUSIC. The Fitchburg Military Band of twenty-four pieces, will arrive Saturday, July 28th, at 11 A M., and remain until Monday, August 27th, giving daily two concerts at 9.30 and 1 P. M. This band is conceded by all as having no superior in New England, especially in concert music.

Russell's Orchestra of Fitchburg—sixteen pieces—will furnish music for dauging at the pavilion every week day afternoon and evening.

noon and evening.

First-class vocalists will be present at the meeting to supplement the lectures. ELECTRIC LIGHT.

The grounds and paylilon will be lighted by the Wachusett Electric Light Company of Fitchburg. THE HOTEL

Has been leased for a term of years by H. L. Barnard, of Greenfield, who has refurnished the house and will open it for the reception of guests July 1st. Address as above until July 1st, after that date, Lake Pleasant, Montague, Mass. For particulars concerning transportation of camp-equipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent postpaid to any address by N. S. Henry, Clerk, Lake Pleesant, Montague, Mass.

People's Camp Meeting at Cassadaga Lake, Chautauqua County, N. Y., Beginning July 29th, and Closing August 26th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. R. R., mid-way between Dunkirk on the Lake Shore and Michigan South-ern and Eric Raiiroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Raiiroads. It is a lovely sheet of water, navigated by steam, 800 feet above Lake Eric and 1,300 feet above tide water. Excursion tickets, good for the season, can be purchased at low rates on all raiiroads in the country.

SPEAKERS.

The following list of speakers have been engaged;
July 29, Mrs. R. S. Lillie, Philadelphia, Pa., and Wm.
Fletcher, New York City; July 30, Wm. Fletcher; July 31,
Wm. Fletcher; August 1, Mrs. R. S. Lillie; August 2, Hon.
R. S. McCormick, Franklin, Pa.; August 3, Mrs. R. S. Lillie;
August 4, Mrs. R. S. Lillie, and J. E. Emerson, Beaver Falls,
Pa.; August 5, Mrs. R. S. Lillie and O. P. Kellogg; August 6,
Conference and volunteer speaking; August 7, Lyman C.
Howe, Fredonia, N. Y.; August 8, Lyman C. Howe; August 9,
Lyman C. Howe; August 10, J. Frank Baxter, Chelsea, Mass.;
August 11, Mrs. Clara Watson, Jamestown N. Y., and J. Frank
Baxter; August 12, Mrs. R. S. Lillie and J. Frank Baxter;
August 18, Conference and volunteer speaking; August 14,
Mrs. Anna Kimball, Dunkirk, N. Y.; August 15, W. W. King,
Chicago, Ill.; August 16 W. W. King; August 17, Geo. W.
Taylor, Lawion Sta., N. Y.; August 18 Mrs. A. H. Colby; St.
Louis, and O. P. Kellogg; August 19, W. W. King and Mrs.
A. H. Colby; August 20, Conference and volunteer speaking;
August 21, Mrs. Emma Tuttle; August 22, Hudson and Emma
Tuttle; August 28, W. W. King; August 24, Hudson and Emma
Tuttle; August 25, A. B. French, Clyde, Ohlo, and Mrs. N. T.
Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham
and A. B. French. SPEAKERS.

Brigham, Colerain Mass.; August 26, Mrs. N. T. Brigham and A. R. French.

It is confidently expected Mrs. Libbie Watson, of California, recently from Australia, will be with us.

Mr O P. Kellogg, the ready and capable presiding officer, will have entire charge of the meetings and the g neral supervision and control of arrangements during the session.

The Society have engaged for the full term of the meetings A. J. Damon's Greekstra, of Dunkirk. This Orchestra is pronounced by musical critics as having no superior in Western New York. He will furnish music for dancing Wednesday and Saturday evenings of each week regularly. The Brass Baud will furnish music during the day.

The Pettit family of vocalists of Aliance, Ohlo, have also been engaged for the first two weeks of the meetings.

Every phase of mediumship will be represented by some of the meet remarkable mediums in the country.

C. E. Watkins, the wonderful independent state-writer, will

C. E. Watkins, the wonderful independent slate-writer, will hold daily seences at the close of the speaking each day, Mrs. Mary Andrews, one of the first materializing mediums, will give daily seences, and many other noted mediums will be

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A. H. DAILEY, President.

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First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1882. The location is conveniently situated and easy of access from all points, being 18 miles from Philadelphia and 70 from New York, in a direct line between the two cities. The Managers enter upon the fifth year of the Camp Meeting with renewed confidence in their open-air gatherings and of their importance as aids in the education of the people at large.

in the education of the people at large.

SPRAKERS.

O. P. Kellogg New Lynn, Ohio, July 15, 17, 19, 21, 22 and 24; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22; Lyman C. Howe, New York, July 25, 27, 29 and August 2; Mrs. C. F. Davis Smith, Brandon, Vt., July 26, 28, 29 and 31; Mrs. A. M. Glading, Philadelphia, Pa., August 4; Thomas Gales Forster. Baltimore, Md., August 5; J. Frank Baxter, Boston, Mass., August 5 and 7; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14; Sarah Byrnes, Boston, Mass., August 17, 19 and 15; Capt H. H. Brown, Brooklyn N. Y., August 16, 18, 19 and 22; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 28; George Fuller, Dover Mass., August 24, 26, 28 and 30; Ed. S. Whoeler, Philadelphia, Pa., August 26.

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The mediums, Mr. Edgar W. Emerson, Mrs. Patterson, and others will be in attendance.

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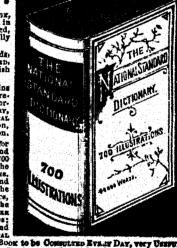
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Voices from the Zeople, AND INFORMATION. ON VARIOUS SUBJECTS.

Creation.

BY J. MURRAY CASE.

I live, I move, I strive in vain, My inner self to know; I cannot tell from whence I came, or whither I shall go.

combined wisdom of the great, Cannot produce a rose, Nor yet a blade of grass create, or tell me why it grows.

How vain 'tie then to think to know, Or yet in heaven meet, The God whose lesser works below, Are wrapped in mysteries deep.

The ant who builds his little mound, And gathers in his store, Knows just as much where God is found,

As men of learned lore. The more I learn, the less I know, And when I see I'm blind, As I advance I farther grow, From this Omniscient mind.

When I unfold one truth obscure, A hundred mysteries 'rise, And when I've grasped these hundred more, Darkness obscures mine eyes.

And thus as ages onward roll, And men in wisdom grow, Grand thoughts will swell the human soul, But no man God will know.

Go measure drop by drop the sea, Count each grain on the shore, Imagine each a world to be, Yet worlds in space are more.

Our feeble vision may behold, The stars that deck the sky, Yet still beyond glow suns untold, Unseen by mortal eye.

No human mind can comprehend This great creative God: The way to Him-beginning-end-Is yet a road untrod.

If I could grasp in one great thought, All things revealed to man, Still I should feel I knew but naught, Of God's creative plan.

But yet we're told the human breath, Contains a spark divine, That still shall live when mortal death, Has severed life's frail line.

Oh! Mystery!! unvail thy head, And solve this problem deep! Why I shall live when I am dead, When all below me sleep.

Is there one sage of ancient time Alive amongst the dead? If so, I seal my feeble shrine, And weep for what I've said. Strange feelings gently o'er me creep; I faint—I cannot see; I'm dreaming now and in my sleep

A voice cries, Mystery! How strange this sleep!—Itis not the sleep That midnight's hours give; My soul seems drifting on the deep, Where ancient people live.

Society of Ethical Culture.

In his opening lecture before the Society of Ethical Culture of this city, Rev. W. M. Salter states that the basis on which it is proposed to build the society is not religion in the ordinary meaning of that term; "it is not agnosticism, though as a matter of fact most of us may be agnostics; it is not science, though the facts of science, every one of them, have our recognition. It is on something deeper and more ancient. I might say, than any of these, it is on the rock of conscience, on the en rual laws that announce themselves in man's moral nature."

Though the basis of the movement is not religion, he considers there is no occasion for jeer and jibe at Judaism and Christianity, since they are but in the order of history, the ancestry from which we have sprung. All religious beliefs of mankind have their sole origin in mankind itself, were given by neither God nor Devil, and hence to ridicule them in a wholesale way is to ridicule the human mind itself. self. Our present light and knowledge is simply one stage of human culture succeeding another and lower stage. Personality is a conception borrowed from our experience in connection with human beings; and we have no right to apply it to that Unseen Power by which we live, which is beyond all experience. "Prayer address is impertinent, nay a belittling of that solemn mystery in the bosom of which we and this wide world rest." Liberal Christianity and reformed Judaism have battled and left behind many old and outworn notions and forms; they are blamed not for what they have done, but for what they are not willing to do now. It is asserted now and then that the term "God" as ordinarily used in but a metaphor. We are at a loss to know which word of the preacher or rabbi to believe, when after the concession that "God" may be but a metaphor, hear a solemn address to him or a solemn benediction evoked from him upon the people. It is the impression of many regarding this society, that if not religion, that philosophic altitude of modern science known as agnosticism is the basis of the new movement. There is some truth in this impression. as they claim to accept all the results of scientific demonstration and cling to no old belief against which there is a balance of scientific evidence. Ag-nosticism, however, is but the doctrine of the limitation of our knowledge, the dry light of the intellect, which may be used to the noblest ends, but also may be perverted to the meanest and is not the basis of the ethical movement. Nor is science, teaching us what we positively do know, a sufficient guide, since the facts of science must be invariably accepted; but they may none the less provoke moral repulsion and rebellion. The basis of the new movement is in conscience, the thought of what we ought to be, Genuine ethics have more in common with art than science. "Art is the realization of the beautiful, ethics means the realization of the good." "We are to regard ourselves and society about us as a plastic material in which the divine idea of goodness has been to take form, but has never reached the adebegun to take form, but has never reached the adequate form and is hemmed, hindered, till, if we judge with the senses alone we might doubt if it existed, and yet to the eye of the soul it is still there, and needs only to be seen and believed in, to again stir and move and shape human life to finer forms and nobler issues.....Education has a moral bearing; the devising and putting into operation of rational and human schemes of education is one of the moral problems of the time. Politics also have a moral bearing,...and 'political life should mean the dedication of one's self to public interests.' This lecture has been published in pamphlet form, enti-tled "The Basis of the Ethical Movement," and is well worth reading.

D. H. Dille writes; "Doubte" by Scrutator, in Journal, June 2nd, 1883, to me is quite interesting. The same occult phenomena described by Scrutator, us been familiar to me for many years. Often when I am reading or writing, showers of raps will be made on my paper, table, chair and hands. If I ask questions no answer will be given, raps will cease for a time and then come again. Often when alone my right hand will commence moving around slowly, forming letters in space, and spelling the names of individuals whom I have not thought of, or heard from, for years. I believe with Allen Kardec that we receive all that we can profitably use. If we experience anything unexplainable at the time, the look within conserve for a solution of the let us look within ourselves for a solution of the

J. F. Latimore writes: I don't wish to pad-die my own cance without the guidance of the dear eld Journal. I find it a safe compass by which to kneel, and hope to have its company the short time I may have to sojourn here in earth life.

Conterence of Unitarians.

To the Editor of the Religio-Philosophical Journal: Your copious extracts from the speeches of leading Unitarians at the late Boston Anniversary, and appreciative comments thereupon, remind me that a brief report from other similar gatherings may find a welcome in your columns. I therefore send you a record of some of the dally morning conferences, which during Anniversary week have long been held at the Holly Street Church.

On Tuesday morning, the session was opened by Rev. Wm. P. Tilden, who, influenced by the fact that that ancient church of so many historic memories, was soon to be abandoned, was led to speak of Rev. John Pierpont, who so faithfully ministered at its altar. He dwelt enthusiastically upon his labors, its altar. He dwelt enthusiastically upon his labors, his writings, his heroic character, and his majestic presence, even as he lay in his casket, robed for the grave. Interesting reminiscences, illustrating his neculiar traits, were also given of him by Rev. Meesrs. Fish, Gerry and Stacy. In response to an invitation previously extended to woman to participate in the Conference, Mrs. M. F. Snow, then remarked, that she, too, remembered the thrilling poems, the educational efforts, the sympathy with every liberal and progressive idea, and the earnest protest against all forms of wrong and oppression, of that great moral hero. She remembered likewise, with peculiar interest that younger brother of our with peculiar interest that younger brother of our fa th, whose image was before us, and whose early labors were identified with this ancient church; and not only here but elsewhere was Starr King, who had crowded so much faithful work into so short a life and finally died a sacrifice on the Pacific coast, revered and honored.

For many years it had been her privilege to min-gle in the activities of the church at San Francisco, built mainly through his efforts; and, from experience, she could testify with regard to his strong hold upon the affections of the people in that region; but while gratefully cherishing the memory of our risen ones, she trusted their mantle might so rest upon those who remain as to enable them heartly and succeptully to supplement their work.

and successfully to supplement their work.

Rev. Mr. Green then said that while glorifying our departed, we must remember that the same sources of inspiration and aspiration were open to ourselves as to them; and that if we would only strive to "act in the living present" with the same earnestness, similar results would be ours; that we should have faith in our own possibilities and not be satisfied with low attainments.

On Wednesday morning the services were conducted by Rev. H. B. Carpenter, who after a peculiarly uplifting invocation, suggested "Immortality" as the subject for consideration. It being "Memorial Day" he paid a glowing tribute to the memories of the brave men who had sacrificed their lives for the good of the nation. He dwelt not so much upon the necessity for an elaborate decoration of the and successfully to supplement their work.

the good of the nation. He dwelt not so much upon the necessity for an elaborate decoration of the spot where their bodies were laid, but emphasized the importance of reflecting upon their glorified spirits as they were living and growing in the "Beautiful Beyond." In the same strain were the remarks of other speakers who followed, especially those of Rev. E. F. Hayward, who spoke to that

point with peculiar beauty and power.

At the Friday morning session while speaking of the influence of Dr. Channing's preaching in the old Federal Street Church, Rev. J. H. Heywood thus alluded to the well known philanthropist, Miss Dorothea L. Dix: "Well do I remember that saintly the processing of the process of the borothea 1. Dix: "Well do I remember that sainty woman who there sat reverently listening to his teachings, till at length, under the influence of his eloquent pleadings, in behalf of the poor and degraded, she, too, was compelled to go forth unto the world as a consecrated worker." Rev. Mr. Nichols who through a long life had known her intimately, then supplemented these remarks by relating many striking instances of her courage and real, more estriking instances of her courage and real. striking instances of her courage and zeal, more es-pecially in connection with her efforts in behalf of the insane. No longer was she able to prosecute her chosen work, yet while suffering from bodily infirmities, her mind was still bright and clear, her spirit tranquil, and she was constantly sending forth from her retreat, messages of love to her many

He also repeated the last hymn written by herself, and alluded to the beautifully appreciative lines lately addressed to her by Rev. Dr. W. G. Elliot, published in the Christian Register.

In conclusion, Mrs. Snow thus referred to her:

"Not only have we here been reminded of the excellency of our departed brethren, but of the zeal of our heroic sister, who must still be numbered among our living saints. And was not hers, indeed, an exceptional character? In an age when woman was not encouraged, even as now to enlist in any public sphere of activity, she appeared before legis-CLLVILY latures with her appeals in behalf of the insane, and visited jails, prisons, and alms-houses to enlighten and elevate the spiritual nature and ameliorate the physical condition of the inmates. Her efficient earthly activity is over. But the same hu-

manitarian work still waits to be done.

"Shall not we, therefore, gather fresh inspiration from such illustrious examples, that shall incite us to labor with deeper enthusiasm in behalf of those great truths and liberal ideas so cheering to our own souls, and resolve henceforth to work more heartily

for the general uplifting of humanity? MARY F. SNOW. Boston, June 24th, 1883.

The Sentiments of a Universalist.

In a late sermon the Rev. W. S. Crow said: Man did not begin at the top but at the bottom, nd the nature which God gave was the one in which man would be saved. Concerning the here-after, it was character and not climate that interested mankind. It was not salvation from sin or hell, but the lifting up of all men to moral perfection and a state of holiness that constituted their aim. For centuries of orthodoxy all ideas of sin, redemption, atonement and forgiveness clustered round the words kingdom and government. Universalism substituted education for government, believing that the world was a great school with God a teacher. Growth meant cultivation, increasing beauty, and faithfulness. In place of kingdom they would substitute family, as signifying the congenial union of earth and heaven. Salvation was not a passport, a railroad ticket, or naturalization paper. It was moral education and moral growth. The unfolding of man's mental and moral growth was like the formation of the earth through successive geologi-cal ages, and when society should be made of Christ's then it would be saved. There was no such thing as substitution; no man could make character for another or resist another's temptations.

"How shall salvation be accomplished?" meant simply how should the world be made better. Not by one, but by all agencies known to human expeby one, but by all agencies known to human experience. All good things worked together. There have been great physical, mental, and moral advancement in the world. The only lasting progress must be proportional. Whatever conduced to health was a means to salvation. The physician was a brother to the preacher, and the bettering of physical conditions was one of the great moral agencies for the improvement of humanity. The man who for the improvement of humanity. The man who improved ventilation or killed out sewer-gas was more worthy of immortality than an archangel.

The Church and the French Republic.

Full of enthusiasm over its new war, the French Government was disposed to be jolly until one of its old annoyances cropped out in the shape of a discussion on religious topics. The church has seen fit to fulminate against the manuals furnished for the use of youth in primary schools by such able and, on the whole, dispassionate writers as M. Bigot and Mme. Henry Greville. M. John Lemoinne, in a biting article in the *Debats*, takes severely to task those unwise Bishops who are marking for Catholic reprobation all parents who permit their children to use these manuals. The breach between church and State, he tells them, is widening daily; and un-less they exercise the utmost forbearance and caution they will precipitate the separation which they are evidently auxious to avoid. Just at the moment when M. Ferry and his colleagues are softening a little their treatment of Rome and all things per-taining to the Holy See, simply because they wish to be agreeable to Bussia—which Power has done the same thing in order to be disagreeable to Bismarck, and to prevent him from making up with the Popethe church assumes the offensive in France, and thus bids fair to render all reconciliation impossible. thus bids fair to render all reconciliation impossible. The Duc de Broglie, as spokesman of the Catholics, has made an eloquent address in which he handled the present Ministry very roughly. The Premier Ferry feit called on to respond in the same tone, and everything else has momentarily been forgotten. The rage of the ciericals at not being able to cause serious disturbance in republican affairs prompts them to a host of dangerous and unfortunate expedients.

A VETERAN BENEFACTOR.

His Past Life, Present Plans, and What He Has to Say Upon a Subject That Astonished Him.

(New York Times.)

Nearly forty years ago a young man, of unusual endowments, began to mould public opinion upon a subject of vital importance. Like all pioneers, his early efforts were unsuccessful, but his ability and the value of his work soon won public confidence, and to-day there is not a village or hamlet in the country that has not been influenced by Dr. Dio Lewis. When, therefore, it was learned yesterday that he contemplated the establishment of a large magazine in this city, the fact was deemed so important that a representative of this paper was commissioned to see him and ascertain the truth of the

Dr. Dio Lewis is a gentleman of sixty years and two hundred pounds, with snow-white hair and beard, but probably the most perfect picture of health and vigor in the metropolis. He is a living exponent of his teachings, and notwithstanding the amount of work he has already done, promises still greater activity for years to some We received the greater activity for years to come. He received the interviewer most courteously, and in reply to a ques-

"It is true I have come to New York to establish a monthly magazine. I have come here for the same reason that I went to Boston 25 years ago. Then Boston was the best platform in the country from which to speak of education. New York has now become most hospitable to progressive thoughts, and especially so to movements on behalf of physical

especially so to movements on behalf of physical training.

"I have reason to know the great and abiding interest of the American people in this subject. They have come to realize that the future of our country pivots upon our physical vitality, and especially upon the vigor of our women. My new magazine will bear the title 'Dio Lewis's Monthly,' and be devoted to Sanitary and Social Science. I hope through its pages to inaugurate a new denarture in hygiene." pages to inaugurate a new departure in hygiene."
"Have you not written several books on the sub-

"Yes, nine volumes, and some of them like "Our Girls,' published by the Harpers, have had an enormous circulation, but the best work of my life I shall give the world in the new magazine. Forty years of skirmishing ought to conclude with ten years of organized warfare."

Doctor, what is the occasion of this new interest

"Boctor, what is the occasion of this new interest in health questions?"

"It has come through suffering, which seems the only road to self knowledge. The stomach, heart, kidneys or liver fall into trouble, happiness is gone, and then people give attention to their health."

"Which of these organs is most frequently the victim of our errors?" asked the Reporter.

"Within the last few years diseases of the kidneys have greatly multiplied. When I was engaged in practice, thirty-five and forty years ago, serious disease of the kidneys was rare; but now distressingly frequent and fatal." frequent and fatal."
"To what do you attribute this great increase of

kidney troubles?" "To the use of stimulating drinks, adulterated food and irregular habits of life."

"Doctor, have you any confidence in the remedy of which we hear so much now-a-days, 'Warner's Safe "I believe in the ounce of prevention, rather than

in a ton of cure."
"But have you noticed the remarkable testimonials

of Warner's remedy?"

"I have, and confess that they have puzzled and astonished me. The commendations of proprietary medicines usually come from unknown persons residing in back counties. But I see in our most reputable newspapers the warmest praise of Warner's Safe Cure from College Professors, respectable phys-icians, and other persons of high intelligence and character. To thrust such testimony aside may be professional, but it is unmanly. No physician can forget that valuable additions to our *Materia Medica* have sprung from just such sources. I was so impressed with this cloud of witnesses that I purchased some bottles of Warner's Safe Cure at a neighboring drug store, and analyzed one of them to see if it contained anything poisonous. Then I took three of the prescribed doses at once, and found there was nothing injurious in it. I do not hesitate to say that if I lound my kidneys in serious trouble, I should use this remedy, because of the hopelessness of all ordinary treatment, and because when a hundred intelligent and reputable persons unite in the statement that a certain remedy has cured them of a grave malady, I choose to believe that they speak the truth.

"But as you may know, my great interest in life lies in prevention. For forty years I have labored in this field. One of the phases of my work in New England was the establishment of the Ladies' seminary at Lexington, Mass. My aim was to illustrate the possibilities in the physical training of girls dur-ing their school life. This institution became before I left it, the largest and most successful Seminary for young women owned and managed by one person in our country. I sat down to dinner every day with a family of two hundred persons. The remarkable results of this muscle training among girls, were given in my paper published in the North American

eview of December, 1882. "Besides, I established the Normal Institute for Physical Training in Boston, and for ten years was its President and Manager. Dr. Walter Channing, Dr. Thomas Hoskins, Professor Leonard, and others were among its teachers, and more than four hundred persons took its diploma and went out into all parts of the land to teach the new school of gymnastics. And now the years left to me I propose to devote to the magazine which I have come here to establish. It will be the largest periodical ever devoted to this field of literature, and will present the hundred and one questions of hygiene with the simplicity of a child's talk. To this end all so-called learning will be subordinated. The magazine will be more or less illustrated, and will strive to reach a high place in the confidence and hearts of the people. In a few weeks, our first number will appear, and we shall fondly hope for it a hearty welcome."

The facts above narrated are indeed most import-

ant. It is gratifying to know that the life long experiences of a gentleman who stands without a peer in successfully demonstrating the principles of hygiene; whose heart has always been in sympathy with the afflicted, and whose brain has ever been active in planning for their relief, are to be given to the iblic through the pages of a magazine. And it is specially significant and proof positive of rare merit that a proprietary medicine, even with such high standing as Warner's Safe Cure is known to have, should be endorsed and recommended by a man so able, so reputable and of such national renown as Dr. Dio Lewis.

The Great Bridge.

This whole work—bridge, approaches, anchorages, railroads, depots, and all,—cost sixteen million dollars in money and thirteen years of time. What dollars in money and thirteen years of time. What is the grand result? Is it worth all this? How many people can use it in a day? Let us see. On the approaches the bridge is one hundred feet wide. On the suspended part it is eighty-five wide. This gives room enough for two lines of teams on each way, or four in all. All the teams going in one direction take the right-hand road, the heavy teams on the outside, and the lighter ones on the inside. The two roads will allow one thousand four hundred and forty teams to pass in an hour, or fourteen dred and forty teams to pass in an hour, or fourteen thousand four hundred and forty in ten hours. There will be eighty cars on the failroad, and twen-ty cars can travel on the bridge at once. When all are running, eighty thousand people can cross in an hour. The grand promenade will hold ten thousand people at one time, and forty-five thousand people can cross on foot in an hour. The total length of the walk is five thousand nine hundred and eighty feet (nearly a mile and a quarter), and of this one thousand in the area, above the river. Received the cluded in the span above the river.—From "The Brooklyn Bridge," by Charles Barnard, in the July St. Nicholas.

The advertisement of the RELIGIO-PHILOSOPHI-CAL JOURNAL appears in to-day's paper. We commend it as an honest, independent paper, and an enemy to charlatanism and fraud. Logical in its discussions and disposed to give all sides a candid and impartial hearing—in short it is like the constitution of the United States—free and independent? ent."-Republican, Kasson, Minn.

A Sitting with Slade.

The medium seats the visitor at the table with few

formalities and little praliminary talk, first request-ing him to inspect the table. No drawers or any other sort of apparatus are discoverable about this article, and there is no spread or any article whatever article, and there is no spread or any article whatever upon it. The medium produces two simple school slates, clean and new, from an adjoining room, and sits down at the table at the side next the visitor, with the corner of one of the leaves of the table between them. The writer took pains to inspect the slates and see that they were perfectly clean, with no writing or remains of writing, no scratches, and no chemicals upon them. A spall bit of slate pencil was then put between the two slates; they were grasped by the medium in his right hand, while he still sat at the table, and laid upon the visitor's left shoulder, the medium's thumb being on the upper side of the two slates and the fingers upon the lower. side of the two slates and the fingers upon the lower. No other slate was visible in the room, and there was no chance for substitution, either at this or any sub-sequent stage of the proceedings. Of this fact the visitor took particular pains to assure himself. The medium then put his left hand upon the hands of the visitor. Presently he begins to twitch slightly, and a series of loud raps commence in various places about the room. The table is sharply thumped by some unseen agency. Then the visitor hears the little pencil between the slates begin scratching. He hands his ser down to the clates and hears the result in the lates and hears the lates are the result in the lates and hears the lates are the result in the lates and hears the result in the lates are the result in the resu bends his ear down to the slates, and hears the writbends his ear down to the slates, and hears the writing very distinctly; he can even feel the grating of the pencil upon the slate. Meantime the Doctor talks of the sensations which he experiences while the process is going on. The visitor watches his hand holding the slates carefully. There is no movement. The Doctor lifts his left hand from the visitor's hands, and the writing stops. He puts his hand back, and the writing resumes instantly. The process continues quite a long time, and at last there is a sharp tanning of the pencil within the slates, which a sharp tapping of the pencil within the slates, which signifies that the communication is finished. The slates are taken apart before the visitor's eyes, and in such a manner that he is left no room to doubt that the writing was done on the inside of the slates, and one entire side of one of them is covered with writone entire side of one of them is covered with writing, which the visitor, taking the slate, proceeds to read. It is a message of glittering generalities about the soul and immortality, written in what an expert would call a clergyman's handwriting—sloping and old-fashioned, but perfectly regular and legible. It is signed, "I am a stranger." There is nothing in the matter of the message which is in—the least degree striking; the astonishing thing is that it should have been written there at all. Slade simply could not have written it there. The message is examined by the visitor; it is certainly written with the little slate pencil, and not brought out with chemicals, as some have suggested, for it rubs off precisely in the same manner as any other slate pencil writing does. After this some still more puzzling "manifestations" occurred. The slate was written upon while only a corner of it was held under the leaf of the table, and the writing came into view as the slate was drawn the writing came into view as the slate was drawn from beneath the leaf. The visitor was struck sharply on the side of his leg furthest from the medium. A long slate pencil, put on the slate with a little one, was thrown up violently into the air to the ceiling, without any visible human assistance, and came falling down upon the table in front of the visitor's face somewhat to his consternation. A chair at the op-posite angle of the table, several feet beyond the possible reach of the medium—who at that moment had his legs crossed, and one hand upon the visitor's and the other grasping the slates—leaped three feet into the air and thumped against the table in coming down. At last the message was written upon the slate, "No more to-day," and the séance was at an

Of the "things in heaven and earth," the writer saw no chance for the entrance of trickery, and must leave the solution to others who have more time and ingenuity to bring to the consideration of the mystery.—Fall River, (Mass.) Herald.

Tests through J. V. Mansfield.

To the Editor of the Religio-Philosophical Journal:

I have read W. E. Coleman's and Bronson Murray's attacks on J. V. Mansfield with much pain, as from my experience with him I believe him to be reliable. I will give you a few singular examples as to the grounds of my belief: Some three years ago while walking from the postoffice one morning I met two friends talking on the street, one of whom, Daniel Snyder, was telling the other regarding some recent experiences with Dr. Mausfield, which he repeated to me. A few days thereafter I wrote a scaled letter er. sending it to the Doctor. and to received two replies, one signed by my old family physician, Dr. R. L. Allen, to whom I had referred in my letter, and the other by my father. The latter contained this sentence: "I was with you when you was talking with

Daniel. He then gave the names of sixteen others present with him listening to our conversation. Some of these names I recognized as those of old acquaint-

The second test arose in this wise: On Sunday evening, May 21st, 1882 at a small circle sitting about the table, a communication was spelled out by the alphabet, purporting to come from E. H. Jenny, a man who taught school here in 18333-4, which I attended and afterwards went to New York, where he became connected with Mr. Greeley, and when he passed on a few years since, he was a stockholder in the *Tribune*. I have no recollection of having met him more than once or twice in over forty years; I think but once, and that casually in the streets of New York. This message was in these words:
"You will be betrayed by a friend within a week."

I could get no satisfactory name of the friend who would betray me, but being put on my guard I began to suspect the foreman of my printing office, who had given evidence of fidelity during over four years of service, which had caused me to rely greatly upon him. Suspicions cessed in a few days, but on quitting work on the afternoon of Wednesday, May 31st. was astonished to have this man say that he had made other engagements, and should quit me then and there. The caution given ten days before had not been without effect, and so I was not quite un-prepared to fill his place. September 25th following I sent a sealed letter to Dr. Mansfield, beginning

"My old friend and school teacher: Believing from your communication by the table, May 21st, that you maintain a personal interest in me, I am induced to submit a few matters for your considera

Then I presented some questions. By the earliest mail following I received a letter beginning thus:
"Dear Huling: In the absence of the old schoo "Dear Huling: In the absence of the old school teacher I will say a word;" and then followed answers to my questions seriatim, signed by a friend and measurate on a Mississ ppi gunboat in 1864-5, who passed on from Lexington, M'souri, a few years ago. The answers were characteristic of my gunboat friend, whose name was James M. Flynt, but who signed thie, "The Hardest kind of a Flint." After the signature was this significant paragraph:
"P. S. E. H. Jenny I met not long since with your

"P. S. E. H. Jenny I met not long since with your grandfather James, and your grandfather Alex." Now, there was no name given of my old school Now, there was no name given of my old school teacher in my letter, and nothing to lead to any other person answering it, and yet I had two names of friends given me by Dr. Manefield. Can Mr. Murray tell how they came to be thus given except from departed spirits? The names of the alleged grandfathers were remote ancestors, one of whom is supposed to have passed on in 1700, and the other in 1725. I am not in the habit of going to mediums for tests, but the above are a few which have come to me in a way that can only be received as granulum herond a way that can only be received as genuine beyond a Saratoga Springs, N. Y.

W. M. Mills write: I could not keep house without your paper. The last two papers were well worth the price for the year.

George White, the veteran Spiritualist, writes; regard the JOURNAL as an invaluable exponent of true Spiritualism. G. Crowell writes: I am very much pleased with the spirit and tone of the JOURNAL and would

not like to be without it. W. T. Van Zandt writes: I read your valuable paper with increased interest and profit.

Animosity. Last week a Sunday-school teacher of Batavia, N. Y., was trying to make clear to her class the feeling of animosity cherished against the Gentiles by the Jews, and she asked: "What class of people have been looked down upon among us [referring, of course, to the siaves], and are still despised by many in the South and North?" A bright girl in the class quickly answered, "The Democrata."

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No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trifled with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. Aren's Cherry Protokal has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay

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Rockingham, Vi., July 15, 1882.

Horace Fairerother.

Rockingham, Vi., July 15, 1882.

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Lake Crystal, Minn., March 19, 1882.
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The Chemist and the Rose.

BY WALTER LEARNED.

There once was a chemist who found a rose, Dewy and fresh in its fragrant-bloom,
"I wonder," quoth he, "how this fair flower grows.
And from whence it gathers its sweet perfume."

So he plucked the rose in this belief: I will carry it home and search out where, Deftly hidden in petal or leaf,
Is this fragrance sweet that scents the air."

Then over his fire with alembic and still He burned it up and he boiled it down With acids and alkalies until The rose and its sweet perfume were gone,

'Tis folly, indeed, that one should care The sweets of life to analyze. To drink one's fill of the perfumed air Is the only way to be truly wise.

A Seasonable Hint.

To the Editor of the Religio-Philosophical Journal:

Last summer a party of friends, seeking relaxation went together to Mackinac Island and remained there for some little time. The Island, as you know, is situated in the Straits of Mackinac, at the head of the lower peninsula of Michigan, where the waters of lakes Michigan and Huron meet, and is absolutely the most beautiful and romantic spot in the North. Its total freedom from mosquitoes, its pure air so beneficial to catarrah and hay fever victims, the fine fishing and hunting in the immediate vicinity, and the enjoyable excursions that can be made to a thousand surrounding points of interest, at a slight expense, combine to make it the pleasantest summer resort that I know of. Of course it is not a Saratoga pense, combine to make it the pleasantest summer resort that I know of. Of course it is not a Saratoga or a Long Branch; but for those desiring real comfort, home-like hotels, and enjoyments not too costly for a moderate purse, it is the ideal spot. One advantage that I almost overlooked, is that it is easily accessible in comfortable sleeping cars by the Michigan Central Ballrood. gan Central Railroad.

gan Central Railroad.

The little descriptive book issued by the Michigan Central Railroad, and mailed free to all applicants by Mr. O. W. Ruggles, the general passenger agent at Chicago, is very entertaining, and gives full information on all points of interest. Send for the book and try to make a trip there during the summer.

GEORGE THOMPSON.

"The Lord and the Cyclone."

To the Editor of the Religio-Philosophical Journal:

I hope your love of justice will grant me space to say that I cannot rest under the charge of misrepresentation made against me by Rev. R. P. Shaw, in your Journal of June 16th. It was I who took notes of his sermon about the Cyclone, and gave them to Mr. Harding, and I defy Mr. Shaw to point out a word of misrepresentation in them. I am an older Presbyterian than Mr. Shaw, but I don't believe in old fashioned sermons. Mr. Harding, for reasons older Presbyterian than Mr. Shaw, but I don't believe in old fashioned sermons. Mr. Harding, for reasons best known to himself, kept back much of what was said, and if that had appeared, Mr. Shaw would have had more cause for displeasure. I confess I made a mistake (a mere slip of the tongue) in a word when conversing with Mr. Shaw, when I referred storms to the laws of "acoustics," but I think he made just as bad a one, when he referred them to "theology." I challenge Mr. Shaw to point out the misrepresentations he charges me with, and until he can do so, he ought to hold his peace.

Sturgis, Mich.

John F. Van De Vanter.

JOHN F. VAN DE VANTER. Sturgis, Mich. The JOURNAL is open to correspondents regardless of their religious beliefs. The Presbyterian who has something to say, and knows how to say it, is just as welcome as the Spiritualist. A purely sectarian or denominational paper is too contemptible for this age of the world.

A Brave Brute. Yesterday shortly before noon a man was crossing the Seventeenth Street bridge over Wheeling creek, and, noticing some object in the water, he leaned over the balustrade. Reaching out too far, he lost his balance and tumbled over, falling into a deep hole in the creek. He either could not swim, or was rendered powerless by fright or the effect of his concussion head first with spectators were in sight and all rushed to the bank fully expecting to see the man drown. He sank twice, and was about going down a third time never to rise alive, when a huge, shaggy Newfoundland dog dashed down the bank, leaped into the creek, swam dashed down the bank, leaped into the creek, swam to the man, and grasping him by the coat held him up and pulled him toward the shore until the man's feet were on the solid ground, not letting go his hold until both were clear out of the water. Then the shaggy brute shook his coat dry, and walked off wagging his tall, amid the plaudits of a hundred odd men and boys who had been attracted by the should of the few people who witnessed the man's shouts of the few people who witnessed the man's tumble. The man, as much dead as alive, waited un-til he had recovered his senses entirely and drained somewhat, and then walked off. Neither the man nor the dog was known to any of the eye witnesses.

--Wheeling Intelligencer.

Go to the Devil. The Detroit Free Press is authority for the story that the Rev. Newman Hall, who once published a very popular tract called "Come who once published a very popular tract called "Come to Jesus," took another—a very bitter attack upon an opponent—to Dr. Binney, a clerical friend, and asked his advice about publishing it. "I see you haven't got a title for it," said Dr. Binney. "If you will accept my advice about a title, I will advise its publication." "What title would you give it?" asked Dr. Hall. "I would call it," answered Binney, "Go to the Devil,' by the author of 'Come to Jesus.'" Hall fore it up then and there. tore it up then and there.

The Catholics. M. Ferry, the French Premier has sent what is described as a confidential conciliahas sent what is described as a confidential concilia-tory note to the Pope. He promises some conces-sions. The Pope can hardly be pleased to be told, though, that Catholics are in a minority in France, which used to be styled "the eldest child of the church." But it is said that Prime-Minister Ferry has so informed him, telling him at the same time that the Catholic minority has sought by all means in its power to embarrant the Franch Covernment. in its power to embarrass the French Government.

Temperance. Sir Wilfried Lawson, the Eng-Temperance. Sir Wilfried Lawson, the English temperance advocate has been somewhat interested in the following drink statistics. During the year 1882 there were 38,877,820 gallons of proof-spirits distilled in the United Kingdom of Great Britain and Ireland, of which 19,206,892 gallons were distilled in Scotland, 10,124,467 in England, and 9,046,461 in Ireland. England, however, consumed 16,811,494 gallons, Scotland 6,502,955, and Ireland 5,239,815.

Superstition. Among the incidents at the Stevenson hanging at Lawrenceville, Ga., the Gwinnett Herald says that when Dr. Moore removed the rope from Stevenson's neck a woman pressed forward and, seizing the noose which had just been removed and was still warm, rubbed it rapidly across a goitre on her neck. There is a superstitious idea in the country that rubbing the unpleasant protuberance with a rope with which a felon has been hanged will remove it.

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Carlosity of Religion. The Vestrymen of the Evangelist's Protestant Episcopal Church of Philadelphia, who are low churchmen, have formulated charges against their ritualistic rector, the Rev. Henry R. Percival, and presented them to Bishop Stevens. They pray for the reverend gentleman's

Hay-Fever. I have suffered for the last ten years from Hay-Fever. I desire to testify in favor of Rly's Cream Baim. My short use of it demonstrated

ts officacy. J. MAIDHOF, 401 Broadway, N. Y. Love is the palace of the soul; truth its furniture, patience its apparel; peace its surroundings; happiness its goal.

A correspondent, Mr. S. L. Morgan, Walken, Mo., eavs: "Samaritan Nervine cured property of fits."

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THE INDEX!

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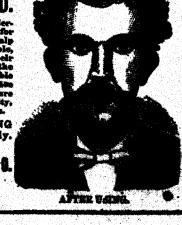
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A Committee of Scientists Preparing to See what there is in Spiritualism.

A special despatch to the Chicago Tribune, from Philadelphia, Pa., sets forth the follow-

"The late Henry Seybert, who gave the new bell for Independence Hall, left a large number of becreeks, amounting to over half a million, for public and charitable uses, among which was one of \$50,000 to endow a chair of moral and intellectual philosophy in the Kniversity of Papagilagua mith in the University of Pennsylvania, with the expressed wish that the university would respectfully and thoroughly investigate modern Spiritualism, in which he was a firm believer. The university research liever. The university accepted the bequest, and has now begun steps to carry out the wish of the testator. A commission has been appointed of which the Chairman is Dr. William Pepper, the Provost of the university and a gentleman of acknowledged scientific attainments of a high order. The other members of the commission are Prof. George A. Koenig, Ph. D., Assistant Professor of Chemistry, a graduate of Heidelberg University; the Rev. Robert E. Thompson, A. M., Professor of Social Science; Joseph Leidy, M. D., LL. D., Professor of Anatomy; and the Rev. George W. Fullerton. Dr. Pepper will look after the physiological and medical phases of the problem, and will devote his attention to attacking Spiritualism from these standpoints. Profs. Leidy and Koenig will contest the physical aspects so far as they relate to natural philosophy, while the Rev. Mr. Fullerton and the Rev. Prof. Thompson will view the subject from a purely intellectual and metaphysical standpoint. There is now and metaphysical standpoint. There is now on hand available for the prosecution of the investigation the sum of \$1,000. No formal meeting of the commission has as yet been held, although there exists among the members a general understanding of the work and the necessities of the investigation. No member thereof is openly committed to a belief in the 'so-called modern Spiritualism,' so that it is doubtful whether they will be able to arrive at those conclusions which would have been most gratifying to Mr. Sey-

"Prof. Koenig said: 'The subject, however, I can answer for—it will be approached cautiously. Conclusions will not be jumped at. The work has been most evenly and properly divided. The physical and the metaphysical aspect of the problem will receive equally learned and careful attention. I must admit I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humbugs without exception. I have never seen Slade perform any of his tricks; but from the published descriptions I have set him down as an impostor—the eleverest of the lot. Regarding the mode of our conducting the investigation, it is briefly as follows: For some time past I have been in cor-respondence with the wife of a man living in the Sierra Nevada mountains. This woman declares that her husband possesses the pow-er of locating mineral deposits and subterranean streams of water without the aid of what is known as a divining rod. So peculiar are his nerves constituted that whenever he walks above either the water or the metal, no matter of what a'depth it be hidden, he is seized with a violent trembling. I shall suggest to the commission that they bring this man to Philadelphia, so that the truth of his wife's statements may be verified. If it shall be found that he is as she described, then to my mind two results, one scientific, the other practical, may be attained. In the first place, if this man's nerves are so delicate as to enable him to locate minerals and hidden waters, the problem of the effect of terrestrial magnetism upon the human nerves is solved. It then remains to invent machinery to gage this effect, so that the exact distance of the deposits below the surface of the ground may be determined. This is the practical result of the investigation. Then if it be proven that this man's nerves are so delicate as to admit of the manifestation of the influence of terrestrial magnetism in this shape, why may not it follow that there may be human waves so much more delicate as to come within the influence of more subtle agencies? As for the scientific value of my Western subject, I believe that if it is true that one set of nerves may be thus subtle and affected by agencies which do not affect ordinary persons it reasonably follows that there may be other sets of nerves equally delicate in other directions. The next thing is to find a specimen. I do not think the commission view with much favor the examination of so-called spirit mediums. The wisest men are apt to be deceived. One man in an hour can invent more tricks than a wiser man can solve in a year."

Marriage and Divorce.*

To the Editor of the Religio-Philosophical Journal: Your correspondent "C." (in late number of

the JOURNAL) could not have read my little book on "Marriage and Divorce" carefully. He says: "For a D. D. to be so afraid that marriage shall be deemed divine, astonishes us," yet on page 16, I say, "Let it not be supposed that there is any antagonism between the natural and divine.....Marriage had a divine origin."....What is natural is divine and moral; and it is time to learn that marriage (like the Sabbath), was made for man and not man for some supernatural law of marriage called divine, as opposed to that which is natural. I agree with "C." that since marriage produces most favorable conditions for longevity and happiness, it seems to us a "divine institution." True—and not the less divine because their effects are pro-

duced in accord with natural laws!
But your correspondent thinks it "seem puerile to urge that in conferring the right to marry upon ministers ex-officio, the State is supporting a State religion." I do not use the word "support." I say, "The founders of our government were very careful to guard against the union of Church and State, and when the law authorizes an ecclesiastic, exofficio to ratify civil marriage, there is a quasi union of Church and State, and a violation of the secular principle upon which the United States are established." Now, if will emphasize ex-officio and secular and substitute my words quasi union for "supporting." I think he will not charge me with puerlility. It is news to me that Justices of the Peace are generally made out of "petty "asserts, and that Aldermen are generally liquor dealers! It is not so in Philadelphia and New York. I have no doubt that some Justices of the Peace and some Aldermen are inferior to some ecclesiastics. but I would justify the act of the civil officer in ratifying the civil contract of marriage, while I would not allow ecclesiastics to do so, because the one does so by authority of so, because the one does so by authority of the civil office to which he has been elected or duly appointed, while the other acts in virtue of a spiritual office, received not from the State but from the Church, and I there-fore insist that my position is not "puerile," but/logically unanswerable!

Let it not be forgotten that I distinctly acknowledge the right of ministers and churches to "solemnize" the marriage relation to their heart's content, and only object to their official right to ratify the civil contract, while schoolmasters and other intelligent classes are not thus recognized. And here, once for all, let me say that I have never taken the ground that marriage is a mere civil contract but I do most earnestly contend, that the State cannot for many reasons, treat it in any other light. It is certain that "C." is not a lawyer or he would not quote the constitution of the United States regarding contracts to prove all divorce laws unconstitutional! On general principles the right to make a contract carries with it the right to make another contract annulling the first, by the free mutual consent of the contracting parties, but since the marriage contract is neculiar, and involves the rights of others, and the welfare of the State, therefore it is not safe to allow the parties to a marriage to annul it, even by amiable consent, without the supervision of the State, through its duly authorized courts.

I have nothing to add on the subject of divorce a mensa et thoro. In New York, where it mostly prevails, I know it is a bad thing, and I have no disposition to argue the ques tion. Why a person divorced for cruel treat ment, abuse, and such conduct as makes life intolerable, should not be permitted to marry again, while one may do so, if divorced for a single act of adultery. I could never see. Perhaps "C." could enlighten us on that subject.
Your correspondent "C." thinks my book "should be read carefully and watchfully,"

and that "its general tendency is unwhole-some." If I believed this, I would burn to ashes all that remain unsold, and all that I could recall. I do not believe it, and in this I am confirmed by the testimonials of many of the purest and most enlightened men and women of the age. It would make "C." open his eyes could he see the editorial notices and private letters I have before me, too flattering for publication. I am glad that "C." has given me occasion to write these few ex planations. I am not sensitive to criticism. I wish, however, that when he wrote, "He glorifies free love," that he did not fully state what I mean by free love; though I do thank him for the admission that I am "careful to show that I do not mean free lust." I am not without hope that when "C." has examined this delicate subject of "Marriage and Divorce," as fully as I have done both as a theologian and a lawyer, he may come very near to the same conclusions, I have hastily set forth in my little book. I have yet to see the first fair objection taken to any of my facts and arguments. If "C." writes again on this subject, will he not kindly give his full name and profession. R. B. WESTBROOK. Philadelphia, Pa.

*Marriage and Divorce. By Richard B. Westbrook, D. D., LL. D. Philadelphia: J. B. Lippincott & Co. 152 pp. 16mo. Cloth, 50 cents. For sale by the Religio-Philosophical Publishing House, Chicago.

Spiritualism in New Hampshire.

In the State of New Hampshire. Spiritualism does not seem to have taken as deep root as in the other New England States. There are very few organized local societies and not more than three or four places where regular Sunday meetings are held. The State Association organized three years ago is in very fair working order. The success of its conventions in the past has been due in a great measure to the strenuous efforts just put forth by its President, Mr. E. J. Durant, of Lebanon. The Sunapee Lake Spiritualist Camp Meeting Association, organized six vears ago is also in excellent working order. The writer of this letter in company with Dr. H. B. Storer, of Boston, paid a visit to the camp ground at Blodgett's Landing, Newbury, N. H. Many minor improvements since last season had been made. Mr. Geo. W. Blodgett, the owner of the grounds, had just completed an addition to the "Forest House." Several fine cottages have been built and others are in process of erection. The day we visited this famous summer resort was one of nature's most perfect days. A gentle breeze just stirred the waters of the lake, and the old mountain clothed in its garments of living green stood like a gigantic sentinel watching the march of the ages. Around the camp ground the wildest scener prevails; huge rocks piled up as nature left them in the long ago, and the forest primeval where the old hemlocks stand "gray bearded with age." Here the veteran reformer and exponent of the spiritual philosophy, Dr. Storer, and the writer, loitered for a few days, drinking in in the language of Walt Whitman, "Great draughts of space," and occasionally drawing in a lusty bass from the waters of the lake. Some of our time was taken up with the consideration of more serious matters, and many arrangements were made toward furthering the success of the coming camp meeting. It may not be uninteresting to your many readers for me to present some of the attractions of the coming season. And first and foremost allow me to offer the following list of speak-

Aug. 26, Mrs. E. J. Durant, of Lebanon, N H., and Dr. H. B. Storer, of Boston; Aug. 28 Mrs. Carrie Tryon, of Nashua, N. H.; Aug. 29 Mrs. Addie Stevens, of Claremont, N. H.; Aug. 30, Mrs. Carrie Tryon and Mrs. E. J. Durant Aug. 31, Mrs. Carrie Tryon; Sept. 1, Mrs. Addie Stevens; Sept. 2, Mrs. Addie Stevens, Geo. A. Fuller, of Dover, Mass., and Capt. H. H. Brown, of New York; Sept. 4, Mrs. E. J. Durant, Mrs. Juliette Yeaw, of Leominster, Mass. and Capt. H. H. Brown; Sept. 5, Joseph D. Stiles, of Weymouth, Mass., and Mrs. Emma Paul, of Morrisville, Vt.; Sept. 6, Capt. H. H. Brown and A. E. Stanley, of Leicester, Vt.; Sept. 7, Mrs. Juliette Yeaw and Mrs. Emma Paul; Sept. 8, Geo. A. Fuller and A. E. Stan-ley; Sept. 9, Joseph D. Stiles, Mrs. Emma Paul, Dr. H. B. Storer and Mrs. Juliette Yeaw. We have also secured the services of Mr. Edgar W. Emerson of Manchester, N. H., one of the finest platform test mediums in the country. Many of our most prominent mediums have promised to be in attendance. Our circulars are in the hands of the printer and may be obtained by writing to any of the officers. The list of officers for 1883, are as follows: President, Geo. A. Fuller; Secre-tary, Dr. H. B. Storer, 29 Indiana Place, Bos-ton, Mass.; Treasurer, V. C. Branday, Newbury, N. H.; Committee on Renting Privi-leges, Grounds, etc., Geo. W. Blodgett, Blod-

gett's Landing, Newbury, N. H. It was our pleasure on our way home from Sunapee Lake to spend two days at the 3rd annual convention of the New Hampshire State Association of Spiritualists assembled at Concord N. H. Friday and Saturday the sessions were held in Phoenix Hall, and on Sunday in White's Opera House. The attendance was not large; very few of the people living in the city attended until the last evening; yet we had a very successful convention. Very excellent addresses were given by Mrs. Addie W. Stevens, Col. B. C. Balley, Dr. H. B. Storer, Dr. O. H. Wellington, Mrs. Fannie Davis-Smith, J. Wm. Fletcher,

Geo. A. Fuller, Dr. J. V. Mansfield, Prof. J. R. Buchanan and Prof. W. W. Clayton. Miss Jennie B. Hagan improvised some poems of rare beauty and merit; Mr. Edgar W. Emerson of Manchester, N. H., gave some very wonderful tests of spirit-presence; so also did Mr. Fetcher. Mrs. Maud Lord held two of her wonderful circles for physical manifes tation, and during the convention gave from tation, and during the convention gave from the platform some very convincing personal tests. Col. E. C. Bailey of Concord was elected President and Mr. E. J. Durant of Lebanon, Secretary and Treasurer. A competent board of managers and other necessary officers were also elected.

Considerable time was taken up in the dis-cussion of the Doctor's Law now on the Statutes of New Hampshire, and the following resolutions were adopted:

Resolved, That the Medical Laws were properly styled, the Doctor's Plot Laws, as now existing on the statutes of this State, as well as several other States in our country, are an insult to the intelligence of the people, as they virtually say that the people do not know enough to select their own medical advisers, and are calculated to abridge their people in the consequently of the consequently natural right, consequently are a violation of our organic law, and a disgrace to the law

making power of our State.

Resolved, That this convention, composed largely of citizens of this State, most respectfully asks the members of our present legislature now in session, to duly consider and adopt the following act:

State of New Hampshire, in the year of our Lord one thousand eight hundred and eighty three. An act to protect and pre-serve the natural rights of the recidents of the State of New Hampshire. Be it enacted by the Senate and the House of Repre-

ed by the Senate and the House of Representatives in general court convened:

SECT. I. The right of every citizen, and of the people to employ for medical purposes, and for the treatment of any personal defect or disability, the services of any individual in whom he or she may have confidence, whether such employe has or has not a medical diploma. Or has or has not registered as a cal diploma, or has or has not registered as a physician, shall not be questioned in the

State of New Hampshire.

SECT. II. No such employe, as aforesaid, shall be liable to fine or imprisonment for rendering such service when guiltless of any false representation therewith.

SECT. III. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

Mr. E. J. Durant was appointed committee to present the above resolutions to the Gen-eral Court of New Hampshire now in session. It is not necessary for me to report the different speeches. In fact time and space would not permit such an effort. Many of the speeches were eloquent, and all were filled with that fervor which is borne of a sin-

cere love for the truth. Although the progress of Spiritualism is not rapid in New Hampshire, yet one can see the gradual change of public opinion, and the old workers still remain at their posts, knowing that in "God's own good time," success will crown their every effort.

GEO. A. FULLER. Dover, Mass., July 3, 1883.

The New High-toned Gambling Palace-Modern Christianity-What is it Coming to?

To the Editor of the Religio-Philosophical Journal:

On the morning of the 12th of June there was held in this city, a grand dedicatory opening of a gambling temple, called, by way of blind, Oil Exchange. It differs from a low bucket-shop or pool room simply in the magnitude of the stakes that will be gambled for within its high-priced walls. It was put up and furnished at large cost, is to he enjoyed by a close corporation of wealthy operators, and used almost solely as a means of gambling in margins on oil. If we take into account the ruinous effect on legitimate business, the vast number of homes that are ruined, the constantly increasing number of men in high position who are led into purloinment of trust-funds, and the often terrible distress entailed on the great mass of the nation's toilers by the fictitions value given to the prime necessities of existence. by the system of operating for margins, this Oil Exchange has been especially erected to carry out, it is entirely within bounds to say, that the common gambling dens known as pool-rooms and faro banks embrace trifling pastime as compared with the accursed greed of money to be won at the cost of a whole country's suffering, in these oil and grain cornering margin palaces. And yet the so-called respectable press sang peans of high sounding glorification over the affair. befitting the opening of some noble institution of national importance: prominent men from far and near grew eloquent in their laudatory praises; and the Christian church, in the person of one of its most eminent divines, was called into play to lend the man-tle of its approval. The Rev. Mr. Thos. Dowling, of the Euclid Avenue Baptist church, who has been especially prominent in his de-nunciation of the small-fry sins abounding in common society, thus responded to the toast "From Grease to Oildom," as reported in the

"I feel in responding to this toast," said Mr. Dowling, "much as the diffident young man did who wanted to propose to the lady of his choice but had not sufficient courage. He went up one evening determined to propound the momentous question, but on the very doorstep his heart failed. He walked around the corner to think what he should say, but all he could think of was

Twinkle, twinkle, little star, How I wonder what you are, Up above the world so high, Like a diamond in the sky."

"As I read over this toast all I could think of was 'Twinkle, twinkle, little star.' Then the star grew to a moon, the moon to a sun, and finally I was dazzled with the light shed by a petroleum lamp. I know what you wanted of me. "From Grease to Oildom." You want me to conduct you on a journey from Greece in the far East, to this Western land of oil. I know you want me to take the overland route and to take in some of the people of foreign lands on the way. I shall especially delight to do this, for when was across the ocean last year, they took me in. I came to the conclusion that For ways that are dark and tricks that are vain, the heathen Chinee is not peculiar.' Let us come through Germany, the land of Frederick the Great, of Emperor William, of Heidelberg University, of sauer kraut. Here I am cheated by my German driver, but don't know enough to give him a 'twist.' He is bigger than we are and holds too heavy a hand, and the only thing we can do is to 'straddle,' and find when we get to our hotel that we have gone short on Dutch money. Then we get to France. Now the only fault I have to find with Frenchmen is that they don't know their own language. I know be cause I've tried them, and they couldn't un-derstand me and I could not understand them. Then we come through Britain, and,

the east by growling bears, on the west by bellowing bulls, and on the south by bleating lambs. We are supposed now to be in the southern portion looking up. Oildom is a center of mysteries. It is full of secrets and when I look at it I can only repeat the words of William Shakespeare-

'Twinkle, twinkle, little star, How I wonder what you are.'"

And it was stated that the reverend gentleman's humorous response, was the most enjoyable feature of the occasion, being frequently interrupted by laughter and perfect furore of applause, so that the programme could not go on for some time afterwards. The first point that will attract the thoughtful mind is the glibness—the free-and-easy allusions, so to speak, this Christian minis ter makes to the pet phrase of gambling re-sorts: "Give him a twist;" "holds too heavy a hand;" "straddle;" "gone short;" and so on; showing a familiarity with the subject that seems to the "manner born," and about as wide apart from our ideas of a Christian gentleman's training as could well be conceived. Would it not be entirely fair to suggest, that if some backwood's gambler had chanced to hear this eloquent sermon—par-don, we mean speech—he would have been prompted to extend his hand to the humorous preacher's effort, with the approving expression: "Shake, pard! I never went much on the reg'lar gospel mill business. But ef that's the lay yer on, I'm with you every time! Pard, yer one of us! Oh! don't git skeered. In course, this is all serene between Ef I was to meet yer out among the church folks, I should be mum. I would not give you away."

Think for a moment, how would it seem to read in one of the gospels: "And it came to pass in those days, when the Standard Oil Company was king, and did grievously oppress the people, that a house devoted to Satan's business of gambling in oil margins was dedicated with much high sounding brass and tinkling cymbals, where were gathered the wealthy scribes and pharisees, and divers men of much money from far and near. And Jesus being present did speak in the following parables: 'Verily, when the lambs are shorn there is much bleating, and the men who carry off the wool are greatly rejoiced thereat. If you do fall into the hands of thieves who hold a 'heavier hand of clubs than you do, proceed to act, even as do the publicans and sinners of the bucket shops and faro banks when grievously cor-nered in a tight place—give them a 'twist;' and if they then rush you to the brink of a precipice where you are caught at a point wherein your hair is short, 'straddle' the chasm and go 'long' on your legs till you escape." How would this seem to the common sense mind? And yet in what respect is it in any better guisa as published given by a in any better guise as publicly given by a highly-paid professed preacher of the gospel of Jesus Christ?

Is it any wonder that religion is growing into disrepute and the sacred calling of the minister scoffed at in derision, when it is seen that preachers who thunder out denunciations of the petty sins that pertain to the poor, help a smug tongue where the blacker crimes of the wealthy are concerned,—that great riches can buy them to gloss over, hoodwink and even praise the very darkest Thos. Dowling to the contrary notwithstanding—eyen as a rose by any other name would smell as sweet—this Oil Exchange is neither more nor less than a device for the most ruinous form of gambling. And as if to show the affair in a still meaner light, just before Mr. Dowling had preached his humor-ous sermon, a Mr. DeWolf continued to mix up the meanest phases of monopoly rascality with a strain of religious sentiment. In praising the grandest system of corporate greed and villainy the world has yet seen, as embraced in the Standard Oil Company, he struck out to show how good the Lord had been to those oil refiners whom the big monopoly brigands had forced to join in their combination, by bursting into the church's triumphant song: "Praise God from whom all blessings flow;" thereby inferring that God had especially poured out his blessings into the coffers of these cormorant scoundrels. Then, by way of rounding the thing out into a sort of eternal fitness of things, he spoke of the poor devils who were crushed down and ruined because they refused to be gobbled, and piped a song of religious lamentation: "This is the way we long have sought, and mourned because we found it not." Does not this seem very much like dragging the vestments of the church into the mire of lowdown rascality and contempt? And how immeasurably below the example set by Jesus of Nazareth, who took just such a set of money sharpers and scourged them with a whip from the temple, instead of dining and wining with them in hail-fellow familiarity. Cleveland, Ohio. W. WHITWORTH.

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The dreadful intelligence was lately circulated by Mr. Hart, the Utah Emigration Agent, that an invoice of 5,000 immigrants consigned to his care would arrive here within the next four months, all loaded to the muzzle with Mormon doctrines and willing and anxious to become at once useful, active members of the Salt Lake community.

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reply was—I must take something to get rener, or die.

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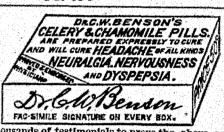
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