

RELIGIO PHILOSOPHICAL JOURNAL

PHILOSOPHICAL

THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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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.

CONTENTS.

FIRST PAGE.—To the Christian World. A Voice from Vermont Concerning Organization.—An Active, Experienced Spiritualist Puts Himself on Record. Sound Sense.—A Well Known and Highly Gifted Lady Treats of Organization with Directness and Perspicuity.

SECOND PAGE.—Letter from Mexico. A Jewish Synagogue. What is Man?—His Destiny Historically Considered. Science and Art. Miscellaneous Advertisements.

THIRD PAGE.—Women and the Household. Book Reviews. Magazines for July not before mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Merely an Opinion.—The Current of Sinners Pouring into Hell. Moving. The Anti-Monopolist. The Michigan Association of Spiritualists. Col. Charles Case Joins the Majority. General Notes.

FIFTH PAGE.—The President of the Leading Spiritualist Camp Meeting on Organization. Special Notices. Miscellaneous Advertisements.

SIXTH PAGE.—Creation. Society of Ethical Culture. Conference of Unitarians. The Sentiments of a Universalist. The Church and the French Republic. A Veteran Benefactor.—His Past Life, Present Plans, and What He Has to Say Upon a Subject That Astonishes Him. The Great Bridge. A Sitting with Slade. Tests Through J. V. Mansfield. Miscellaneous Advertisements.

SEVENTH PAGE.—The Chemist and the Rose. A Seasonable Hint. "The Lord and the Cyclone." List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—A Committee of Scientists Preparing to See what there is in Spiritualism. Marriage and Divorce. Spiritualism in New Hampshire. The New High-toned Gambling Palace.—Modern Christianity.—What is it Coming to? Miscellaneous Advertisements.

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 prevailing 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 yesterday, to-day and forever, and that "God is no respecter of persons." So said Peter. (Acts 10: 34.)

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 application 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 combating an opponent, discussed as true what I did not believe. The words I shall say in 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 year 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.'" (Matthew 17: 15, 16, 17, 18.) This proof was merited. They were his disciples and had received his commands, but did not obey for want of 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 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.)

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 creature.

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 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 generally." 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 believe"—not the apostles alone, but them that believe. 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 baptism 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 anything outside \$30,000 churches richly upholstered, big salaried preachers, and outside show.

From the time of her adoption of the Athenian 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 altogether 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

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 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 denounce as lumbags, 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:

"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 Shanghaied victims. I say, *Shanghaied*, because these unwary souls are roped in by the old rascal. He attends to business, and picks up the abaze 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.

"And John answered him saying, 'Master, 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 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 said; 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 sin. They have sinned away the day 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 respecter 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 worshippers shall worship the father in spirit and 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 combine their forces; they must throw their

creeds to the dogs, and unite against the common enemy. The clergy no longer preach creedal sermons. They lecture now, and on questions they would not have dared to mention in the pulpit a quarter of a century ago. Very many of the churches are becoming liberal; they are sandwiched with Spiritualists, and the more intelligent preachers are bolting from the dogmatism of the past. And if they would unite against us, 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 8:5.)

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 question.

R. B. HALL.

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 a "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 commenced 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 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, publishing houses for the general distribution of tracts and spiritual, medical and scientific literature?

Most of these agencies are actual necessities 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. Here 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 organizations, 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 no doubt but 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 report 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 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 exploded and exploding theories of the Westminster 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 time. 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. Truth to tell, there has been need in so-called Spiritualism for a shaking of the sieve, 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 progression and for a full elucidation of facts and principles, act persistently and consistently in the direction indicated by 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 "objects" 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 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.

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 or any standing in Mexico.

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.

Titles from Mexicans are generally of the 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 investigated most thoroughly; there is a d. y. 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 sustained.

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 her of it; to-day the public interests of Mexico are honestly served, and in this respect present a striking contrast to the management of the affairs of the United States.

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 generation.

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 without 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 annexation 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.

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 suspension 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 seventh month ye shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein."

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 unbecomingly; 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 sing,

"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 fitting; with a sort of vanishing resemblance to reality; the magic lantern of the Past.

Veneration and Ideality, you know, would have made me wholly a poet, had not the inconvenient 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, over-cherished a tenderness for

"Israel's wandering race, that go Unblest through every land; Whose blood hath stained the polar snow And quenched the desert sand; Judea's homeless herds that turn From all earth's shrines to thee, With their lone faith for ages borne In sleepless 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 mantles, 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 these mantles were worn over modern broadcloth 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 Episcopal 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 shuffed 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 sea.

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 groaned and struggled through it—not at all reminding 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 priest and warrior's voice between."

I observed, in the English translation on one side of an open prayer book, these words: "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 Holy City." I looked around upon the

congregation, and I felt that Judas 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, bearing 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 *Shearith Israel*. The Dutch Governors would not allow them to build a place 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 Crosby street, which I visited. It is not particularly striking or magnificent, either in its exterior or interior.

The anniversary meetings of the New York Hebrew Benevolent Society presents a singular 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 Dnieper, 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 never has 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 Samuel 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 cries at the doors of our theological schools, proclaiming at the top of their lungs, "Old Clothes! Old Clothes! Old Clothes all the way from Judaea!"

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 ask themselves, "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 that 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 living 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 impiety, 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 disbelieving 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 bad 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 Essence, 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 subtile ether is injured, as by sorcery of nature, into the prison house of the body. At death it is released from its bonds as from long slavery and joyously flies away. To the soul of the good there is reserved a life beyond 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, Brahmans 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 cowardly 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 weasels and other mean animals. The ancient Mexican soldiers who died in battle 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. Indifferent 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 philosophy, is an undisputed historical fact. "Clement endeavors to show the advantages and necessity of studying it for the teachers 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 develop 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 Testament 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 believed 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, annihilationists, anti-annihilationists, corporeal and spiritual resurrectionists. Soul sleepers, anti-sleepers, purgationists, anti-purgationists, and others believed in eternal damnation; others opposed it, others believed in an intermediate state until the final judgment day; others opposed 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 describe some of the beliefs of the church fathers and others.

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VERY SATISFACTORY IN PROSTRATION.
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.

Nothing is better for whitening garments, particularly those that have become yellow from being laid aside for several months, than a teaspoonful of borax dissolved in the rinsing water.

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 traffic.

L'Union Medicale states that the attempts at 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 at a temperature below freezing. In Sicily, near Messina, 120 plants planted three years ago are very vigorous, and have produced an abundance of leaves and seeds. It remains to be seen whether the aroma of the leaf will be preserved.

According to the *Milling World*, sackcloth or canvas 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 water. This quantity is sufficient for eight yards of stuff. The cloth 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.

The Chicago Railway exposition is an engine just built for the Southern Pacific Railroad, which weighs, with coal and water 90 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 Voeleker, 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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restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black, as may be desired. By its use light or red hair may be darkened, this hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the Vigor is unequalled; it contains neither oil nor grease, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

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THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION

By S. F. UNDERWOOD. In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irrefragable on many points. Price, 25 Cents; Postage Free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. LEAVES FROM MY LIFE: A Narrative of Personal Experiences in the Career of a Servant of the Spirit; with some accounts of American Spiritism, as seen during a twelvemonth's visit to the United States. BY J. J. MOSE. Illustrated with two Photographs. This work, received from London, furnishes in a concise manner, evidence of our friends in Spiritism in our midst. Illustrates the idea of Spirit Control, and its value was rightly understood and employed in developing the mediumship of Mrs. M. M. M. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Woman and the Household.

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

ASPIRATION.

There are hours of soul-winning When these earthly fetters breaking, My soul springs up triumphant, and I can feel my spirit striving...

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...

There is heavenly music ringing, There are angel-voices singing, There are spirit-fingers beckoning, ever beckoning me away...

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...

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 Higher 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 University of Michigan; President Beach of Wesleyan University; President Warren of Boston University; President Fairchild, of Oberlin College; Mrs. Louis Agassiz, of the development of the Harvard Annex, and others...

"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...

"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 above it, on page 233, is to this effect: 'If the Midianite race was tainted beyond purification by those kindly laws of progress so well stated by our 'D. D.' on page 230, 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 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! 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 perpetration of them—of the most ungodlike and irrational theory that ever besotted 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 familiarizing the popular mind with the foolish beliefs and theories of dogmatic theology. When he drifts off into the mazes of 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 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 hereditary proclivity.

No, what we need is to be fitted, thoroughly and practically, for life. We need to know our physical, mental and spiritual constitutions in the order named. We need to do 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 innate 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, everything that connects us with the palpitating life, teeming and throbbing about us, we cannot ignore. Then there is all that relates 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.

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 to attain.

BOOK REVIEWS.

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

GOD OUT AND MAN IN; OR REPLIES TO ROBERT G. INGERSOLL, by W. H. Platt, D. D., LL. D. Rochester, N. Y.: Steele and Avery, 1883.

As regards interfering in any contest between the Rev. Mr. Platt and Col. Ingersoll, our feelings most 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 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 fellowship 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, so-called, 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 above it, on page 233, is to this effect: 'If the Midianite race was tainted beyond purification by those kindly laws of progress so well stated by our 'D. D.' on page 230, 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 Jewish barbarians.'

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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 some warring champions of thought may become reconciled with each other by the advent of a broader and truer philosophy of life. J. G. J.

WHOM KATHIE MARRIED, by Amanda M. Douglas, 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 Gymnasium; Beatrice; A Saturday Morning Sorrow; Jenny of Swan's; The Critic; Teddy the Teazer; Cacicque 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; The '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 Italians propose to have a world's fair of their own next year in Rome.

It is sagaciously noted that to determine the value of building stone a ramble among the tombs is wise. In far fewer years than most imagine monuments are in decay.

"Dr. Benson's Skin Cure has driven away all my eruptions." Ida C. Young, Hamilton, Ill.

Cremated. The remains of Mrs. Bertha Bloeshen, of New York City, who died of cancer on the 15th ult., arrived at Washington, Pa., June 15th for incineration. The corpse was taken to the crematory, but, owing to a misunderstanding as to what time the body would arrive, the retort was not ready for its reception. The fire was lighted at 4 o'clock in the morning, and at 8:30 P. M. the corpse was shoved into the retort and in two hours was reduced to ashes. The retort was allowed to cool somewhat, and at midnight, or twenty hours after the starting of the fire, the ashes were removed and the fire started up again, as the remains of Mrs. Cornelia Wolberg arrived and were accompanied by her husband S. Wolberg, a son, A. S. Wolberg and Edward Oppenheimer, a brother. The body upon arrival at the crematory was wrapped as usual in a sheet saturated with alum water, and at a quarter to 12 o'clock was shoved into the retort. The cremation was over in two hours. The ashes of both bodies will be sent by express to New York.

THE PROFESSION A UNIT.

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

"Having occasion recently to use a remedy for kidney disease, I applied to my druggist, Mr. D. B. Williams of Lincoln Square, this city, and requested him to furnish me the best kidney medicine that he knew of, and he handed me a bottle of Hunt's Remedy, stating that it was considered the best because he had sold many bottles of it to his customers in Worcester, and it always reliable. I took the bottle home and commenced taking it, and find that it does the work effectually; and I am pleased to recommend to all who have kidney or liver disease the use of Hunt's Remedy, the sure cure." April 11, 1883.

WE ALL SAY SO.

Mr. GEORGE A. BURBETT, No. 165 Front Street, Worcester, Mass., has just sent us the following, directly to the point:—

"Being afflicted with ailments to which all humanity is subject sooner or later, I read carefully the advertisement regarding the remarkable curative powers of Hunt's Remedy, and as it seemed to apply to my case exactly, I purchased a bottle of the medicine at James's drug store in this city, and having used it with most beneficial results in my own case, my wife and son also commenced its use, and it has most decidedly improved their health, and we shall continue its use in our family under such favorable results." April 17, 1883.

DRUGGISTS' EVIDENCE.

Mr. GEORGE W. HOLCOMB, druggist, 129 and 131 Congress Street, Troy, N. Y., writes April 7, 1883:—

"I am constantly selling Hunt's Remedy for diseases of the kidneys, liver, bladder, and urinary organs, to my trade and friends, and find that it gives general satisfaction to all who use it."

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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:

"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 here 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 a desirable doctrine. And yet the horrid thought springs 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 utterances 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 onward into the present.

"Some of the Christian denominations, lamenting 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 Calvinistic bodies, for they carefully and formally 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 heathen millions will be punished endlessly and

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 savior, 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 air. 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 three make seven or eight we should at once fall back upon our reason as being incapable 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 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 hellwards. His views are simply conjectures, setting nothing, and probably are not perfectly satisfactory to himself even. If he would investigate Spiritualism, become familiar 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 generally 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.

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 as 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 premature.

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 co-operative 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 millennium.

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 organization of local societies, establish societies 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 laid 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 call for the convention expresses its object 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 necessities 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

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 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 our growing numbers, large masses of impoverished people.

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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 reach this 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 636 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 proceedings of the day were under the direction of 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.

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.

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.

Col. 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 veil?"

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.

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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 Cassadara 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 seldom 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 Vandye, 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 Hammon, 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 bank-note 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 innocent-appearing 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 height, weighs twenty-five pounds, can not walk or feed, and eats nothing but milk, which is fed from a bottle. She has, however, 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 is quite an attractive baby, and no reason for her stunted growth has ever been assigned.

Voices from the People, 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 whether I shall go. ... The combined wisdom of the great, cannot promise a rose. ... How vain 'tis then to think to know, (to yet in heaven meet, The God whose lesser works below, Are wrapped in mysteries deep. ... The more I learn, the less I know, And when I see I'm blind, As I advance I farther grow, From this Omnipotent mind. ... No human mind can comprehend This great creative God: 'Tis yet a road untrod. ... 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; 'tis 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. ... 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, and the nature which God gave was the one in which man would be saved. ... 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. ... D. H. Miller writes: "Doubts" by Scrutator, in JOURNAL, June 2nd, 1883, to me is quite interesting. ... J. F. Lattimore writes: I do not wish to pad my own canoe without the guidance of the dear old JOURNAL. I find it a safe compass by which to travel, and hope to have its company the short time I may have to sojourn here in earth life.

Conference 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 daily 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. E. 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, his writings, his heroic character, and his majestic presence, even as he lay in his casket, robed for the grave. ... The advertisement of the RELIGIO-PHILOSOPHICAL 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.—Republican, Kason, Minn.

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 rumor. 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 come. ... The advertisement of the RELIGIO-PHILOSOPHICAL 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.—Republican, Kason, Minn.

A Sitting with Slates.

The medium seats the visitor at the table with few formalities and little preliminary talk, first requesting 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 upon it. The medium, dressed in a simple school dress, clean and new, from an adjoining room, 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 chemicals upon them. A small 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. No other slate was visible in the room, and there was no chance for substitution, either at this or any subsequent stage of the proceedings. ... The advertisement of the RELIGIO-PHILOSOPHICAL 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.—Republican, Kason, Minn.

AYER'S CHERRY PECTORAL.

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so tried with by the majority of us. The ordinary cough or cold, resulting, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proved its efficacy in a forty years' fight with throat and lung disease, and should be taken in all cases without delay. A Terrible Cough Cured. In 1857 I took a severe cold, which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried AYER'S CHERRY PECTORAL, which relieved my lungs, induced sleep, and afforded me the rest necessary for the recovery of my strength. By the continued use of the PECTORAL, a permanent cure was effected. I am now 62 years old, hale and hearty, and am satisfied your CHERRY PECTORAL saved me. THOMAS FAIRBROTHER, Rockingham, Vt., July 15, 1882. I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effective remedy for coughs and colds we have ever tried. A. J. CRANE, Lake Crystal, Minn., March 13, 1882. I suffered for nearly three years from a severe cough, and after trying many remedies with no success I was cured by the use of AYER'S CHERRY PECTORAL. JOSEPH WALDEN, Zwickago, Wis., April 1, 1882. No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL. It will stop a cure when the disease is not already beyond the control of medicine.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists; price \$1. six bottles for \$5. LONDON AGENCY OF THE RELIGIO-PHILOSOPHICAL JOURNAL. 4 New Bridge St., Ludgate Circus, London, E. C. Mr. J. P. Morse, Agent. Subscriptions received. Specimens supplied free of charge. All American Spiritual books supplied. LIGHT FOR ALL. Oakland, Cal. Has a Free Circle every two weeks, and a Free Spiritual Reading Room, with all the Spiritual Journals on file. Light for All is issued fortnightly, at \$2 per annum, in advance. Has a reliable Spirit Message Column. Sample copies free. Address Oakland, Cal.

Employment for Ladies. The Queen City Suspenders Company of Cincinnati are now manufacturing and introducing their new Sewing Suspenders for Ladies and Children, and their unequalled first Suspenders for Ladies, and want reliable lady agents to sell them in their respective localities. Our agents everywhere meet with ready success and make handsome profits. Address Queen City Suspenders Co., Cincinnati, Ohio. Leading Spiritists recommended their Supporters. 27 84 G 35 1450w

GRATEFUL-COMFORTING. EPPS'S COCOA BREAKFAST. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to seize upon our weakness. Made simply by boiling water or milk. Sold in this only (1/2 lb and 1 lb) labeled JAMES EPPS & CO., Homeopathic Chemists, LONDON, ENGLAND. 82 22 84 20 caw

WORTH SENDING FOR! DR. J. E. SORENSON has just published a book on DISEASES OF THE LUNGS AND HOW TO CURE THEM which is offered FREE, post paid, to all applicants. It contains valuable information for all who suppose themselves afflicted with any of the diseases of the throat or lungs. Mention this paper. Address Dr. J. E. SORENSON, 420 N. Philadelphia, Pa. (Under the Hotel) or German Hotel.

THE PRESENT OUTLOOK OF SPIRITUALISM. BY HERMAN KIDDE. This is an able, thoughtful and comprehensive essay, deserving of wide circulation and the earnest consideration of every Spiritualist. Pamphlet, 24 pp. Price, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE GOSPEL OF NATURE. By SHERMAN & LYON, Authors of the "Hollow Globe." The authors think this book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been encumbered concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Disorders; Progression; Justice; The Science of Death; The Confounding of Languages; Spirit Abodes; Spirit Biography. (Cloth, \$2.00.) For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

TOBACCO AND ITS EFFECTS. A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil. By HENRY GROVES, M. D., of San Francisco, Cal., Professor of Materia Medica in Jullien Medical College, and Editor of the Pacific Medical and Surgical Journal. This is a very thorough, scientific and comprehensive digest of the laws of life, and the therapeutic action of Tobacco upon the human system, and should be read by everybody. Price, 30 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

A NEW BASIS OF BELIEF IN IMMORTALITY. BY JOHN S. FARMER. Canon Wilberforce specially commended this book at the CHURCH CONGRESS held at Newmarket-on-Tyne, in October, 1881. In the following terms: "The exact position obtained at this meeting by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by J. S. Farmer and called 'A New Basis of Belief,' which without necessarily endorsing I commend to the general of my brethren." Price 50 cents, postage 2 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

ABRAHAM LINCOLN. AN HISTORICAL ROMANCE. BY EYRE WILKINSON. Author of "The History of the North West." This work shows by imagery and spirit forces that Lincoln was a great and noble man, and that his greatness was in his progress through every phase of American life; as he became the "Lion of American Genius." The story is well told in a wide and beautiful style with graphic romances. 5 vols., cloth, 144 pp., with fine portrait of Lincoln. Price \$1.00. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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 which so scents the air?"

Then over his fire with alembic and still He burned it up and he boiled it down With acids and alkalis 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 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. Ye total freedom from mosquitoes, its pure air so beneficial to catarrhs 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 or a Long Branch; but for those desiring real comfort, home-like hotels, and enjoyments not too costly for a middle class 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 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 10th. It was I who took them to his sermon about the Cyclone, and gave them to Mr. Harding and 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 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 he referred 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.

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 too far, he lost his balance and tumbled over, falling into a deep hole in the creek. He either did not know how to swim, or was rendered powerless by fright or the effect of his concussion head first with the water, and floundered about helplessly. A few 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 leaped into the water, and, with a bound, sprang 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 tail, amid the plaudits of a hundred old men and boys who had been attracted by the antics of the few people who witnessed the man's tumble. The man, as much dead as alive, waited until 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 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 tore it up then and there.

The Catholics. M. Ferry, the French Premier has sent what is described as a confidential conciliatory note to the Pope. He promises some concessions. 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 embarrass the French Government.

Temperance. Sir Wilfrid Lawson, the English temperance advocate has been somewhat interested in the following drink statistics. During the year 1882 there were 39,577,520 gallons of proof-spirits distilled in the United Kingdom of Great Britain and Ireland, of which 19,206,582 gallons were distilled in Scotland, 10,124,467 in England, and 9,046,461 in Ireland. England, however, consumed 16,811,494 gallons, Scotland 4,502,955, and Ireland 5,289,815.

Superstitions. Among the incidents at the Stevenson hanging at Lawrenceville, Ga., the Greenbelt Herald says that when Dr. Moore removed the rope from Stevenson's neck a woman pressed forward and, seizing the rope 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 which a felon has been hanged with will remove it.

Young men or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for Part VII of World's Dispensary Dime Series of books. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Curiosity of Religion. The Vestrymen of the Evangelical Protestant Episcopal Church of Philadelphia, who are low churchmen, have formulated charges against their ritualistic rector, the Rev. Henry B. Fordval, and presented them to Bishop Stevens. They pray for the reverend gentlemen's removal.

Hay-Fever. I have suffered for the last ten years from Hay-Fever. I desire to testify in favor of Ely's Cream Balm. My short use of it demonstrated its efficacy. J. MAIDROFF, 401 Broadway, N. Y.

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A correspondent, Mr. S. L. Morgan, Walden, Mo., says: "Samaritan Nervine cured my boy of fits. You can get at Druggists."

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VI. That we are surrounded by spirit friends, who are always striving to impress and guide us, that we may avert impending danger and premature death.

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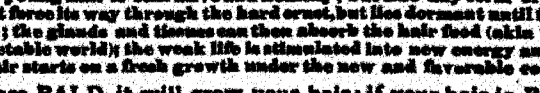
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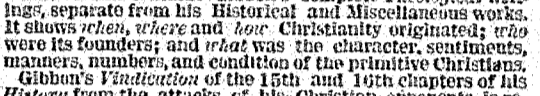
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A special despatch to the Chicago Tribune, from Philadelphia, Pa., sets forth the following:

"The late Henry Seybert, who gave the new bell for Independence Hall, left a large number of bequests, 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 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 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. Prof. Leidy and Koenig will consider 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 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 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. Seybert.

"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 cleverest of the lot. Regarding the mode of our conducting the investigation, it is briefly as follows: For some time past I have been in correspondence with the wife of a man living in the Sierra Nevada mountains. This woman declares that her husband possesses the power 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 is 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 produced in accord with natural laws! But your correspondent thinks it "seems 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 ecclesiastical ex-officio 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 "C." will emphasize ex-officio and secular and substitute my words quasi and secular for "supporting," I think he will not charge me with puerility. It is news to me that Justices of the Peace are generally made out of "petty lawyers," as "C." 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 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 therefore 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 as 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 peculiar, 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 question. Why a person divorced for cruel treatment, 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 unwholesome." 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 explanations. 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. Philadelphia, Pa. R. B. WESTBROOK.

*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 years 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 scenery 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 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 speakers:

- 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. Stanley; 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; Secretary, Dr. H. B. Storer, 29 Indiana Place, Boston, Mass.; Treasurer, V. C. Brockway, Newbury, N. H.; Committee on Rending Privileges, Grounds, etc., Geo. W. Blodgett, Blodgett'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. E. C. Bailey, 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. 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. Fletcher. Mrs. Maud Lord held two of her wonderful circles for physical manifestation, 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 discussion 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 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 preserve the natural rights of the residents of the State of New Hampshire. Be it enacted 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 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 General 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 sincere 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 be 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 purloining of trust-funds, and the often terrible distress entailed on the great mass of the nation's toilers by the fictitious 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 mantle of its approval. The Rev. Mr. Thos. Dowling, of the Euclid Avenue Baptist church, who has been especially prominent in his denunciation of the small-fry sins abounding in common society, thus responded to the toast, "From Grease to Oildom," as reported in the city press:

"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 I 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 Chinese 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 because I've tried them, and they couldn't understand me and I could not understand them. Then we come through Britain, and,

taking a ship, sail for America. When we land we take a train for Oildom; we land at Cleveland, and come to the Board of Trade; we find a banquet board, and discover the guests being bored by a speaker who is trying to make a speech, and cannot. Oildom is a great country. It is bounded on the north by palatial residences and rolling lawns, on 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 furor 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 minister makes to the pet phrase of gambling resorts: "Give him a twist;" "holds too heavy a hand;" "straddle;" "gone short;" and so on; showing a familiarity with the subject that seems to be "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—pardon, 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 of 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 us two. 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 cornered in a tight place—give them a twist; and if they then rush you to the brink of a precipice where 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 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 phases of human rascality? But the Rev. Thos. Dowling to the contrary notwithstanding—even 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 humorous 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 low-down rascality and contempt? And how immeasurably below the example set by Jesus of Nazareth, who took just such a set of money sharpeners and scourged them with a whip from the temple, instead of dining and jiving with them in half-fellow familiarity. Cleveland, Ohio. W. WHITWORTH.

A German Bible printed at Ingalstadt, Bavaria, in 1602, illustrated with 120 wood engravings and in a good state of preservation to-day, is on exhibition at the County Treasurer's office at Nevada City, Nev. 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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New York. This is to certify that I am well acquainted with a fair fifty years of age, in many years a resident of this city, who has been at times extremely ill, but could not tell from what cause, unless it was worms. He told his attending physician his suspicions, but the physician at once ridiculed the idea, and refused to attend him any longer. His son then mentioned Dr. C. McLane's Vermifuge, and asked him if he would take it; his reply was—"I must take something to get relief, or die." They at once procured a bottle of Dr. C. McLane's Vermifuge, and he took one dose. The result was, he passed upwards of three worms of various sizes, cut up in every form. He felt well immediately, and is now enjoying excellent health; and, like the good Samaritan of old, is endeavoring to relieve his unfortunate neighbors. He makes it his business to hunt up and select all cases similar to his own, that may be given over by regular physicians, and induces them to try Dr. C. McLane's Vermifuge. So far he has induced more than twenty persons to take the Vermifuge, and in every case with the most happy results. He is well satisfied that Dr. C. McLane's Vermifuge, prepared by Fleming Bros., of Pittsburgh, is far superior to any other known remedy, and that it is more generally known would not fail to save many valuable lives. For further particulars inquire of Mrs. Hardie, 224 1/2 Cannon street, New York City.

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