

# RELIGIO PHILOSOPHICAL JOURNAL

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DEVOTED TO SPIRITUAL PHILOSOPHY

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 communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### PHENOMENAL.

#### The Delights of Death Graphically Depicted.

"Our Happiest Hour is when the Soul at Last is Freed"—A Watery Grave a Luxurious Bed—Interview with Departed Spirits.

"O, World! So few the years we live, Would that the life which thou dost give Were life indeed! Alas! thy sorrow fall so fast, Our happiest hour is when at last The soul is freed." —Longfellow.

"If I had strength to hold a pen I would write how easy and delightful it is to die." So said the eminent "William Hunter" at the last conscious moment on earth. No one will deny that duality of being extends to human consciousness; the inner consciousness, which is related directly with God, the Infinite Consciousness of the Universe, is never suspended—cannot be; and it often flames up the brightest just prior to the spirit leaving the material.

The poet Herbert, on being asked in his seeming death-struggle, "Are you suffering?" with almost his last breath replied, "It is delightful; oh, so delightful!" The English poet Keats, as he was passing to the spiritual life, was asked what his feelings were, replied, with just breath enough to be heard, "Better, my friend; I feel as if I desired were growing all over me." The heavenly inspiration of our own sweet poet, Longfellow, prompted him to say, "Our happiest hour is when at last the soul is freed." The English Quarterly Review records of a person rescued from drowning that he had not experienced the slightest feeling of suffocation, that he neither feared his fate nor wished to avert it; he could see the sun shining through the water, while a quiet consciousness crept over him that his eyes were about to be closed upon it forever. His sensations were very soothing and gratifying, which made his

#### "WATERY GRAVE A LUXURIOUS BED."

Why should we fear death, for it has no pang save those of parting? But yet we part not, for we in our real life come nearer to the object of our love and affection. Universal nature presents two leading conditions belonging to all existences, which conditions are present at all times and places and under all circumstances, and are known as the positive and negative conditions of existence. The highest positive or acting conditions belong to the sphere of causation, or spirit, and the opposing negative condition belongs to the sphere of effects, or sensible materiality, the sphere of the world the existence of a great first cause, invisible and incomprehensible in its mode of existence and action, has been impressed on the human mind. Man has an animal or physical nature, and a mental or spiritual nature; and these two are united or connected by a system which sustains a sort of medial position between the two, and which we will call the nervous system. Man, as a compound being, composed of the animal and spiritual natures, occupies a position between the two spheres—of causation and effects. His animal nature connects him with and causes him to live in the sphere of effects; and his nervous system connects together his physical and spiritual elements.

Man, in his physical constitution is exclusively animal; that is, he holds his physical constitution in common with the brute creation, higher in degree of development, but only in degree. He possesses the same organs, has the same physical senses, receives and digests his food in the same way. His physical senses, like those of the animal, only reveal to him physical effects. All that he learns beyond what sensation reveals is the result of his spiritual perceptions.

The senses are the only avenues to the mind through the physical form, and are not constitutionally formed to take notice of remote or ultimate causes, principles and relations any more than the eye is formed to see sound or the ear to hear light; and therefore the senses can not perceive principles and causes, nor the mind undeveloped beyond the scope of sensation perceive them.

### MAN'S SPIRITUAL NATURE

is exclusively his own; that is he holds it exclusive of the brute; and it is this nature which connects him with the sphere of causes and leads him to search after ultimate and remote causes. This nature is an exotic of this sphere of physical effects, and cannot be satisfied with anything belonging to it. The spiritual nature has its peculiar constitution; has its own instincts, appetites and desires; which call for those things necessary for its spiritual health and development. These spiritual desires are the appetites of the soul, and demand gratification as the only condition upon which happiness will be conferred upon man. These appetites of the soul demand such food as is suited to the nature of the spirit in the same manner as our animal appetites demand food suitable to our animal nature.

Man's physical body is mainly useful to him as a means or instrument connecting his mind with the world of effects, by means of which he can observe the practical workings of those principles with which he will become more familiar when he enters the sphere of causation. By carefully observing their workings here he will develop the element of wisdom in his soul, and be better prepared to understand their nature hereafter. Hence the importance of seeking after truth as a hidden treasure, and embracing it whenever found, of embracing, appropriating and obeying all truths as emanations of life and light from the central throne of God.

What are the appetites of the soul, and what is the food to satisfy its hunger? What mind is there but what is craving after the truth—a knowledge of what his future is to be? Never will the mind or soul of man be satisfied until that longing desire for this spiritual food is gratified and appeased. It matters not how earnestly and devotedly the mind may be occupied in worldly occupations, yet that latent thought will ever come to the surface. How can it be appeased? Will the mysteries of religious teachings of to-day satisfy that appetite and develop the soul? The soul and heart of man desire a knowledge, not a dogma, a belief or a mysterious supposition. "Jesus Christ," when on earth, taught spiritual truths on a general basis, taught by example the life a man should live, and leaves for inference what we may expect by leading such a life when we leave this world. He does not give us any positive knowledge as to what the nature of the heavenly world is, and when he left this world he did not leave us any knowledge of his Father's house. His transfiguration was an evidence, and is at this day, that there is a world around and about this natural earth invisible to the physical eye. The inner mind of man to day is a hungered for that knowledge of a world which he cannot see or feel with his material senses; he longs to see and feel by medium of his physical senses that such a world does exist. Love, Truth and Wisdom is the food the spirit longs for in this world, and the spirit of man must have it in order to develop the spiritual body.

God has heard the cry of His famishing children, and has sent His angels loaded, heavily loaded, with all the rich food which His Kingdom affords; these messengers of mercy are hourly knocking at the doors of the dwellings of our soul, offering this food of knowledge, of wisdom, of truth, and love. Is it because of their willingness to so bountifully give that we doubt their sincerity and slam shut the doors in their very faces, and tell them, "Begone! You are deceivers; your food is false, and we know it, without even trying or tasting it. Our religion teaches us that you are."

The particulars of a remarkable "Trumpet Séance," which we witnessed we will relate for the very great satisfaction given. This séance was most convincing to the skeptical mind in all its results and details and I will be very careful in rendering them in the most minute particular, for the phenomena were startling and wonderful in every way. I wish to say that, notwithstanding the many marvelous séances which we have been witness to, yet our mind is so far skeptical that we will not take for granted anything as true until our five senses are fully satisfied of its truth. We are loth to state a fact, but we feel compelled to do so, and hope it will at least prove beneficial to many believers in Spirit Phenomena. It is this: That, as a rule, Spiritualists are too apt to credit as true everything in the way of phenomena, and anything out of or contrary to natural laws, as they view it, they credit as true, without even giving it the slightest investigation. As an illustration: Hundreds of Spiritualists attended the exhibition of "Kellar, the Magician." Simply because his feats oflegerdemain were wonderful—so wonderful, that without investigating the means he used in accomplishing them they at once said he was a Spiritual medium, although he denied having any such powers. Yet I heard several stanch Spiritualists insist that "Kellar" was a medium, but did not know it. Common intelligence can explain every trick he performed. Therefore, we say to every investi-

gator, be he old or new in the faith, keep burning in your mind the fire of skepticism, for the very moment you let it go out you are gone. Startling facts and truths beyond any question of doubt are alone incredible to the finite mind, without adding any

### HOCUS FOCUS TRICKS

to make them mysterious. But to our "Trumpet Séance." Of this we will state just what we heard, saw and felt, and no more. At the hour of seven o'clock, evening, found us at the residence of Mrs. S., and at 7:30 o'clock, everything being ready, we took our seats. Before doing so, however, Mrs. S. requested that I should examine carefully the room and everything in it. This I did to my entire satisfaction. I lifted the small table, put it in a different place from where it ever had been before, covered it with a shawl I had brought with me for the purpose. A new trumpet was also used, in size and shape as the former one. This I also placed in position fully four feet from where we were to take our seats at the table. In a word, I arranged everything myself. The night was cool; there was a small parlor stove in the room, in which was a nice bright fire, and although the stove doors closed tight, yet not close enough to shut out the light entirely, it emitted light sufficient to see every object in the room. We thought this would be a great detriment to the séance, and we thought best to relight the gas and ask the "Control," on the slate, what we should do. He replied:

"We will try and do the very best we can. I do not think the small light does any harm, for you two form a very strong battery."

The gas was again turned off, and we waited patiently for fifteen or twenty minutes before any demonstrations were made. The trumpet was placed accidentally in the ray of light from the stove; we therefore could see it distinctly. Our wonder and amazement can be more easily imagined than described when we saw that trumpet swing up in the air, as if on a pivot in its center, then slowly raise until the mouth of it was as high as our head, and then it came straight toward us, and when about six inches from our face the well-known voice of Willis spoke as follows:

"How do you do, Mrs. L. and Mr. Harry, I think we will have a good time to-night; the light from the stove is so small it will do no harm; it will enable you, Harry, to say you saw."

### GHOSTS IN A HORN.

"Mrs. L. I hope you feel better than you did the last time we met in this manner. I purposely avoided making any noise to alarm you, for owing to the light I will need all the power possible, and I wish to demonstrate the fact that these phenomena can be produced in the light if the conditions are all right. Your spirit wife and children will try to materialize; be as passive and quiet as you can. We will do the best we can."

The trumpet then tapped Mrs. L. and myself on the head and hands, and slowly retired to its place. This was very strange, to see that trumpet set itself down on the exact spot from whence it came, and every time it was taken up and the speaker ceased talking, it was always placed in that same spot.

Again the trumpet arose, as at first, and slowly came toward us, first paying its respects to Mrs. L. by tapping her gently on the head and hands. It then came to me, going through the same performance. Then the mouth of the trumpet came to my face, and, covering my mouth, three distinct kisses smacked through the trumpet, loud enough to be heard throughout the room. Then the well-known familiar voice of my spirit-wife spoke as follows:

"MY DEAR HUSBAND.—You cannot imagine how rejoiced and happy myself and our children are to meet you again. Oh, what a blessed privilege it is to be permitted to come to you in this manner, and talk face to face as we do. I say it is a privilege and a blessing unspeakable; for there are many equally as worthy as we are, who would gladly avail themselves of this means of communicating with their loved ones, but those whom they have left on earth will not open the doors of their minds and hearts to allow them to speak. But oh, if mortals only knew how their spirit wives and children are striving to make them listen to their voices, they would break the bonds of skepticism and religious prejudice and bigotry, and seek the homes of those they love. My heart, my dear husband, pours out its gratitude to Almighty God for the blessing vouchsafed to me in opening your mind and heart to receive us, and blessing you with this beautiful truth of spirit intercourse. As we wish to try and materialize I will not use any more of the power just now—be patient."

The trumpet again slowly retired and was placed on the exact spot from whence it raised. All was silent for a few moments. Presently I called Mrs. L.'s attention to a small star resting on the small end of the trumpet. She expressed the opinion that it was a reflection of the light from the stove, as the material of the trumpet was new and bright. As soon as she uttered this opinion the voice of "Willis" was heard in these words: "You are wrong, Mrs. L.; that star represents Mrs. Harry. Watch it closely; you will see what it means." Our doubts were soon set at rest; the small star began to enlarge. Slowly at first, then very rapidly, so that very soon the trumpet seemed to be enveloped in it. Silently we gazed, our hearts filled with awe and amazement, and so excited that every throb could be heard in any

part of the room. The enlarging process continued until the light formed a bright cloud, but emitting no light—it moved from the trumpet, which we saw standing in its place, the small light from the stove seemed to grow dim, and the room became very dark—as the darkness became so very dense the form of a female began to manifest, and in less time than I can express it in words there stood my spirit-wife, whose features we at once recognized, and being within a few feet of me I had an excellent opportunity to scan her features perfectly. Her face in appearance was as she appeared when at the age of twenty years, with all the freshness, vigor, and beauty of her youth. I saw her lips moving as if to speak. I involuntarily arose and bowed my head in adoration before the angelic spirit. I advanced toward her with outstretched arms to embrace her. She extended her hand, placed it in mine, and said:

"MY DEAR HARRY: I know what your impulse is, but do not embrace me until I am done speaking, for in doing so the material coming in contact with the delicate covering with which I am enabled to appear before you will dissolve it and I will become invisible to your sight. Do not feel hurt, my dear husband, at what I have said."

I replied: "I cannot feel hurt at anything you may say, for I know full well your anxiety to show yourself to me is as great as mine is to see you. I am astonished at your youthful appearance. Can you enlighten me on that subject?"

### LAW OF DIVINE ORDER

That all spirits, of whatever age they may be, when they enter the Spirit-world gradually return to and appear as at adult age. This is so after they are cleansed of all the sins and impurities of their earth life, but never before. All children grow to the same adult age, but never beyond. There is no old age in this world as on the earth. Spirits grow in wisdom, love and truth, and as their life becomes filled with these Divine attributes or virtues the more brilliant the spheres of life surrounding them appear. The children desire to appear before papa. I must give way to them. I doubt if they can do so. They will try. Place your face near, and I will kiss you. Good by."

During the last sentences spoken I noticed that her form was getting dimmer, and as she kissed me her hand seemingly dropped from mine, and she was gone. This is the third time that I have enjoyed the delight of seeing with my physical vision the form of my spirit wife. Is there an imagination so vivid as to picture in language the emotions crowding my heart and soul during this extraordinary and exalting interview? Dear reader, place yourself in my position, standing in reverence and awe before one of God's heavenly angels, her voice in loving tones of sweetest sympathy speaking to you—then, perhaps, you may come near to imagining what my feelings were. Her garment was similar to her last, only more brilliant—a loose flowing white robe, with a girdle around her waist, her hair hanging loose over her shoulders was exceedingly glossy and soft in appearance. This materialization was certainly the most satisfactory of any, for now I know, and in my mind's eye I can always see, the features of my spirit wife, and in my thought of her can truthfully bring her before me as I know she is in her Heavenly home.

A few moments after the materialization, the trumpet raised as at first, pointing toward us, and approaching very near, Willis spoke as follows:

"Harry, I see you have a sort of flute in your overcoat pocket. Suppose you get it and let us have some music during the intermission."

"Why, Willis, how did you know that?" I asked.

"Oh, I always make it a point to examine things in this room, and know what is here; that is part of my business and duty."

"That is not a flute, Willis; it is a flageolet."

"Well, get it, Harry. I have heard you play it at your home. Play some fast, lively music, and I will accompany you by drumming on the horn."

I took the instrument from my overcoat, and, resuming my seat, I began a lively air on the flageolet. Willis at the same time commenced drumming with his fingers on the trumpet, much to our astonishment, and with such accuracy as to lead me to say:

"Willis, you must have been a drummer in the army during the war. Were you?"

"Oh, no. I was in the army, but my aspirations were no higher than that extinct individual, a high private. Harry, I see the power is getting stronger; play us another lively tune, and by the time we get through the conditions will be all right."

I again played, but in different time from the first. It was wonderful to see how quick Willis would change the beat. He finally stopped and, lifting the trumpet, said:

"Harry, you and I could make a good drum corps. Now that we know we can have music, we will try again in the near future. Harry, do not care much for long faced, sober-sided people. We do not have such people in this world. Every one here is happy, and, I might say, jolly, just as I am. There is nothing here to make a person long faced or sober-sided, as I have seen what you call good people on the earth. I am just talking in this strain in order that your daughter and son may get power to appear to you. I see

that they are about ready, so I will take a back seat for a while."

When Willis ceased his good-humored talk, our attention was attracted to a bright, silvery cloud surrounding the trumpet. After a few moments this luminous cloud broke away from its position and moved out into the center of the room. It waded to and fro, at times getting very dim, then brightening up as before. Finally the seeming vapory part disappeared, leaving a bright outline of a female form, but no features distinguishable. At last the outlines gradually faded from sight. The trumpet then began to swing up, and as soon as it reached a height on a level with our heads it came directly toward us, and a rich, pure liquid voice spoke as follows:

"MY DEAR PAPA: I know you are disappointed in my not being able to fully show my face and form. I am as much disappointed as you. It is a great pleasure and happiness for me to afford you pleasure, and then, aside from that, it is so wonderful to me to be able to appear in a form that you can see me, and I think, papa, that it is fully as wonderful to me as it is to you. Brother and I did not know that we could communicate with our loved parents until our dear mother joined us in this world."

Question.—"When you left the earth you were a little baby. Were you aware that you had earthly parents before mamma joined you?"

"Oh! yes, papa, indeed I was. Aunt Ada received me when I came, and took charge of me. She attended to me and educated me; and as soon as I was old enough to understand and appreciate, she instructed me as to my birth on earth and of you and mamma."

Just at this point of the conversation, Mrs. L. was called from the room, and to my great astonishment the trumpet remained suspended in mid air, and there it remained for at least ten minutes perfectly motionless. I endeavored to get a question answered as follows: "My daughter, by what power do you sustain the trumpet?"

No answer came, but as soon as Mrs. L. opened the door, and before she had time to shut it, my daughter spoke as follows: "Now, papa, I will answer you. The power I received from you to sustain the trumpet, but I could not speak until Mrs. L. came in. O, I could have held the trumpet up longer."

Question.—"Daughter, mamma has told me you sing beautifully; can you sing for me this evening?"

"I go singing, papa, but I do not know that I sing beautifully. A great many say that I do. I can not sing for you this evening; the power is not sufficient. I will sing for you when we meet again in this manner."

"Well, then, I want you to be sure and be with me at my room every night; I wish to teach you a song. Will you do so, and if so, how will I know you are present?"

"O, yes, papa! Mamma, brother Julian and I are with you every evening at your home, and do all we can to

by instilling into your mind the feeling of our presence. Do you not feel our presence? To make you feel sure hereafter mamma will fan you on the left cheek and on the right, and then you will know we are with you. I will learn your song and will sing it for you when we meet you here again. Papa, will you please play something pretty on that instrument you have?"

I complied with the request and performed some waltzes, the same as when my wife was on earth we used to play together, as we were both adepts on the "flageolet." Imagine my surprise and also of Mrs. L., during my performance on the instrument, hearing some one whistling a second part to the piece I was playing. The whistling was correct, clear and distinct. I was utterly amazed. The instrument dropped from my hands. I asked Mrs. L. if she did the whistling. She replied, she did not and could not. I took up my instrument and played an air from "Lohengrin," and again the whistling accompaniment commenced.

This time, to make me sure it was not Mrs. L., the whistling was near my right ear. Mrs. L. was seated to the left of me. As before, the accompaniment was correctly executed, and knowing that my spirit wife could whistle nicely when in the earth life, I asked if it was she. The reply came independent of the trumpet: "Yes, dear Harry, you are right, I did the whistling. You did not bring my instrument, so I was obliged to do the best I could."

Question.—"Will you play on my instrument?"

"No, dear, I can not play this evening. When you come again bring my flageolet, and we will try and play one of our duets. We must not impose upon Mrs. L.; we may exhaust her too much. We have not done so well this evening as we hoped. I think the ray of light from the stove very much weakened the power. We feel under many obligations to you, Mrs. L., for the use of your grand organ. Our son Julian regrets very much that he was not able to talk with papa. We will all kiss you to-night."

To my surprise the trumpet arose and came to me, the mouth of it covering my face, and three kisses smacked through it; the trumpet retired to its place, but instantly arose, came to me as before, and three more kisses were smacked through it. The same performance was repeated the third time. After the trumpet retired it again arose, and "Willis" full of humor spoke: "I say, Harry, it seems to me you have enough kisses to last until you get home. I am sorry we have

(Continued on Eighth Page.)

## Judge Holbrook and "Christian Spiritualism."

BY JOHN E. B. FURDON, M. D.  
(Ex-Scholar, Trinity College, Dublin.)

To the Editor of the Religio-Philosophical Journal:

The letter of Judge Holbrook from Texas, which appeared in your issue of May 23rd, is one of the most important that has ever appeared in your valuable educational JOURNAL. It raises the tremendous question of the establishment of a totally new religion, at the expense of the old, with the utter eradication from our hearts of all the Christian traditions hallowed by centuries of belief. I maintain that the recalcitrant heel that Spiritualists so often lift against Christianity, is not only an evidence of the license exhibited by human nature broken loose from the infernal tyranny of priests and the devil, but also, of an imperfect understanding of the nature of the Christian philosophy.

To be quite clear as to the import of my remarks and to free myself from the imputation of upholding dogmatic or, so-called, orthodox Christianity at the expense of Spiritualism, I begin by asking the important question: Was Jesus in any way more mysterious in his nature than ourselves? To this I answer at once and emphatically, No! When I follow this by the equally radical and important question, Is it necessary to go outside of human nature to provide a spirit of evil in contraposition to the beneficent power of Deity, named by the believers in his reality and activity, The Devil? And when to this I also emphatically answer No, I simply become the mouthpiece of Intelligent Spiritualists all over the world, who believe that man and God are in reciprocal relationship; that ignorance, or limitation of the knowledge of our own nature and faculties, is the true cause of evil, and finally that man must work out his own regeneration by effort and suffering; if need be, to the utter exclusion of the belief that the sufferings of another man can effect the same end.

Christianity, then, for us who have been brought up as Christians, reduces itself to the question of the relation existing between man and God according to the doctrine of Jesus Christ, with the rule of life founded thereon. Religion which has hitherto been founded on dogma, and which has remained in the hands of ignorant expounders of acknowledged mysteries, is now joining hands with science, so that all intelligent men may become their own priests to the exclusion of a class. The Spiritualist who belongs to the party of progress claims his right to be the religious instructor of his own family, and adopts as his motto, "pro arca et fovea"—for our altars and fireplaces—to the exclusion of any foreign authority. What is that relation which was preached by Jesus Christ, and which renders it necessary and expedient that his name should never be excluded from the conception of Spiritualism as the basis of a great religion? It is neither more nor less than that which is determined by the fact of personality.

When Jesus is reported to have said, "I and my Father are one," he enunciated the philosophy of the future. What was true for Jesus was true for me and for all men. I am a finite individual in relation with an indefinitely greater being whom we call Infinite, by a figure of speech, as we handle the Infinite in geometry. It is only on the grounds of a personal relationship, tending to verification and identity, established through the mediumship of something common to both, i. e., a language or system of signs constituting an artificial and temporary bond, that we can expect to hold on any longer to the idea of God, in the face of modern scientific criticism. This language between God and man is the universe and our own bodies. Our difficulties arise in not perceiving how the thought and the thing signified may be the same, but we may say that for God all are thoughts or all are things from the analogy of the human subjective and objective standpoints. As man learns more his intercourse with God increases and with his knowledge of himself and nature the symbolic relationship is extended.

Now I maintain, as self-evident, that ordinary Spiritualism, i. e., the belief in the survival of men in another state of existence, the Summer-land, etc., etc., can do just as well without the idea of God, regarded as a systematizing unity and regulative principle, as agnosticism here on earth can do without it, eating and drinking and propagating the species free from let or hindrance. If it only have the common sense to obey the ordinary laws of nature. The learned Judge Holbrook, by objecting to the term Christian Spiritualism as not thorough-going, as only milk and water, asserts implicitly that not only is the Christian philosophy false, but that Spiritualism has a philosophy and the true and ultimate philosophy of the human race, towards which all the efforts of the best brains from time immemorial have been working. I say that the term Christian Spiritualism is one which is more comprehensive than either Christianity or Spiritualism, taken separately. It includes on the one hand the philosophy, and on the other the mechanics of man's future enlargement. Christianity without the confirmation of Spiritualism, would perish from inanition in this age of barren agnosticism, in which mere faith is laughed to scorn and regarded as an evidence of imbecility and ignorance. Spiritualism without its interpretation, justification and application already provided in a generalized Christianity, which makes all men the sons of a personal God and Father, must remain forever the playground of the unstable nervous system, or at best the dream-world, borrowing its order and law from the disordered sequence and irregularity of neurotic disease. Wedded together, after a divorce which should never have taken place, and which, during a happy union in earlier days, was only brought about by the false priests and teachers whose profit and power depended upon the ignorance of their votaries. Philosophic Christianity and Modern Spiritualism, the theoretical and the phenomenal aspects of the same great system of truth, will supply the craving human spirit with that formula of knowledge written in terms of the intellect and the senses which, founded on human responsibility as well as freedom in its largest sense, that of body as well as mind, forever must defy the attempts of king or priest to reduce the race to slavery.

Even to one who has not made this subject a matter of special contemplation, the wonderful variety of theoretical explanations offered to account for the wonders which the efforts of modern Spiritualists have made so patent to all through their mediums and séances, suggests the necessity for the adoption of some general principle of guidance which, however we wander in search of details, will prevent us from going wrong in the main. We hear of the unconscious, the double or multiple personality, the general mind, etc., and we have no difficulty in perceiving the individual parentage of each by

potheals to meet some particular hobby or crochets of the professor whose views they cover. On the other hand a large and influential circle, mystics and Theosophists, take refuge in the well worn philosophy of the East that seems to set at naught the Western cultus, which no longer rests content with mere speculative solutions of the problems of existence. Here we have Neo-Buddhism pretending to satisfy the longing of the soul for a knowledge of itself, the world and God, by reference to the mechanical routine of universal change, which returns all things into Brahma or chaos at the conclusion of vast cycles of ages, only to begin again the same vast weary round, where the impersonal Godhead wakes from that sleep of eons, during which all things cease to be. This playing at philosophy, Western as well as Eastern, forces us to the recognition of some general principle large enough to cover all these conflicting systems and at the same time account for the variations in natural order, the interpretations put upon which have suggested the former. We feel that principle in the enlargement of the language or system of signs, interposed between the Creator and his creature, that outward world of things with its subjective world of feeling in self, through which the indefinitely great communicates intelligibly with the unit which is finite man. This enlargement can, from the very nature of things, come only in and by the restricted modes of realization, which we call the sensor-motor agencies receiving an amplification which introduces the perceptible intelligence into another order of events, not realizable to the same intelligence when returned to its restricted system of instrumentation, and, therefore, a fortiori, untranslatable for the understanding of another into the terms of earth life, except symbolically. In mathematics that symbolic enlargement of our powers of direct sensuous observation, God has given us the clew to draw ourselves to himself and through which to partition ourselves off in a sacred enclosure from all others of his lower creatures. We are not to infer that because an animal will take the diagonal of the square to save itself the labor of passing along the two other sides of a triangle, that, therefore, that lower intelligence in anyway has even a dumb and deaf and blind knowledge of the fact that in flat space any two sides of a triangle are together greater than the third. The application of the principle is built into the living animal as it is into a ray of light. If the action illustrates, the intelligence, it is that of the designer and not that of the executive instrument, which, as part, independent of the environment for the application of its powers, is as naught, but which with all its environment and possibilities is certainly more than itself as it appears to the outward eye of sense.

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul!"

It is to the beings who realize these truths in abstract terms, that the Almighty opens His mind freely, albeit in these restricted terms which do not contradict the limitations He has imposed on His creature man. The religious system which may enable man in his condition of enlargement, at first through the eye of faith, to contemplate this world and all those who dwell therein in their higher possibilities, is that which will keep him contented, until the change occurs when he shall no longer see as through a glass darkly. Until the interpretation furnished by the doctrine of enlargement is put upon the wonder-world, these wonders themselves must be either toys or fatal implements of perversion for warping and destroying the higher instincts of our race toward a union with God and a dependence upon him for our life, liberty and happiness.

I claim that as Spiritualism, the historical Spiritualism of the historical Bible, existed before Modern Spiritualism and its exponents, the latter have no right to burn up the former as so much rubbish, claiming for themselves the title of Scientific Spiritualists, as the learned Judge has done for himself and his co-religionists. Nay, on the contrary, he is not a scientific Spiritualist; he is no more than a phenomenalist, which I fall to distinguish from a mere materialist. We might as well allow a man who complains of a pain in his heart, to call himself a scientific physiologist, as permit one who has a mere sensuous knowledge of Spiritualism to call himself a scientific Spiritualist. Nay, the age of scientific Spiritualism is in the future, and there its possibility depends upon a true philosophy of man in relation to the whole universe, which will be rendered by the common sense of the race, that last and highest court of appeal. Materialistic facts and misunderstood physiological perturbations are not science, which is common sense reduced to law and order. When we are still in the chaotic stage of the occurrence of facts, we cannot claim such a great advance into the regions of natural science as to be able to justify ourselves in trusting out the greatest exponent of the nature of man from the history of religious philosophy. I have nothing to say whatever in favor of the priestly dogmas against which Judge Holbrook so justly inveighs, but I do maintain that his honor has given an *ex parte* judgment against the philosophy of Christianity.

Let me not, however, be thought to be fighting the battle of the Christian Church, or any particular sect. I have nothing whatever to do with any of these. I merely attempt to put modern Spiritualism in its proper place as the physical and physiological handmaiden of ancient and modern religion. It has facts enough, but not one word of original philosophy or science which it has not ravamped from more ancient sources. I challenge Judge Holbrook to produce one single scientific generalization, dealing with definite data of a quantitative order, which can trace its origin to a Spiritualistic source without falling back upon the great army of geniuses and calling them mediums; a fact which I am not prepared to deny since I believe that all truth comes from God and must come through man.

Many may be inclined to think that I have been pleading for the preservation of the name Christian, and that Christianity, as I understand it, is not Christianity at all. I have nothing to say to this remark, but that the central fact of Christianity always appeared to me to be the realization, as a great and holy truth, by the man Jesus Christ; that he was the son of God, a soul-sewing principle, which I venture to share with him on conviction. I merely hold that modern miracle supplies me with data to construct the physical side of the tentative realization of such a philosophic belief, just as I hold that the miracles of Jesus were to him, no doubt, a justification of the truth of the great principle for which he died.

I therefore, in conclusion, maintain the healthy, necessary and legitimate use of the term "Christian Spiritualism" until the central spiritual fact of Christianity be proved to have been a false conclusion, based upon the exuberant play of an enthusiastic temperament. The resulting philosophy of the

"Spiritualism of the unknowable" may satisfy some who merely worship the idols of the senses, Spiritualism being to them no more than a disordered materialism; but philosophy, proper, there will be none, since Force will then have usurped the function of Spirit. But this can never come to pass until critical science feels itself justified in neglecting all considerations of not only God the Force-ender, but of God the mathematician of the universe.

For the Religio-Philosophical Journal.  
A Power that Can Act, but Will Not.

BY WM. C. WATERS.

While conversing recently with a clergyman of the Calvinistic order, the question came up as to whether the Ruler of the universe has the power to stop a cyclone when under full headway, so as to save life and property. The reverend gentleman thought if He could not do that, He would not be Divine. I reminded him that God had never been known to do that. He replied that the reason God did not interfere in such matters, was because they grew out of the natural action of law. If this apology of the clergyman be thought sufficient, touching non-interference with affairs of law governing cyclones, then it must be good concerning all other affairs coming within the domain of law. When Humboldt, with other distinguished men of science, after many years of patient observation and study, reached the conclusion that this world is ruled by law, they do not differ so very much from the friends of John Calvin as to how the world is ruled. The scientist does not know whether there is a God in existence having power to stop a cyclone. But the clergyman has the advantage in knowledge on this important point. He knows there is such a power that could act but will not, and that out of regard for natural law, which He would prefer should be unobstructed in its mode of proceeding. How the clergyman ascertained that God has the power to prevent all accidents by whirlwind, storm, fire or flood, but will not for lack of disposition to do so, is not very plain. This class of men seem to think that they must concede that His Serene Highness can do both the possible and the impossible in order to uphold the dignity of the ruler and stand on the sunny side of Him.

When some clergymen went over to Europe to invite clergymen from there to attend a World's Ecumenical Council of clergymen in New York, some of the ladies objected to their husbands crossing the ocean, lest they should be lost to them on such a voyage. They were assured that the Lord would never allow such a precious load of passengers as a body of ministers, bound for the Holy Council, to be lost at sea; but the Lord, it would appear, did not so very much respect these worthy gentlemen over and above other men, since several of them on their return voyage were lost through a collision of steamers. It is said in the Scriptures: "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." This was a deeply significant and far reaching thought on the part of Peter. He perceived that principles ruled the world over. Righteous acts were good under the law, wherever and whoever performed them. The value or quality of the acts were not changed through any error in theology or ethical ideas.

I would not question the good intentions of those who claim it to be an indispensable attribute of Deity, to be able to reverse the entire order of all natural law at his pleasure. It is certain that they are not in possession of any authentic information on this point. And they seem to lose sight of the fact that in settling up such a claim they make God, in a general sense, responsible for all that goes wrong in this world, and the entire universe of worlds. A power that is entirely good must do the best possible thing at all times. If His Holiness could just as well put a stop to all the error, all the painful misfortunes and afflictions to which the human family are subject, and will not do it, then he must entertain for himself, altogether a different code of morals from those held by the best men and women in existence. It could not be far from the truth to say that more than half the members of the human family will readily imperil their own lives to save the lives or property of others. Let it be understood that a child is lost in the woods and people will turn out for miles around, and hunt day and night to find the lost one. Delicate ladies will almost unrobe themselves to get something to wave that a passenger train may be stopped that is running toward danger. A young girl in one of the Eastern States walked a mile through surf, and crawled on her hands and knees over an iron bridge in a wild storm, to give timely notice to a coming train, that a bridge on the track of the road, had been swept away.

This tender regard for the welfare of others is supposed to be an attribute of divine origin—an incarnation from the fountain source of all goodness; and yet we are told by our excellent orthodox friends that the God they worship has the power to protect his earthly children from all distressing accidents, but from some ulterior purpose not revealed to mortals will not do it. By the thousands their homes and bodies may be destroyed by the merciless gale as it onward sweeps, and great ship-loads may be swallowed up in the sea, while all on board are praying him to help them. If a human being should say, "I might have saved a thousand fellow-beings from sudden death but from a motive only known to myself I would not do it," what would be our opinion of the moral status of such an individual? If God was the author of the golden rule, has he no interest in upholding its principles in his own mode of proceedings? No earthly parent would allow his children to lie down upon beds of languishing, month after month, or year after year, tortured and racked with pain, if he could prevent it. A mother's love will follow her child through any misfortune or worldly disgrace. Can the love of the Heavenly Parent be any less? We might travel far to find a sincere Christian who would be willing to accept as applicable to him or herself, more or less points of character charged to the Jewish Jehovah. The Christian might reply: "We gather our ideas of the character of the Most High from the ancient, inspired prophets." That would raise the question as to who inspired those prophets. Certainly not the Sublime Ruler of the Universe. The blunders of the prophets preclude the thought of plenary inspiration, for that means without mixture of error. The light of the present century sweeps away such a claim. The devout churchman might be pardoned for asking us, "how can you place God in any better or truer light than orthodox theology has done?" We would discard the thoughts of his being able

to pursue other than the one course, and that the very best thing possible to him. To say that he could have taken any other course of action, would be simply an assumption. We only know what he can do from what he has done. The evidence to my mind is clearly in favor of evolution as his mode of action. This is demonstrated in every man, woman and child, from the cradle to the grave. It is proved by every seed planted, in its growth, flowering and fruit, and that from the plant of the shortest life to the century plant, which reaches its blossoming period in one hundred years.

It would to-day be difficult to find an intelligent individual who does not apply the evolution theory to all world making, commencing with nebulous cloud for a nucleus, and slowly advancing along the ages. Such a view of the matter dispenses with all possible inconsistencies on the part of the Divine Power. It excludes a Prince of Evil from the universe—resolves sin into a lack of growth or development of the intellectual and moral faculties. Endless punishment becomes a myth, and a shining pathway is opened up along the centuries for the most belated child of the Common Father. This leaves no doubtful questions about the goodness, justice, mercy or long-suffering patience of God with all humanity. It spreads a mantle of charity, high, deep and broad enough for the enfoldment of the most erring of all the races of mankind. This evolutionary vein becomes a veil lifter—a cloud sweeper—allowing the mind to peer deeper into the glories of the divine purpose. In such an atmosphere of thought, the soul dwells in freedom from all alarms about an avenging Deity—flaming hells, and endless torments—in fact from all the troop of fancies and vagaries invented under the old system of theology. To evolution it might be objected that man has the power to offset one force, or law against another, and thus nullify action or change results. Does not Deity do the same? It should be borne in mind that man is but an extension of nature. As an individualized entity, God does innumerable things through man as an instrumentality and co-worker, that so far as we know he never does without him. As a general rule, His Serene Highness presents nature to his children in a crude state, leaving them to do the polishing, and to fill the world with their inventions, thereby rendering civilization possible.

Rordentown, N. J.

## LETTER FROM PARIS.

## A Defense of Henry Slade.

To the Editor of the Religio-Philosophical Journal:

Many thanks for the JOURNAL, which comes regularly and is read with increased interest now that we have so little in the way of English literature. After reading the article headed "Slade's Mediumship" in No. 16 of June 12, copied from Light, I decided to write you a few lines, as there are always two sides to a question. To those unacquainted with all the facts and circumstances concerning much that has been published relative to Slade's mediumship since our arrival in Europe, many erroneous impressions have doubtless been conveyed. The Mr. Wiesendanger of Hamburg has had much to say; though when I tell you he never had but one sitting with Slade, and that under very adverse or unfavorable conditions, it will readily be seen that no importance attaches to his statements. During our stay in Berlin Slade received a letter from Wiesendanger, inviting him to visit Hamburg; in which he stated that he was President of the Society of Pneumatology, and that the sittings would have to be given under its auspices in order to prevent interference by the police. Believing his statement to be true, I took up the correspondence in which it was arranged for us to go to Hamburg, and give sittings only to persons presenting a ticket issued by the Society, countersigned by President Wiesendanger. On our arrival we were met by Mr. Fischer, Vice-President of the Society, accompanied by a few friends who escorted us to Hotel du Nord.

On the following day, after securing a table, Wiesendanger and Fischer were invited to a sitting. Mr. Fischer had previously shown me a book-plate, inclosed in wood, and asked whether it would be possible to obtain writing in it. I told him what to bring his slate, but come and see what might occur; this being the first sitting here he need not feel disappointed or discouraged if nothing was obtained. At the hour appointed Mr. Wiesendanger and Fischer came accompanied by a gentleman who was introduced as their Secretary, who they insisted should join them in the sitting. They had disregarded what had been said about their bringing slates, and came abundantly supplied with slates previously tied, sealed and fastened together in various ways, the sight of which was rather a set back after I had told them repeatedly not to bring them.

Here we were confronted by three persons; neither of whom possessed the slightest practical knowledge of mediumship; each intent on pursuing a course devised by himself in order to settle the question as to the genuineness of the phenomena occurring in the presence of Slade. It was soon apparent that all attempts to explain were useless, so the discussion was terminated by my saying to Wiesendanger and Fischer that if they chose to leave their slates in my room they could go in and have their sitting. If not there was nothing more to be said.

The Secretary was excluded. After a moment's consultation between Wiesendanger and Fischer, the terms were accepted, though they succeeded in smuggling a double or hinged slate into Slade's room. After the sitting they returned to my room bringing this slate with them.

Both expressed themselves satisfied with the results obtained. Pointing to the slate, I said in taking it with you after all that had been said I regarded as treatment so contrary from that which we had a right to expect from persons claiming to be friends, that I regarded it as an insult. Fischer seemed to comprehend the situation, realizing the justice in what I had said, though Wiesendanger may have thought otherwise. He never came for another sitting. Nor did we see the Secretary after that. The next morning Mr. Fischer called at my room, after expressing regrets for their mistakes, gave me a sample card of the Society which would entitle the bearer to a sitting, providing they were countersigned by Wiesendanger. For some days sittings were given only to persons having tickets, though we were told many were anxious to come who would not, unless they could do so independent of the Society. Before a ticket could be obtained, the applicant was required to become a member of the Society, pay a small fee and six months dues, which with the ticket amounted to sixteen Marks. They also deducted two Marks from the twelve we were charging, which left them six Marks for every person having a sitting.

Mr. F. W. Hermann, who kindly came to

our assistance in the capacity of interpreter, showed me a note he had received from Wiesendanger, in which he said that if Slade gave sittings to persons not having tickets he would compel him to leave Hamburg.

About ten o'clock one evening after matters had been going on in this way for some days, a policeman called at my room, saying he had been directed to ascertain what we were doing, what our purposes were, etc. After I had given him all the information possible, he told me that Wiesendanger, or the Society had no more right to take money for the sittings than we had, and advised me to go and state the case to the proper authorities. The next morning Mr. Hermann accompanied me to police headquarters which resulted in our being informed that we were under no obligations to the Society or Wiesendanger, and that so long as no disturbance was created, we would not be molested.

When evening came, Mr. Fischer called as usual to redeem the tickets taken during the day. I then informed him what had transpired, telling him we were no longer amenable to the Society, and requested him to pay over the amount that had been withheld, viz.—two Marks on each ticket. The next day he refunded the amount and seemed inclined to do right, saying he had been governed by Wiesendanger.

Mr. Hermann assured us that the Society of Pneumatology had not to exceed five members; that by having Slade under their control, they hoped to increase the number of members, also their funds.

The above is a brief history of our experience in Hamburg, and may help to explain the course pursued by Wiesendanger since we came to Paris. He seems to have seconded Schmidt, of Bohemia, in trying to prejudice the public mind against Slade. While I am writing, a few words respecting Mr. Schmidt may not be out of place. He made the same mistake that Wiesendanger and Fischer did by approaching Slade with endless cords and other appliances previously prepared on the evening of our arrival at his house. When told those were unusual manifestations which had only been obtained with Prof. Zöllner, and must not be expected, he soured at once. Having evidently stated to his friends that whatever they chose to call for in Slade's presence would be forthcoming, he was greatly disappointed; said he regretted our coming, and advised us not to go to Vienna, Munich and other points where in his letters he had said Slade was wanted. We remained with him eight days during which the usual manifestations were obtained, though only a few outside of his family were invited to witness them. Under these conditions our stay with him was decidedly disagreeable, and we were glad when the time for our departure arrived. Since then he has used his pen quite freely, though his influence with the public is being steadily overcome. There are constantly springing into notice representatives of two classes who seem to delight in seeing their names in print. One may be called the suspicious, the other egotistic. When the question of Spiritualism is being discussed, the former have free access to public journals, in which a well authenticated statement of facts would not be admitted. To give color to their suspicions, insinuations are so interwoven that inexperienced readers often mistake them for arguments in support of facts. This course meets the approval of prejudiced minds who admire the sagacity and ability of the writer. The egotist on the other hand fancies himself master of the situation. If he happens to be a Spiritualist he gives you to understand that he knows all about it. He is free to tell you that you are liable to be deceived; while under the same conditions it is only necessary for him to glance at the subject to enable him to settle it for all time.

Soon after the second article reflecting on Slade appeared in the *Rapport*, in which the writer occupied several columns in setting forth his suspicions and insinuations, Mr. Keulemans favored us with a call. He said that Mr. Farmer, after receiving the *Rapport* containing the second article, had requested him to visit Slade, investigate the matter and report to him.

On Slade inviting him to step into the adjoining room and examine the table about which the writer in the *Rapport* seemed to entertain vague suspicions, he assured Slade it was unnecessary as he had had so much experience in the way of spiritual phenomena that he knew all about it. Previous to this Slade met Keulemans at the house of Justin de Tracy, No. 26, Ave. del'opera, where Slade gave a séance. Subsequently he gave three more at the same place at which Mr. Keulemans was present.

It was at the last two of these that Keulemans said Slade was caught cheating. Besides Mr. and Mrs. de Tracy there were present at the table three gentlemen, one of whom was attended by a valet who also took part in the séance.

The alleged catching was accomplished by the sharp eyes of the valet, though Mrs. de Tracy claims to have seen Slade acting suspiciously with a thread about fifteen inches long.

This is quite enough to enable one knowing all about it, to analyze, separate and classify whereby lines between the true and false can be drawn with self-assurance.

To Mr. Keulemans belongs the credit of making the discovery that Slade often resorts to cheating in order to induce the power to manifest itself in a more regular way (see Light, May 15). For this alone Spiritualists are under great obligations, and it is to be regretted that in the absence of thorough organization, befitting decorations cannot be officially awarded him in acknowledging this special service. Notwithstanding these disparaging reports Slade seems unconcerned, pleads not guilty, and pursues his labors with fidelity and good faith in the powers that have so long sustained him. Independent writing is readily obtained on slates brought by investigators. In some instances between two slates wrapped in paper, securely tied and placed on the floor where the owner was requested to place his feet upon them, or on a chair when he would sit on the slates while the writing was being produced. Many representatives of the press availed themselves of the opportunity to witness the phenomena on being invited, though some declined. Up to the present time their promised reports, with a few exceptions, have not appeared.

During the last month a gentleman from Scotland, member of the Psychical Research Society, has been having a series of sittings at which some interesting results were obtained. As he intends publishing I will not particularize further than to say he sat with Slade, for materialization when forms appeared, and independent voices were heard, no cabinet being used.

At the few sittings given for this phase of the phenomena there was evidently a marked improvement at each succeeding one from the first when only dim outlines of the form could be seen; the features being quite distinct at the last which was held Wednesday evening, June 23d.

J. J. SIMMONS.  
21, Rue Beaunoy, Paris, June 25, 1886.

Woman and the Household.

BY HESTER M. POOLE. (106 West 29th Street, New York.)

THREE HELPS.

If the world seems cold to you, Kindle first to warm it. Let their comfort hide from view Winters that deform it. Hear as frozen as your own To that radiance gather; You will soon forget to moan "Ah! the cheerless weather!"

If the world's a wilderness, Go build houses in it! Will it help your loneliness On the winds to die? Raise a hut, however slight, Weeds and brambles smother. And to roof and meal invite Some forlorn brother.

If the world's a vale of tears, Smile till rainbows span it; Breathe the love that life endears, Clear of clouds to span it. Of your gladness lend a gleam Unto souls that abate; Show them how dark sorrow's stream Bleeds with hope's bright river. —Anon.

The New York Board of Education has received from the lady managers of the New York Cooking School, a petition praying that cookery be added to the studies in the public schools, and that the existing course of instruction be continued for that purpose. It is desired that the school shall be kept open during July, August and Sept. Classes from twenty-five of the public schools have already been invited to participate in free instruction during the coming vacation. Among the signers of the petition are some of the most philanthropic women of New York. This movement, if successful, would be among the most important reforms that could be instituted. When good, substantial, well-cooked and unstimulating food is served upon every table, then will temperance receive the greatest help it has ever had. And just so long as poor slops are given to the working man, will he crave something to fill the want, and that craving will be for beer or spirits of some kind. Besides, his starved brain and nervous system deteriorates for the want of proper nourishment, and his children are shriveled and dwarfed. Good food, regularly served, will be the greatest of all missionary and temperance work among the poor. Preaching is of no avail when every nerve craves for proper nourishment. It is not in ordinary human nature to stand the strain. Beer or alcohol keys up the system and brings forth getfulness, and so the habit is formed which leads down to the drunkard's pit.

When will men and women recognize that, while the normal governing power is always the spirit within and above the body, yet it acts through a nervous system which is sensitive to every outward influence. And the ordinary man yields to the cravings of the body. Supply its needs with the best food, demand no more work than he can do well, give him pleasant recreation, and then appeal to his higher nature. That is the law of nature which no man-made law can contravene. All the common appeals for temperance will fail, unless this truth is met fairly and squarely. It is better to go to the root of the matter, than to lop off the branches and have a dozen saplings start up around the stem. For this reason, schools in which plain cooking is taught should be connected with every public school, and tuition therein be considered necessary for every girl. It is certainly more necessary than acquaintance with music or mathematics, Euclid or grammar. It is well to have a knowledge of these things, but it is better to know how to make good bread. Indirectly connected with this topic is the following article from a late editorial in the Phenological Journal, principally owned by Mrs. Charlotte Fowler Wells, who has either wholly or partially had the management of this excellent magazine for forty-five years. It is probably from the pen of the editor, H. S. Drayton, M. D. More wholesome truth could not well be penned in so brief a space. When the age that worships intellectual acuteness and material riches shall have passed away, such sentiments will not be so rarely seen in our leading journals. The article is entitled, THE WANT OF MORAL TRAINING AND CRIMINALITY.

Years passed we have penned editorial items in which ground was taken against the common view that education, as our common schools generally supply it, is the grand remedy for vice and crime of high and low degrees. We pointed to the chief actors in cases of official dishonesty, in the frequent robberies large and small in the walks of commercial life, and in the irregularities of the social circle, and showed that they as a class belonged to the educated. We cited the rolls of prisons and penitentiaries in our older States, to show that the great majority of their inmates could read and write, and a large proportion had attended the public schools two years or more. Our motive in writing at such times was to show the great necessity for moral training, as well as intellectual, to the young of our population; and that the integrity of our national institutions, and the solid development of our people, was dependent as much upon moral training as upon intellectual.

Now we would add a statistical item or two to the statistics given aforesaid, and then consider another point that the matter involves. In one of the Pennsylvania penitentiaries there was recently said to be 1,014 inmates. In another prison of that State 1,505; in still another 2,393 convicts. Nearly all of these could read and write. Of 1,365 persons confined in the State prison at Auburn, N. Y., 1,182 were said to have more or less education. But we are told in this connection that of the 1,014 only seven were mechanics; of the 1,505, 1,319 had no practical knowledge of any trade; of the 2,393, 1,950 were in the same penniless condition. In the Auburn prison fully as large a percentage of the tradeless were found. And later, of 2,184 persons arrested in Chicago, 1,438 had no definite occupation.

Here we get at one grand reason for the idleness, vacillation and shiftlessness that prevail in our large towns and cities. Want of purpose, fixedness of attention or some settled employment in a young man—or woman—tends to laxity of nervous fibre and instability of intellectual action. There appears very soon, in such a case, a weakness of will, a loss of individuality, and the youth becomes the subject of his environment, the pliant tool of circumstances. Moral training is the most efficient aid to motive—just as it is the sufficient reason for useful activity in one's immediate sphere—reasons flowing out of personal responsibility, as a brother, father, husband, friend, citizen, man—so it indicates opportunities occurring directly in one's

sphere for the employment of time and talent; and this contributes to peace and satisfaction of mind.

INTELLECTUAL CULTURE NOT MORALITY. It matters not how far the cultivation of the intellectual faculties is carried, if the morals are neglected there will be evidence of irregularity, unbalance, excess. There are many brilliant cranks among us, men and women, who elicit our admiration at one moment and our contempt at another. They are onesided, unsteady, because lacking in moral development. Would that the world could recognize the necessity of moral culture to mental poise. Washington, Jefferson, Webster, Seward, Lincoln, avowed the need of religious sentiment to render our nation substantially prosperous, permanently great. They saw in the feeble morality of the people the decline of the State. So we see in the abounding extravagance and frivolity of metropolitan life a falling away from the sober mental poise that is consistent with moral strength—and that our cities supply the bulk of criminals that crowd the State prisons is not strange. "Humble toil and heaven-ward duty, these will form the perfect man," writes Mrs. Hale—and she is right. "Morality when vigorously alive," Mr. Froude says, "sees farther than intellect, and provides unconsciously for intellectual difficulties." We must do more for the youth of the land who are crowding into the arena of life from the common schools. We must provide them some security against the temptations and excitements that thickly abound at the very threshold. So long as their characters are permitted to form irregularly, haphazardly, without the discipline and checks of moral sentiment rendered active and influential by training, we must expect the majority to be saddened, or sobered, dismayed or broken down by disappointments, and worse than that, we must expect many to yield to the incitements of vice, and plunge madly into the whirlpool that leads to crime and destruction. But one word need be added to this plain statement. It is, that Woman is the natural teacher and leader in morals, and that her training and opportunity be coequal with her innate powers.

An Address by Ex-Senator Windom on the Relations of Capital and Labor.

Ex-Senator Windom delivered an address at Northfield, Minn., July 3d. His subject was "The Relations of Capital and Labor," and in the course of his remarks he said: The key-note of the declaration of independence is to-day the key-note of industrial reform. Great changes are impending. Many contemplate these changes with grave apprehension. They remember the terrible cost of blood and sorrow it required to confirm the political equality of all men, and they look with unspeakable dread upon an adjustment of our greater industrial problems by other than peaceable means. I realize and appreciate the magnitude of this peril, but I firmly believe there is moderation, wisdom, and statesmanship enough among the American people, not only to avert the threatened danger, but to evoke from the present conditions of unrest and discontent better and happier relations between labor and capital than have ever existed. To accomplish this will require conciliation, moderation, and a spirit of justice on both sides. The capitalist must learn that

AN ENLIGHTENED SELF-INTEREST requires him to treat his employers with justice; that a division of profits with the workmen will secure better work and more of it, and in the long run prove more profitable than the present system of "get all you can, and keep all you get." He must remember that in this country labor is not fairly remunerated when an honest, industrious, and sober man is not able by his earnings to feed, clothe, and comfortably house himself and family, and to lay by something for his future wants.

The working man must also learn, if he does not already know, that the remedy for existing evils can only be found through lawful and peaceable methods; that relief will not come through violence, nor in any of the forms by which agrarianism, socialism, and communism are generally understood; and that rights of property, and the legitimate means of acquiring it, must always be respected. In this country, where all may participate in making the laws, there is less excuse for law-breaking than in any other. There is also a better opportunity for correcting anything that may be wrong in the laws than elsewhere.

It will not be denied, I think, that the laborers of this country have rights which have not always been respected. They have suffered wrongs which should be redressed. They have not received their full share of the wealth which their hands have helped to create. While some men have piled up their hundreds of millions; while the country as a whole

HAS GROWN IN WEALTH beyond any parallel in history; while the land groans with the burden of "over production" and business stagnates for want of a market, there are, nevertheless, 300,000 willing workers to-day without employment, and thrice that number of women and children dependent upon them who are in distress. Millions of people in our large cities are crowded together in unwholesome tenement houses, where, amid filth, destitution, crime, and moral pollution, are bred the dangerous classes of society, and where death reaps a richer harvest than on the battle-field.

The labor movement, so called, may not always be wisely conducted. Mistakes and serious wrongs may be committed—indeed, they have already been committed. Unscrupulous men often obtain control of a good cause and seek to use it for their selfish ends. Wicked men, who seek to destroy rather than build up, may fasten themselves upon it. The Anarchists, Socialists, Nihilists, and desperadoes who infest the slums of our great cities, have already done what they could to bring the labor movement into disrepute. In some quarters an effort has been made to cast odium upon it by reason of the violence and folly of these men. This is unfair. Honest workmen have no sympathy with these miscreants. They have openly repudiated them, and united with the authorities to bring them to well merited punishment. The sooner we recognize the fact that

BEHIND THIS MOVEMENT there is a principle, and that in some form, and by some method, it is sure to work radical changes in our industrial system, the better it will be for us all, for, in that case, we shall endeavor to aid what is right in it, and as far as we can restrain what is wrong.

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The Efficacy of Prayer as Portrayed by an English Infidel.

Christian England, with all its parsons, priests, and prayers, which cost its Christian and anti-Christian inhabitants over £10,000,000 a year, did not in any measure tend to diminish the late cholera in Spain, which the Lord, in his loving kindness, inflicted on his "worms of the dust" located on that part of his footstool; neither could its National Church prompt the Lord to give England the victory over the army of the Mahdi—that army which the Christians, in their condescending piety, term infidel and rebel. Can you account for this, dear Christian apologist? I, too, prayed to the Lord for five years; and, at the end of that time, finding he gave me nothing, I came to the conclusion that the Lord was deaf, and the game of praying not worth the candle. It is recorded only in that book of contradictions, the Bible, which can be understood only by a delirious brain, that the Lord has answered prayer. Nowhere else is it on record that he has ever given a poor starving and devout supplicant the most trifling gift, such as a red herring or a handful of manna. (Then you must, dear Christian, either admit your God to have wilfully ignored all prayer, or admit him to be deaf. Choose either alternative, and, in making your choice, grasp at the stronger rotten straw, and merely acknowledge your God to be dull of hearing, and that you must solicit his attention by howling to him, and imitating the voice of one crying in the wilderness.)

No wonder, indeed, that the Lord is dull of hearing when we recognize the fact that he must have had to listen, ever since he repented that he made man (Gen. vi. 6); to man's divine whining, known as prayer. In addition to the prayers of his dearly-beloved people—the people whom he stigmatized as stiff-necked and a generation of vipers—he has had to endure considerable heckling at the hands of Secularists, and to listen to the everlasting yelling of "Holy, holy, holy!" by the beatific beasts. In the good old days, when the Lord was younger, he did not stand much abuse at the hands of Secularists, but, on the contrary, inspired his divine clique to roast the fearful heretics alive, or torture them to death on heaven's chief cornerstones, the Rack. But, O Lord, of all the heretics you cut to pieces, or otherwise murdered, before finally assigning them to your Christian hell, the voices of noble Hypatia's blood arises to us through the mist of the centuries which have rolled by since she, who worked hard to elevate mankind—mankind who, like swine, weltered in ignorance and superstition during your accursed supremacy—was killed by the club of Peter the Reader. What frame of mind were you in, O Christian God, when you inspired your infuriated mob to drag Hypatia from her carriage into one of your churches, and there take away her life, scraping the living flesh from off her bones, and tossing her down to Satan, robbing Humanity of a most noble representative? Were you, Lord of Hosts, suffering from the bad effects of freely imbibing with your drunken friend, Noah, on the previous night? Thousands upon thousands were, in the days of true Christianity, through the trinity of God, Ghost, and Son, and the analogous trinity of Prayer, Debauchery, and Dirt, hurled straight from this planet to spend eternity with the devil and his angels. At that time the Lord was more lusty, and delighted himself in revolting human butchery; but now—none too soon—his days of slaughter and sacrifices are well nigh over, and even prayers, tallow-candles, and holy water are almost superseded.—Charles E. McKay, in The Secular Review.

Magazines for July not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) The illustrated papers of this number, are a double article on Cross-Country Riding in America; Homing Pigeons; A Day in Surrey with William Morris, and American Country Dwellings. The frontispiece is a profile portrait of Frank E. Stockton. The war papers are profusely illustrated. France and Indo-China deals with the causes and fruits of the recent French war in Asia. A Boon of the Monte Sect, describes a visit to a Monastery of the Buddhist sects of Japan. The Labor Question is treated from the point of view of a Western manufacturer. The poems of the number are good, and with much more readable matter fills many pages.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) The frontispiece of the July number, by Davidson Knowles, entitled Autumn. The continued stories are, My Friend Jim, and A Garden of Memories. Modern Falconry; On Handwriting; Charles Kingsley and Keesley; Days with Sir Roger de Coverley; and Ostich Farming in the Cape Colony, with poems and illustrations contain a good contents.

BABYHOOD. (New York.) Marion Harland has been experimenting upon the cooking of a few of the best known infants' foods, and her experiments make the leading subject in the July *Babyhood*. There are also numerous other important articles.

THE UNITARIAN REVIEW. (Boston.) Contents: On Maccabean Psalms; Henry George on Free Trade; Theocritus; Present aspect of Religion and Theology in Germany; The Universal Birthright; The Prophets; Editor's Note-Book; Reviews of Current Literature.

THE SIDEREAL MESSENGER. (Northfield, Minn.) Contents: Palukowa Double-Star work; Diffraction; Short Method for Computing Occultations; Personal Errors in Double-Star Observations; Editorial Notes.

THE HERALD OF HEALTH. (New York.) Good articles are found under the following heads: General Articles; Answers to Questions; Topics of the Month, and Studies in Hygiene for Women.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) This monthly is replete with sermonic literature and discussions of practical issues.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) The short stories and illustrations can not fail to amuse the little ones this month.

THE PHENOLOGICAL JOURNAL. (New York.) The table of contents of this issue shows a variety of reading matter, with many illustrations.

THE ANNUAL OF HYGIENE. (Lancaster, Pa.) A monthly journal devoted to the fostering of preventive science and the preservation of health.

John A. Martin was renominated by acclamation for Governor by the Republicans of Kansas. The platform, among other things, demands the enforcement of the State Prohibitory law. A syndicate has been formed in St. Louis with a capital of \$5,000,000 to control the coal mines of Southern Illinois.

New Books Received.

THE HISTORICAL JESUS AND THE MYTHICAL CHRIST. By Gerald Massey. Springfield, Mass. The Star Publishing Co. Price, paper cover, 50 cents.

GEOLOGICAL STUDIES; or Elements of Geology. By Alexander Winchell, LL. D. Chicago: S. C. Griggs & Co. Price, \$3.00.

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We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Interior.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 17, 1886.

Social Purity—Moral Education.

There is a grand and strong movement setting in for social purity and moral education. For such a movement there is sore need. Crimes against women, abuses by drunken husbands, outrageous assaults on tender children, the sale of the innocents to be led like lambs to worse than slaughter, are signs of the peril that comes when passion rules. Physiological education is needed and moral education with it. An intelligent sense of the sanctity of womanhood, the divinity of motherhood, the beauty of marital fidelity and the nobleness of chaste self-control and self-reverence, must take the place of degrading weakness and selfish crime. Leanness and intemperance are twin demons, growing by what they feed on, and women must help in the warfare against them. She is coming nobly to the rescue. All along the line from London to Chicago and beyond, she is acting with man for social purity.

In The Philanthropist for June we find mention of the fourth annual meeting of the London Moral Reform Union, at which a resolution was moved by Mr. Shean in regard to Sir Charles Dilke and supported by Dr. Elizabeth Blackwell, that "it is a grave public scandal that any man should be permitted to occupy an honorable position who, upon any grounds whatever, allows himself to be accused in a public court of justice, in the course of proceedings to which he is himself a party, of gross and disgusting and criminal immorality, and does not at once seize the opportunity afforded of meeting the accusation with his own solemn denial, and offering himself for cross examination."

The British Contagious Diseases Act is repealed, a result of the persistent efforts of English men and women eminent in good works, as well as in ability and earnestness. The fourth Triennial Congress of International Federation for the abolition of State Regulation of Vice, (which so-called regulation implies the licensing of prostitution) was held in London early this month, with Aaron M. Powell and Mrs. Anna R. Powell as delegates from New York. The awful traffic in young girls for immoral purposes has reached across the ocean to our very doors, and a New York Society for the suppression of vice has adopted this timely

MEMORIAL

To the United States Senate and House of Representatives. Whereas, a Quebec telegram of the 16th ult., widely published says:

"Wholesale trading in young and innocent girls for the purpose of prostitution has come to the notice of the authorities."

"Agents from disreputable houses in the large cities in the United States have been in the habit of coming here and have ingratiated themselves with young women and got them to go to the United States where they are drawn into a life of infamy." "The trade has been carried on to an alarming extent, sometimes as many as fifteen girls being shipped in a week." The telegram adds: "The police authorities and clergy held a consultation to-day over the abduction of two young women to Chicago by a female, who intends to dispose of them for immoral purposes. The girls left by the Grand Trunk railway on Monday night, and every attempt was made to arrest the woman within the Canadian line. The American consul has been consulted, and an important letter has been drafted for the British consul at Washington."

It is stated that over fifty girls have been sent to Chicago within a year. Therefore your memorialists, the New York Committee for the Prevention of State Regulation of Vice, respectfully and earnestly ask that you will duly provide for, and cause to be made, a thorough official inquiry concerning this alleged international traffic in girls for immoral purposes, and take such action as may be found necessary to speedily and effectually abolish it.

AARON M. POWELL, Vice. EMILY BLACKWELL, M. D., President. ANNA RICE POWELL, Secretary. ELIZABETH GAY, Treasurer.

New York, May 22, 1885.

Like memorials might well pour into Washington from all over the land. The Iowa legislature has taken a short step forward by raising the "age of consent" for girls from ten to twelve years, while other like bodies are discussing this grave question, and the Massachusetts legislature

shamefully refuses, thus far, to change its old and bad laws. The last time, probably, that the noble wife of Wendell Phillips ever wrote her name was to sign a petition to the legislature for right action on this matter, and over one hundred and fifty such petitions have been sent to the blind and stubborn legislators of the Old Bay State.

The Northwestern News at Davenport, while "grateful for so much" (or little) that the Iowa legislature has done, says:

New a female child must be twelve years old before her male protector can legally get her consent to outrage her person, blast her life, ruin her character, degrade her honor, and forever place her on the role of perpetual social ostracism from which there is no hope of redemption with perfect safety to himself. Every mother who knows of this law feels outraged in the person of her child.

The tide of feeling is rising, and men in public places must heed it or be swept into oblivion by its angry surges. There may well be most righteous indignation at such statements as these by a Paris special correspondent of the London Sentinel, and that indignation will increase, and alarm be mingled with it, when we know that like crime against innocent girlhood prevails in Quebec and New York.

The Sentinel writer says: The general fact that there are persons in Paris who for some £20 will procure, at two or three days notice, a respectable young English girl for any debauchee or house of prostitution that may give them an order, is a fact of general acceptance among persons who are acquainted with life in Paris in its immoral aspects. In a great many instances they are perfectly innocent and pure, and have been lured to that fate by the most villainous wiles and stratagems, by having been promised respectable and profitable employment.

Mrs. Elizabeth Powell Bond, Sunday speaker of the Cosmian Society at Florence, Mass., lately gave an excellent address on Moral Purity, and Frances E. Willard lately spoke admirably in this city on the same subject. Fanny H. Carr writes from Camden, N. J., to the Philanthropist on the need of family education as follows:

Ten years experience as a temperance speaker, as well as in evangelistic work, have given me exceptional opportunities for observing the moral questions and perils of the hour, and the result is that I have had what friends call a concern for the rising generation.

There are certain neighborhoods in our own State (I say it with sorrow) concerning which we should give a plain unvarnished statement, the narrator's reputation for veracity would likely be challenged. Thoughtful and conscientious matrons, residents of the same, have told your correspondent of a state of things simply appalling.

Perhaps it is easier to diagnose a disease than to intelligently apply the remedy, but certainly the marked attention of parents, teachers, and guardians must be called to the urgent need of leaving no stone unturned to remedy the evil and to arouse the young to a wholesome moral sentiment.

Let this work go on, strong in the united efforts of the best women and the best men. Startling exposures of crime in high places, as well as in low, indignant protests, the abolition of old abuses and the framing of better laws, physiological and moral education, spiritual culture, the supremacy of enlightened will over the senses,—all are needed to uplift the present generation and to people a ripper world with coming men and women who shall be mutual helpmeets, loving and wise, tender, true and chaste.

Materialization.

A. S. Hayward has a very sensible article in a late number of the Banner of Light on materialization. He asserts that the only difficulty to-day seems to be to know where deception begins and ends in what is alleged to be spirit form manifestations. He claims that cabinets and darkness do not necessarily denote fraud and deception; but without question deception can be more readily accomplished in the dark than in the broad day light; still all that takes place in the dark should not be set down as fraud, even if the matter under consideration be spirit manifestations. Doubtless darkness often adds to the power, of a physical nature, utilized by invisible spirit identities.

Mr. Hayward alludes to the phenomena produced in the presence of Mr. A. M. Hix, 535 East 5th street, South Boston, Mass. Mr. Hix has been connected with employment in two of the Massachusetts State Institutions, and his father is highly connected with a sectarian church in Maine—the man being above and beyond practicing deception upon his neighbors and friends in such a sacred and important matter as the return of departed spirits through his organism. He sits down with his friends and relatives in his parlor, with the lights extinguished, leaving the room in total darkness. A tea-bell is placed on the table, also a fan; and while the persons who compose the séance continuously hold one another's hands, the fan will be passed about the circle, and generally all present will be fanned; also the bell will be taken about the room and placed upon the sitters' heads, or placed on their laps, or rung about in the room in answer to questions, while Mr. Hix asserts that he is unconscious all the time, and knows nothing whatever concerning that which has taken place during the séance. Mr. Hix often gives wonderful tests while entranced, and full-sized hands are placed upon the heads of the sitters.

Mr. Hayward concludes by saying: "Let us be satisfied, if need be, with few manifestations, if we cannot get more, but let us also be sure that those we witness are wrought by exorcised spirits, and not accomplished by tricks having their source in spirits yet clothed in habiliments of flesh."

The JOURNAL gladly grants all that its friend Hayward asserts as to the good character of Mr. Hix, but gently suggests that for the purposes of science, the moral character of the medium cannot be admitted as a factor in finally determining the nature of physical manifestations; and Dr. H. will no doubt readily grant this. We are glad to see such sensible views as Dr. Hayward incorporates in his communication, appearing in the columns of our esteemed contemporary.

Cella Logan on D. D. Home.

Cella Logan has an article in the New York World, on the life of that remarkable medium, D. D. Home, in which she endeavors to cast a dark shade over his character, and impugns the motives that actuated him during his eventful career in this country and in Europe. She gives some points, however, in his life, which show that he was a most remarkable personage. She goes on to say that an orphan boy, Home was brought from Scotland to the United States by an aunt who in vain tried to make a farmer of him. One day when he was about fourteen years of age he was sharply reprimanded by his aunt for not going to work in the field as directed. He excused himself on the ground that he had seen and been in communication with the spirit of a playmate whose death had greatly affected him. Strongly imbued, as the Scotch mostly are, with a high respect for second sight and everything pertaining to be supernatural, the aunt unhesitatingly credited his statement. He would, the writer claims, tell the story of how he lay lounging on his bed one hot afternoon, thinking what he could say to his aunt to excuse his absence when suddenly the spirit of his departed friend rose before him and made plain and clear his future lifework.

Early manhood found the willow peasant and barefoot boy, a full-fledged medium, with money enough to try his fate in other lands than ours. He aimed high, his mark being naturally Louis Napoleon. Home had two sittings with him. Marvellous were the events said to have occurred in these occasions. Home himself told Miss Logan (she claims) that Louis, Eugénie and several dignitaries of the court were present each time. The first time the sitting accorded him was not long enough to do more than to materialize a few spirit flowers—one of which struck the Empress full in the face and greatly alarmed her. A few shadow forms appeared, which the Emperor said he recognized as relatives of his.

At the next sitting Home said he was in full power and a number of disembodied spirits were materialized. They formed a circle around the Emperor to his evident amazement and terror. He recognized and called his mother by name. Suddenly they all vanished, and one solitary figure appeared, and advanced to the Emperor. He was dressed as the pictures of the Little Corporal, and was easily recognized as Napoleon I.

Louis turned white, but, with trembling lips, managed to utter the words: "My fate?"

In the same tone in which a person in life would speak the reply was given, only low and impressive: "Like mine—discrowned and death in exile."

As the spirit spoke he placed both hands on his nephew's shoulders.

Louis fell back in his chair as if about to faint. With a moan the Empress swooned, the spirit form vanished, and in the alarm and confusion of resuscitating Eugénie, Home was hurried from the Tuilleries, nor could any entreaty of the medium ever induce their Majesties to admit him to their presence again.

After going on in that favorable strain with reference to the mediumistic achievements of Home, Miss Logan then lashes him fiercely, and closes by saying:

"In the metropolis, where he had achieved his most splendid triumphs, Home was loudly and publicly proclaimed an impostor and a swindler. Former friends passed him without recognition, and those who, were once credulous believers in his power stigmatized him as the Cagliostro of the nineteenth century. Never robust, for years afterwards he languished in obscurity, and has at last expired at a comparatively early age, almost unknown to the present generation."

Hundreds of investigators throughout the world who were brought in contact with Mr. Home, and who had an opportunity of witnessing the remarkable phenomena given through his mediumship, will wonder how the author of the above could have been so utterly regardless of truth, in making such a statement and thereby slandering the dead. The eminent scientist, Prof. Wm. Crookes, of England, adds his testimony in favor of Mr. Home. After the most careful and critical investigation of his mediumship he says:

"Of all the persons endowed with a powerful development of Psychic force, and who have been termed mediums, upon quite another theory of its origin, Mr. Daniel Dunglas Home is the most remarkable. Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are—(1) the alteration of the weight of bodies, and (2) the playing of tunes on musical instruments (generally an accordion, for convenience of portability) without any direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I possess, did I become convinced of their objective reality. Still desiring to place the matter beyond a shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments."

The testimony of such an eminent scientist, based on actual experiments with Home himself, far outweighs the snarling vituperation and condemnation of Miss Logan. The Banner of Light, alluding to a cablegram to the Philadelphia Times, wherein it is asserted that the manifestations purporting to come through the mediumship of Home, were simply the result of trickery, says:

"A more outrageous falsehood than this was never flashed over the wires. The instrument used for the transmission under the Atlantic may well be called the false-prop. The volumes of 'Incidents' cited above are filled with unimpeached and unimpeachable testimonies to facts which admit of no such exposure, nor do we believe it had ever been attempted, as regards the more important of them. We put the statement on record in this connection as a proof of the infamy which the bigoted opponents of Spiritualism are ready to incur in the hope of staying its progress. But the truth is mighty, and will prevail."

The Springfield Republican says: The RELIGIO-PHILOSOPHICAL JOURNAL says that the late medium Home was in sympathy with its

course, as "representative of that class who desire to see a glorious cause divested of the charities and frauds that have so long infested it." This all very well, but the R. P. J. should not omit to state that Home was regarded by most outsiders as merely the cleverest charlatan and fraud of them all.

The Globe, Toronto, Ont., the Chicago Herald, and other papers have also published articles impugning the life and work of Mr. Home, which have no foundation only in the mind of the novelist. The Republican is too wise a paper not to know how little value in idle rumor and the romancing of Dr. Hammes in the verdict of "most outlanders" in this instance. The evidence on which "most outlanders" unfriendly to the claims of Spiritualism make up their judgment, is derived from such unconscionable opponents as Dr. W. A. Hammond, who was cashiered while Surgeon General, and who, in the opinion of so kind and tender hearted a man as Abraham Lincoln, ought to have been shot. Prof. John Fiske is not above using the opinions of Hammond as facts in his attempt to belittle Spiritualism, and it is not unlikely that it is through this channel the Republican draws its information. If the Republican writer will carefully and candidly study both sides of this case he will agree with us that Home has been grossly maligned. So sure are we of this that we agree to pay him liberally for the time spent if he does not alter his present opinion.

Does the Republican consider the vindictive assaults made upon itself by office-seekers, party whippers-in and disgruntled politicians, the kind of testimony on which the next generation should base its opinions of an independent, out-spoken newspaper? Hardly.

Teachings of Prominent Ministers on Last Sunday.

Last Sunday Judge Charles I. Scofield, who is at present residing in one of the Circuit Courts here, occupied the pulpit of the Central Christian Church. The Judge's theology is of the rigidly orthodox pattern, and not a sentence of his discourse would have been challenged by the most pertinacious Puritan or Covenantor of history. Selecting as his subject the story of man's temptation and fall in the Garden of Eden, the Judge sketched the entire plan of salvation right down to the crucifixion and resurrection of Jesus, and proved from Scripture that Christ was the Messiah of prophecy who would crush the seed of the serpent. He would probably, if he had lived during the Salem witchcraft, been in favor of hanging all those accused of being witches.

"The Roman Catholic Church" was the subject chosen by the Rev. C. S. Blackwell of the Central Christian Church for his discourse, which was the first of a series of Sunday evening lectures on the leading denominations. He said that historically the Roman Catholic Church had the oldest organization, but he denied its claim of antiquity—that it could trace its organization back to Christ and the apostles; it was not possible to trace it back to a more remote period than 300 years after the life of Christ.

The pulpit at the Fourth Baptist church was filled by Rev. I. W. Reid, of Rock Island, who preached a sermon, taking his text from the following passage of scripture: "Be ye therefore perfect." The preacher said that after man had wandered far away from the divine law God loved him and gave his son to help man to bridge the chasm and bring God to man and man to God. It was possible for us to attain a perfect state. Before the fall man was in a state of holiness. After the fall he was in a state of death. Therefore there was a necessity for bringing man back. This was the work of Christ. His sermon was intensely orthodox.

Rev. Madison C. Peters, of Philadelphia, preached at Plymouth Congregational church. His text was: Thy word is truth (John xvii., 17.). The discourse was in effect a defense of the bible as the inspired work of its forty writers. Mr. Peters believed in the genuineness of the bible because all the languages if traced to their source, would be found to have their origin in the Hebrew tongue, the language in which the bible was first written. But while the human language and the world's chronology were positive attestations of the truth of the bible, there were other facts which strengthened the proof and rendered it more certain, and foremost among these was the wonderful accuracy with which the word of God confirmed the universal history as narrated by others.

The Fools are not All Dead Yet.

It appears from the Chicago dailies that Maria Schurt, aged thirty-five, and in good circumstances, resident of North Wells street, went not long since to Mrs. Sorup, female clairvoyant, and entered into negotiations to secure a spouse by mystic means. The pretended medium labored diligently with the "spirits," and by gradual assessments secured ninety dollars from her client. Miss Schurt obeyed all instructions faithfully. She went to Graceland Cemetery and to other burying grounds night after night, and spat upon twelve graves while she uttered the Lord's prayer backwards. She unraveled woolen socks and buried the yarn in the back yard with a paper on which her desires were inscribed. She killed a black cat and tasted its blood while she mumbled some feteh jargon. She went through all the incantations and voodoo performances as instructed, and one day when she called on Mrs. Sorup, she was led into a darkened chamber and told to pray. In the midst of her devotions, a door flew open and exposed an adjoining chamber, in which a man sat with his head bowed and his arms folded. Mrs. Sorup entered and

informed Miss Schurt that this man was the husband for whom she had prayed, sent to her by the mysterious powers which control the fates and destinies. Miss Schurt was overjoyed and readily accepted her given spouse. She lived with him as his wife for six weeks. She went to Justice Barker and swore out warrants against the man and the woman for conspiracy and obtaining money under false pretences. The man, whose name is Philip Leonard, an expressman, was arrested and gave bail. Mrs. Sorup has not yet been caught.

Married to the Mother of His Soul.

To the Editor of the Religio-Philosophical Journal:

As a sequel to my announcement last week, that Mrs. George Chainey had procured a divorce from her late husband on the grounds of desertion, I have now to state that a few days ago the marriage of Mr. Chainey and Anna Kimball took place in San Francisco. I learn that the youthful George and the septagenarian Anna (disdained toinvoke the aid of a minister or of a legal functionary to tie the knot, but the two married themselves. WM. EMMETTE COLEMAN.

In August, 1884, an impecunious, disgruntled individual who had at different times in his career imagined himself a Methodist, a Unitarian, and a Maternalist, strayed into Cassadaga Camp, and almost in the twinkling of an eye became an enthusiastic Spiritualist. In a day or two he had mastered the whole stupendous subject, phenomena and all, and was ready to expound it from the postern—for money. He also found there a white-haired adventuress, against whom he was repeatedly warned by an officer of the camp and others. But he had experienced a change of heart too many times to be fooled by these would-be friends, and gave the blasphemous creature the title of "Mother of my Soul."

Escorted by this new recruit to his family circle, Chainey—that is his name—soon after went through the ordeal of qualifying as a Theosophist. Later on, both he and his soul-mother were expelled from the Theosophical Society for cause.

Although the JOURNAL was soundly berated at the time by some zealous Spiritualists for not exulting over the accession of so brilliant a genius, its judgment has since been confirmed, and the versatile preacher is now taboed by Spiritualists.

The American public will learn with pleasure that Chainey is to take the mother of his soul to New Zealand; and it is to be hoped they will find a congenial home some where in the earthquake region of that far-off land. Sulphurous odors and clouds of ash-dust will give them the proper environment.

GENERAL ITEMS.

Mrs. Maud E. Lord spent a couple of days in Chicago, last week, on her way from Wisconsin to Malone, New York.

Dr. H. H. Jackson, Cincinnati, Ohio, paid us a call last week. The Doctor is looking well.

Col. Blood, once the husband of Victoria Woodhull, passed to spirit life lately in South Africa.

Mr. John McDougall of New Orleans, La., called at this office a few days since en route to the Northern summer resorts.

Geo. H. Brooks started East last week to fill engagements in Ohio and New York. During his absence he intends to visit his native home.

Pettibone, the travelling swindler, who was caught at his tricks in the JOURNAL office, was in Cincinnati a few days ago, plying his old game.

Mrs. J. Anson Shepard, the well-known lecturer, is in Oakland, Cal., where she is recuperating her health. She will spend some time in California.

The Theosophist for June is received, and we are prepared to fill orders at 50 cents a copy. Back numbers can be supplied at the same price.

Mrs. M. C. Wilson, the Magnetic Healer, who has had a successful practice in Chicago, is now located at the Siloam Mineral Springs, near Clayton, Ill.

Dr. S. D. Bowler of Kansas City, has gone to California for a brief visit. We commend Dr. B. to the Spiritualists of Los Angeles, San Diego, San Francisco and other points he may visit.

Dr. J. C. Hoffman, Jefferson, Wis., has issued a ten page circular containing words of encouragement and good cheer from ex-optimaters to their former comrades in addition. It will be sent free to any one applying to the doctor.

It is said that, not long ago, the notorious Rev. Joseph Cook visited Tecumseh, Neb. The statement is made that he was very rude and ungentlemanly towards the citizens there, and the Tecumseh Journal declares that should "he ever visit our town again, he would either conduct himself as becomes a gentleman, pay a fine, or go to jail."

L'Ere Nouvelle is "the monthly organ of the League of Spiritual Instruction." It is published at Bordeaux. The following is from the third number: "The journals of the Department of Haute de Vienne have been publishing narratives of 'singular occurrences' at the farm-house, La Chabronil, near Limoges. Loud noises, accompanied by movements of furniture, begin regularly at nine P. M. and end as regularly at three A. M. Numerous visitors come, to the further annoyance of the inmates, and are loud in the expression of their divers opinions about the cause. One imitated the noises made by beating the door with his stick, when this was wrenched from his hand and thrown to a great distance, to his dismay."

The House bill pensioning ex-soldiers and ex-sailors of the Mexican War passed the Senate last Monday.

Next week we shall publish an article from the pen of the Duchesse de Pomar of Paris, France, treating of the life and work of D. L. Home.

Dr. J. H. Rhodes will have a news stand at the Parkland, Pa., camp meeting this year. The RELIGIO-PHILOSOPHICAL JOURNAL will be for sale and Dr. Rhodes will take subscriptions for it.

"Dr." J. Madison Allen's Harmonical Colony at Ancora, N. J., has broken up. Misgovernment, starvation and constitutional disease combined to settle the business, and on Monday last the law officers finished it.

W. R. Colby, claiming to be a medium for materialization and independent slate writing, is now in San Francisco. The JOURNAL of May 2, 1885, gave a brief biography of this trickster and common liar: He is a sharp one and may possibly have some medial power, but is an untrustworthy character and to be avoided.

A fund is now being raised by the friends and admirers of Theodore Parker, to improve the condition of his tomb, in the Old Protestant Cemetery, Florence, Italy. It is proposed, among other things, to place over the grave a bronze bust or medallion of the great reformer. The nature and extent of the improvements that will be made will depend upon the amount of money that is collected. All subscriptions should be sent to The Index, 44 Boylston street, Boston, Mass.

E. P. Powell, writing to the Independent on the bird question, says: "Our crops are suffering from an increase of insects. The apple crop is not less than one-half ruined. Our trees are frequently defoliated. It is probable that our country would be absolutely reduced to a desert in a few years if the birds were wholly destroyed. Few people are aware how close the fight is between the insects and man for the possession of the world. Our bread, as well as our summer joys and our poetry, is dependent on bird life. The insect-eaters are largely the singers."

On Monday, July 5th, the Spiritualists' camp meeting in Oakland, Cal., closed after a successful season of a month. President Amos Adams is highly praised for his able management. Besides W. J. Colville, the regular speaker, the following persons delivered lectures: Judge E. S. Holbrook, Hon. I. C. Steele, J. J. Owen, editor of the Golden Gate, Mrs. S. Seal, John Allyn, Dr. W. W. Kaig (formerly a Unitarian minister), Dr. F. B. Taylor, Rev. Mr. Ravellin (late a Baptist minister), Prof. Whipple, Mrs. E. L. Watson, Mrs. E. F. McKinley, Mrs. A. M. Scales, and others.

The United Society of Spiritualists, of Chicago, held an opening meeting in their new hall, 116 and 118 Fifth avenue, last Sunday, July 11th. Their President delivered an instructive discourse on "Spiritualism as a Mind Cure," after which several remarkable tests of spirit presence were given. The society raised enough money by subscription to pay half of their annual rent. The new hall in which the society meets is in the Mail Building, and has been richly furnished and decorated. It is in every respect the finest hall that any spiritual society has ever met in. In this city. Meetings are held each Sunday from 2 to 5 o'clock, P. M., at which the seats and services are free.

Dr. J. K. Bailey spoke at Auburn, N. Y., a lecture and séance—May 20th and 21st; Moravia, N. Y., 23d; Waverly, N. Y., 30th; Penn Yan, N. Y., June 9th; Jamesburg, N. Y., on the Labor Problem, June 17th; Newark, N. J., 20th; Bridgeport, Conn., 25th; New Haven, Conn., 27th; Waterbury, Conn., 28th; Bristol, Conn., July 1st; New Britain, Conn., 2d; attended the annual picnic of the Spiritualists' Association, at Poquonoc, Conn., 3d; at Hartford, Conn., July 7th. He expects to remain at home during the balance of July and the month of August, but will respond to calls for lectures, and treat the sick, in person or by letter. Address him at Box 123, Scranton, Pa.

The headquarters of the National Legislative Committee of the Knights of Labor, in Washington, D. C., is being flooded with petitions from local assemblies to be presented to Congress urging action upon the measures named in the recent list submitted by the National Committee. Petitions received July 3rd, bore about fifty thousand signatures in the aggregate. These petitions are alike in form, having been printed and distributed to the local assemblies for signatures, but many of them are accompanied by letters of the most vigorous sort. Ralph Beaumont, chairman of the legislative committee, declares it to be the purpose of the knights to test the sense of Congress on the measures named, and to find out whether the politicians mean to pass measures for relief of the people; and whether the right of petitioners is to be respected. Mr. Beaumont expects to present to Congress within a few days, similar petitions bearing at least one million signatures. The papers from some of the Western States are said by the local assemblies forwarding them to bear the names of entire communities, not alone of the Knights of Labor.

The Union Signal is one of the leading temperance papers of this country. Whenever it is taken it makes a deep and lasting impression. Those who have it in charge may be found "at home" in their new and commodious quarters, 161 LaSalle street. The Signal says: "Until May 1. The Union Signal had its local habitation entirely on the sixth floor. Now its belongings are scattered, its composing room remaining on the sixth floor, the business and editorial rooms being on the third floor, and the press and shipping rooms

In the basement, speaking tubes and telephones bringing them into close connection. Visitors, come first to the business room, open the door of 46, and you are in a busy place. At the desk opposite the door sits Mr. Hall, studying out the plans which are bringing such success to our beloved W. T. P. A. In the opposite corner is the desk of our faithful bookkeeper, Miss Ruby I. Gilbert, who is also recording secretary of the Illinois W. C. T. U. Midway between sits 'our Agnes,' Miss Spensley, who for nearly four years has been the guardian of our subscription list. The Signal is the special organ of the National Woman's Christian Temperance Union, and is controlled exclusively by women. They have made it a great success and are worthy of all praise, for the work in which they are engaged is a noble one.

The society of United Spiritualists have leased a pleasant and convenient hall at 116 and 118-5th avenue, near Madison street, on second floor, and hereafter will hold regular services every Sunday at 2:30 P. M., consisting of lecture, conference and tests. The services will be conducted by Dr. J. H. Randall, residing at 78 Seeley ave., the President of the society.

A few days ago J. J. Morse, the trance lecturer, met his brother C. E. Morse, whom he had not seen for twenty six years. He had served as a Captain in the U. S. Army.

Spiritualist Camp and Grove Meetings. Spiritualists are beginning to be well supplied with camp and grove meetings, as the following list testifies:

The tenth camp meeting at Onset Bay, Mass., commenced its sessions July 11th, and closes Aug. 29th.

The New England Spiritualist Camp Meeting Association will hold its 13th annual meeting at Lake Pleasant, Montague, Mass., commencing July 31st, and closing Sept. 1st.

The third annual camp meeting will be held on Lookout Mountain near Chattanooga, Tenn., from Aug. 1st to Aug. 30th.

The camp meeting at Queen City Park, Vt., commences Aug. 17th, and closes Sept. 23d.

The Connecticut Spiritualist Camp Meeting Association commenced its sessions July 8th, and will close Sept. 8th.—at Niantic, Ct.

The Sunapee Lake, N. H., camp meeting commences Aug. 1st, and closes Sept. 1st.

The Mississippi Valley Spiritualist Association holds its fourth annual camp meeting at Mount Pleasant Park, Clinton, Iowa, commencing August 4th, and continuing one month.

The Spiritualists of South-West Michigan will hold their camp meeting at Lake Cora near Paw Paw, commencing Aug. 5th, and closing the 9th.

The Cassadaga Lake, N. Y., camp meeting commences July 31st and closes Aug. 30th.

The grove meeting at Temple Heights Northport, Me., commences Aug. 14th and closes the 22nd.

The Cape Cod camp meeting at Ocean Grove, Harwich, Mass., was opened July 11th and will be closed on the 25th.

The Solomon Valley, Kan., camp meeting commences Sept. 3d and continues ten days.

The camp meeting heretofore held at Newhamly Falls (was opened at Parkland, Pa., July 15th and will close Sept. 5th.

Independent Slate-Writing. To the Editor of the Religio-Philosophical Journal

Some three years since I narrated in your columns some rather remarkable experiences I had had in investigating phenomena, through the mediumship of Mr. A. H. Phillips, whose loss to the cause is so much regretted by many who remember the very interesting and convincing manifestations that came through him, together with his unimpeached honesty and frank, courteous and thoroughly satisfactory manner in dealing with skeptics and investigators. I have recently had some equally interesting results from sittings with Dr. Henry Rogers, the independent slate-writing medium of this city, that resembled those received through Mr. Phillips. One experiment in particular furnished absolutely overwhelming proof of the fact of independent slate-writing; and although equally positive evidence of the same thing has been received by others and placed upon record, so long as the great majority of people continue to deny the reality of this very convincing form of spirit manifestation, fresh proofs will not be without value. The experiment which I wish now to chronicle for the benefit of others, was different from the usual slate-writing séance in that it resulted in my receiving the writing upon slates that I had carefully wrapped up in paper and securely tied with strong twine before bringing them to the house of the medium, and that were not at any time in possession of the latter, and remained unopened until the end of the séance, when I found the writing upon one of them. I had long desired to obtain the writing in this way, knowing that my skeptical friends would find it difficult to reconcile such an occurrence with the common belief of trickery upon the part of the medium. A previous attempt, having the same object, made by me some years since had failed, even with the medium Mr. Phillips, the cause of the failure, as stated by the controlling spirit being the anxiety of the medium in regard to it. When I proposed a trial of this kind to Dr. Rogers I found him very willing to undertake it. Before bringing my slates to him for the experiment I assured myself that they were entirely clean, placed a crumb of slate pencil between them, wrapped them up in heavy brown paper and tied them fast with strong twine, fastening the same with a peculiar hard knot of my own device. Upon arriving at the rooms of Dr. Rogers I seated myself at a table opposite to him, our four hands resting on the package on the table which contained the slates. The medium soon became entranced and "Esman," his spirit guide, said he was glad that the experiment had been proposed, and inasmuch as he perceived that the suggestion proceeded from a good motive and a sincere desire to have the truth established he would endeavor to make it a success. Three preparatory sittings, three or four days apart, were necessary; but of course upon leaving

each time I took the slates with me. Upon coming the fourth time, and while seated at the table in broad daylight precisely as above described, we heard a peculiar sound within the package upon the table as of writing upon slate with a piece of wood. Presently we were told by means of writing through the medium's hand, to open the slates, and upon doing so we found a message of sixteen words written in a clear, bold hand. I ought to say that I opened the package myself, and in doing so untied the peculiar knot which I have mentioned. Finding this knot undisturbed only served to make assurance doubly sure. I was very careful throughout the experiment, the slates never left my possession, and between the séances were under lock and key in my own desk.

Besides the experiment above described, I have frequently received the slate writing through Dr. Rogers in the more ordinary way, namely upon slates lying on the table and in full view during the whole period of the séance. Upon one occasion the writing came between two slates that had been placed upon the globe on a gas fixture five feet from either the medium or myself. In all these cases the phenomena came in a clear and unmistakable manner, every opportunity for inspection being furnished; sometimes the hands of the medium as well as mine rested upon the slates, sometimes they were held by me exclusively—in short, every assurance of the honesty of the medium was given that could be asked for by any reasonable being.

I should fail to convey a correct impression of Dr. Rogers' mediumship if I left it to be inferred that bare phenomena were all that could be derived therefrom. In the course of the sittings, names and allusions to circumstances were given that were well recognized by me, but which must have been wholly outside the knowledge of the medium. In conjunction with his wife, who is an excellent clairvoyant, I received from Dr. Rogers a very valuable test of spirit identity, which greatly fortified my belief in Spiritualism. The lady described as present a spirit, and said that he announced himself by a certain title, which, in connection with the description, caused me to recognize him. She said further that the spirit held something in his hand that looked like a piece of jewelry and mentioned one of my relatives. She was unable to see just what the article was. I failed to understand, but suggested that the spirit inform Dr. Rogers' guide what particular article it was. The held, in order that he might convey the information to me by writing. Thereupon Dr. Rogers wrote: "He says it is a scarf pin and that I will know about it." Upon inquiry I found that the person referred to had purchased a scarf pin to present to the individual whose spirit thus communicated, but that the latter had passed to spirit life before opportunity had offered for such presentation. And I had never received information before that any such gift had been intended.

I earnestly hope that the health and powers of Dr. Rogers will continue in order that that present promise of notable service to the cause from his mediumship may be fully realized. A. A. HEALY. New York, June 30, 1886.

Notes from the Pacific Coast. Erratum Corrected.—The Oakland Camp-meeting.—Illness of Mrs. E. L. Watson.—Divorce of George Chaine. To the Editor of the Religio-Philosophical Journal:

I was sorry to see that, in that portion of my article in the JOURNAL of June 25th upon the Hindu Adam and Eve, which refers to Mr. Samuel P. Putnam's poem of Adama and Heva, the printers have, in a number of instances inserted Adama instead of Adami. As I made the point that Mr. Putnam had, without warrant, changed the name "Adama" to "Adami," to render the resemblance closer to the Hebrew Adam, it reads queerly and inapplying to have the name of Mr. Putnam's book appear over and over as "Adima." It is presumed that the printers, having seen the word "Adima," so often in the earlier portions of the article, supposed that it should be the same to the end.

The Spiritual Camp meeting at Oakland, Cal., is a big success. Sunday after Sunday the attendance becomes larger and larger, hundreds being unable to secure seats in the tent in which the exercises are conducted. I am told that there has been much interest manifested in the lectures by a number of the more substantial and intelligent residents of Oakland and San Francisco, including many who never attended Spiritual gatherings previously. The result of the camp-meeting has been to give considerable impetus to the investigation of the claims of Spiritualism among thinking men and women of the community. The fluent oratory and ready improvisations of Mr. W. J. Colville have attracted marked attention. Some of his lectures have been, for the most part, very good; of others, such as those upon re-incarnation, the Egyptian pyramids and sphinx, etc., so far as truth and common sense are concerned, the least said is the better for the orator. It is to be regretted that Mr. Colville's lectures, attractive to the masses as they are, should be such heterogeneous mixtures of sense and nonsense, fact and fable, science and necience. Commingled with the good attending them, they are productive of much harm, owing to the many serious errors of doctrine and of fact inculcated thereby, and the extraordinary manner in which he distorts and mangles the truths of science, philosophy, history, literature, etc.

Mr. Colville is expected to lecture in the Temple in San Francisco in July and August.—the camp-meeting closing July 4th. I am sorry to have to state that Mrs. E. L. Watson is in bad health, necessitating it is feared her absence from the platform for a protracted period. It is to be regretted that the inspiring, elevating lectures of Mrs. Watson, which are free from the doctrinal absurdities and the scientific misstatements with which Mr. Colville's lectures teem, should give place to the latter, with their load of mysticism, idealism and error. It is worthy of note, that not long since the wife of Mr. George Chaine, the theosophic quasi-gnostic and cher ami of Anna Kimball, obtained a divorce from her erratic spouse on the ground of desertion. On dit, that George and Anna will soon depart for a lecturing tour in Australia; whitherward it is said Mr. Colville will turn his steps at no distant day. Wm. KEMMETTE COLEMAN, President of San Francisco, Cal.

General News. Lord Salisbury has proposed to Lord Hartington the formation of a coalition ministry, with a platform of local government for Ireland, Scotland, England, and the empowering of rural laborers to acquire small holdings of land. Such a ministry would include Mr. Goschen, Sir Henry James, and the Duke of Argyll.—Turkey has paid to Russia another installment of \$50,000 on the war

indemnity, and has authorized Russian torpedo-boats to pass the Dardanelles on their way to Odessa.—Carlisle D. Graham, of Buffalo, went through the whirlpool at Niagara, last Sunday, in an oak barrel seven feet long, ballasted with cast-iron and a sandbag. He made the trip from the cantilever bridge to Lewiston, seven miles, in half an hour. On reaching the whirlpool he opened the man-hole and put out his hand, but concluded to be swept along until picked up by a boat.—In the jail at Ann Arbor, Michigan, after confessing the perpetration of a murder, a man from New Mexico hanged himself in his cell with a rope cut from a hammock. Officers from Socorro are supposed to be on the way to claim him.—Levi R. Reese, treasurer of the Knights of Labor at Fort Worth, Texas, has been arrested for embezzling funds sent there to relieve sufferers by the strike.—M. J. Haley, a special agent of the general land office, seized a lumber-yard at Fort Keogh, for the unlawful cutting of timber on government land. He was promptly arrested under the territorial statutes, and will be prosecuted by the ablest lawyers in that region.—The Illinois Central road is about to build a branch to Helena, Arkansas, from Sardis or Yazoo City.—For the first Sunday since the Chicago strike began, the Lake Shore road carried on its work without incident, moving two thousand car-loads of freight, even delivering a train at Packington, there have been fears of the wrecking of an engine in the turn-table at the round-house, where armed guards are steadily kept.—The Idaho Central railroad, designed to connect the Oregon Short line with the Northern Pacific, has been incorporated by Edward Dickinson, of Denver, with a capital stock of \$1,000,000.—A telegram from Fort Keogh reports a temperature of 110 degrees in the shade; with the grass curling up on the ranges.—Secretary Bayard has requested Representative Boutelle to obtain full statements of the driving of American vessels from Canadian fisheries, in order that the British minister may again be addressed on the subject.—A mason from Texas, who was discharged from work on a church at Springfield, Ohio, revenged himself by doing \$500 damage late Saturday evening.—Eighty Arkansas convicts at work in a brick yard, near Pine Bluff, made a dash for liberty, and three of them were killed by the guards.—Paul H. Hayne, the southern poet, was buried last Sunday, at Augusta, Georgia. An impressive funeral oration was delivered by Bishop Beckwith.

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The Grand Old Man—A Leader. Up Alma's hill the Ensign went, A boy! but terribly intent; His should be foremost of the flag, Though he and it were shot to rags. He looked round only once, to find The men a moment lagged behind. "Bring back the colors to them!" cried The Colonel. But the lad replied, "No! I lead you up the men who lag, And bring them forward to the flag!" So far ahead our Ensign leads The laggards tell us he is dead. He could not stay the fight to say Our victory lies the onward way! "Bring back the colors to the rear For those who fight the battle there!" No! no! far forward he stands fast, First with the colors, to the last. No cry of laggards will he heed; A leader's duty is to lead. —Gerard Massey in London News.

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When on her deathbed three months ago Eva Hebron, of Bound Brook, N. J., warned her husband Edwin not to marry again if he valued his peace of mind. Before she passed away Mrs. Hebron obtained her sorrowful husband's solemn promise that he would live and act as a widower. The wife died contented and was duly buried.

A Juvenile Story.

How is this for a Twelve-Year-Old Vermont Girl. The Rutland Herald gives the following school composition which was written by a little Vermont girl twelve years old. It is said to be given just as it was written without correction. She was only half an hour in writing it and had no book of reference. She told her papa, however, that she had thought it well out the night before.

The Cowboy Evangelist.

The "Cowboy Evangelist" is distinguishing himself. He put Joness Sam Jones. Here is an extract from a recent sermon at Kansas City. Now I am speaking the truth. I said last night I was not going to tickle your ears. Somebody told the Cowboy was drunk because he spoke plain last night. Speaking plain is my way. I can't help it, but I don't believe it is a fault. It is not wrong to speak the truth. If you only know how rough I speak to be just one year ago, you would think that the cowboy is coming out mightily. One year ago, when I would come preaching and telling into a village the doors would be fastened on my approach. I was tough then, but I have been improving mighty fast. Somebody said I was drunk because I spoke the truth to him. Well, when you catch the cowboy drunk you will be dying.

The census taken in Victoria, British Columbia, lately is remarkable for the fact that the Chinese male population exceeds that of the white male adult population by 111. A resident family physician—a bottle of N. K. Brown's Em. Jamaica Ginger in the house. "N. K.'s." A lawsuit of seven years' standing and involving the right to \$210 was recently settled at Los Angeles, Cal. John N. Weyman, one of the best bar-mill rollers in Pittsburgh, has just fallen heir to property in Germany worth \$250,000. If Florida has many more boys like Martimer and Roland Bunting of Madison her future is assured. These little fellows are 13 and 11 years old—have this year raised several land and planted it with corn and cotton, have worked the crops carefully, and have good prospects of an abundant yield. This beside raising enough vegetables to supply the large family of their father, who is an invalid. Natural gas is now used so extensively in Pittsburgh that during the last year the consumption of coal has decreased 47,450,000 bushels.

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(Continued from First Page)

fallen in some things to-night. We must not expect to do just as we wish at all times! We will try and do better. Good-night, Mrs. L. Good-night, Harry. Julian and I will accompany you home."

This ended a most remarkable and one of the most satisfactory séances ever recorded, from the fact that all skeptical doubts as to the handling and using the trumpet by invisible hands are put at rest, for the reason that our eyes saw it float about the room, our ears heard the voices of invisible beings speak through it in language unmistakable in character and identity, our hands and body felt the gentle touch. Must we—can we—deny these demonstrations, and close our minds to the revealed truth? If so, upon what ground—what basis? No scientific theory can disprove it; no religious teaching can deny it. If so, all religious creeds must deny the truth of that grand old book, the Bible. It is authority for the communion of spirits with mortals. The people of the world are in better condition, state and intelligence—more fitted in every relation—to receive spirits, converse with them and act with them, than they were in the days when the Bible was written. The promise of Jesus Christ is being fulfilled daily in our midst. The revealed truth is within our grasp. Let us seize it and appropriate it to our life.

Cincinnati, Ohio. APPARITOR.

SCIENTIFIC SCIENCE Of Trance Speakers Illustrated.

W. J. Colville on Geology, Archaeology, Paleontology, etc. BY WM. EMMETTE COLEMAN.

The State Spiritual Camp Meeting at Oakland, Cal., which opened June 8th, has been very successful. The tent accommodations provided having been too small to seat the large audiences in attendance upon the platform exercises. I am pleased to state that the more disreputable classes of alleged mediums have been excluded from the grounds, none of the materializing harpies being present. So far the camp has been well and creditably conducted by Mr. Amos Adams, the Vice-President of the Association, and master of exercises. The principal attraction has been the lectures and question-answerings of Mr. W. J. Colville, and his ready improvisation and fluency of speech have rendered him very popular. Were it not that Mr. Colville mixes up so much error with the truth in his ministrations, misleading the people, and also imposing upon them by a presence of erudition and wisdom in his address, which he does not really possess, I should rejoice in his success. As it is, I am sorry that the people are misled by his pleasing oratory into mistaking nonsense for sense, and pretentious ignorance for scholarly knowledge. A large part of what he says is destitute of value, and is calculated to do much harm to genuine truth. I am sorry, therefore, to learn that he has taken the Temple in San Francisco during July and perhaps August. It is a pity that the platform devoted to the pure and beneficent ministrations of Mrs. E. L. Watson should be made use of for the ventilation of re-incarnation, pyramid and sphinx absurdities, metaphysical healing, kabbalism, the hermetic philosophy, transcendentalism, mysticism, idealism, occultism, theosophy, and all the other nonsensical vagaries of Mr. Colville, including the innumerable historical, scientific, and literary blunders with which his gibber utterances teem.

Mr. Colville is obeying Ingo's injunction: "Put money in thy purse." He has a class at the camp grounds of nearly a hundred, who pay him \$5.00 each for a series of lessons in "Metaphysical Healing." I am glad to see that Dr. Dean Clark has been venturing in the RELIGIO-PHILOSOPHICAL JOURNAL and other papers, the absurdities and worthlessness of this "Metaphysical Healing" and the various other theories of Mind-cure with which the public are being humbugged and swindled. Notwithstanding their worthlessness and demoralizing tendencies, Mr. Colville and the other teachers continue to rake in the dollars, and no doubt they will continue to do so, so long as they can find people foolish enough to pay them. The conscientiousness of receiving these funds from the credulous is not very apparent.

The following critique upon a recent lecture of Mr. Colville, made a few slight changes, was originally written for possible insertion in the San Francisco Golden Gate, but the editor deemed it not best to publish it just now; he did not think it politic to publish anything that would weaken the people's valuation of Mr. Colville's inspiration or endanger the success of the camp meeting.

It is a well-known fact that when trance speakers of meagre literary and scientific culture venture to deal, in their lectures, with matters of a scientific, historical, or literary character, they are sure to fall into multitudinous blunders and make the most ludicrous mistakes; and in no one has this been more often or more completely exemplified than in the case of W. J. Colville. I have been examining Mr. Colville's published utterances for a number of years, and scientifically speaking, his lectures and answers to questions have been replete with error, misstatement, nonsense, and absurdity. On Sunday evening, June 13th, I heard him deliver quite an interesting and fluent address upon Evolution, much of which was pertinent, well digested, and clearly and forcibly presented. The value of the lectures was however lessened by its many scientific blunders, and by the liberal admixture, with the truth, of mystic idealism, derived largely from so-called cabalistic lore and the Hermetic philosophy, none of which really has any foundation in rational truth.

I distinctly heard Mr. Colville twice say on this occasion that Steele's Fourteen Weeks is Geology divided geological time into six periods, namely, primary, secondary, tertiary; the age of reptiles, the age of mammals, and the age of man, these six corresponding to the six days of creation in the first chapter of Genesis. He also said that various other eminent geologists have divided the geological history of the earth into six periods. I must confess my surprise at hearing such extraordinary statements, the first especially, made to an intelligent audience. As I have had a copy of Steele's work for nearly ten years, and as I have studied the works of the principal geologists of America and Europe, examining the new works as issued, I was positively sure that neither Steele nor any other geologist could possibly have made such a preposterous division of geologic time as the six eras above specified. The veriest tyro in geology could never make so supremely absurd a statement. The mind that gave it utterance had no conception what he was talking about. He had a gross hold of certain technical terms in geology, and used them without any definite

idea of what those terms really signified,—as I shall plainly show.

In truth, the antiquated classification of the geologic strata and of geologic time into primary, secondary and tertiary is no longer followed by geologists, and in their stead have become substituted (1) palaeozoic, (2) mesozoic, and (3) cenozoic or kainozoic. The terms "primary" and "secondary" are no longer used as a rule, but the tertiary is retained as a subdivision of the cenozoic era. Steele's book has no primary, secondary, and tertiary eras, but divides geologic time into the three periods of palaeozoic, mesozoic and cenozoic. He subdivides the first of these three into three minor periods, these three with the one period each of the latter two grand divisions making in all five periods, as follows:

- I. PALAEZOIC TIME. 1. Silurian age (Age of mollusks). 2. Devonian age (Age of fishes). 3. Carboniferous age (Age of coal-plants). II. MESOZOIC TIME. 4. Age of reptiles. III. CENOZOIC TIME. 5. Age of Mammals. (See pages 96, 97.) Steele nowhere has six divisions, but, as above, three grand periods subdivided into five "ages."

The absurdity of having an age of reptiles and an age of mammals following the tertiary is evident from this: The secondary period is in reality the same as the age of reptiles, and the tertiary period is identical with the age of mammals; in each case, they are two names for the same thing. According to the inspired (?) rendition of Mr. Colville, the age of reptiles succeeds the tertiary period, while, according to geology, the tertiary period (or age of mammals) succeeds the age of reptiles. According to the illuminated Colville, the age of mammals is two ages after the tertiary period; according to geology, the age of mammals and the tertiary period are simultaneous,—the age of mammals and the tertiary period being the same thing. According to Colville, the age of man is three periods subsequent to the tertiary; according to geology, it is the next following period,—and some geologists and palaeontologists think that man first appeared on earth during the tertiary period. It is impossible, geologically speaking, to utter anything more absurd or silly than the statement that the age of reptiles and that of mammals succeeded to the tertiary period. The person so asserting is ignorant of the first rudiments of geology. This is a characteristic specimen of the rubbish, scientific, historical, and literary, that Mr. Colville has been giving forth for a number of years.

Mr. C. further misrepresented Mr. Steele by saying that he posited an age of man, a sixth age, after the age of mammals, when in truth he has no separate age of man in his work,—his age of mammals including the time during which man has been on the earth.

A large and excellent picture of Professor Wm. Denton, the noted Spiritualist geologist, adorns the platform from which Mr. Colville delivered his address on Evolution. What would Denton have said, had he been present and heard Colville twice asseverate that geologists divide time into primary, secondary, tertiary, reptiles, mammals, and man? We can imagine how he would have dayed alive, with his sarcasm and eloquence, this beardless youth, pretending to teach scientific truth, although devoid of the first glimmering of substantial information upon the subjects which he professes to treat. Prof. Denton conversed with me concerning Mr. Colville during his last visit to San Francisco prior to his journey to Australia. As nearly as I can recollect, his exact words on one occasion were these: "This young man Colville is delivering a vast amount of trash and rubbish in the East, which ought to be properly criticised and exposed." We all know what excellent work Prof. Denton did in pointing out the numerous errors, claiming to be scientific truth, in Davis's Divine Revelations, Mrs. Cora L. V. Richmond's lectures, etc., etc.; and had he lived and returned to America, it is possible that are now Mr. Colville's pseudo-science would have been by him shown to the world in its true aspect.

Mr. Colville's avowal that various geologists have divided geologic time into six periods is scarcely borne out by the facts. I know of no geologist who makes such division. Lyell has four periods and fourteen subdivisions; Dana has five periods and nine subdivisions; Le Conte has five and fourteen, respectively; Page, four and eleven; Geikie, four and fifteen; De La Beche, three and thirteen; Winchell, five and thirteen; Nicholson, four and thirteen; Mantell, two and fifteen; Phillips, three and fourteen; Emmons, three and thirteen; Nicola, four and fourteen; Brongnart, four; Ward, three; Conybeare, five; Macculloch, three; J. Pye Smith, four and seventeen, and so on.

Mr. Colville's remarks implied a harmony between the six days of creation in Genesis and the supposed six periods in geology,—another fatal error of the young speaker. Countless attempts have been made to reconcile the hopelessly discrepant accounts of these two,—the "irreconcilable records" as Prof. Denton denominated them; and each one of these differs from all others; they mutually destroy each other. It is retrogression instead of progress for a Spiritualist speaker to attempt to bolster up the reliability of the old Chaldean legend revamped by the Hebrews in the first chapter of Genesis. Quite recently Mr. Gladstone, one of the ablest statesmen, but a weak theologian and scientist, in a controversy with Prof. Huxley, attempted to establish a harmony between Genesis and Science; but Huxley annihilated him,—overthrew his positions completely. Mr. Colville, should cease to attempt the impossible, and leave the harmonization of the utterly discrepant alone. Certainly, of all the attempted reconciliations that have been made, that of Mr. Colville caps the climax of absurdity and nonsense; namely, the 6 days of Genesis correspond to the six geologic periods, primary, secondary, tertiary, reptiles, mammals, man. Probably nothing so wildly ludicrous as this has ever before been seriously broached relative to this matter!

Mr. Colville in the same lecture spoke favorably of Mr. Donnelly's books, Atlantis and Egiptus, and said the facts concerning the continent of Atlantis, now sunk in the Atlantic ocean, that were contained in the Alexandrian Library, were told to Solon by the Egyptians ere the time of Plato. As Solon was born about B. C. 638 and died in the neighborhood of B. C. 560, and as the city of Alexandria in Egypt was not founded till B. C. 332, and its library until near B. C. 300, it follows that Solon was dead some 250 years before the Alexandrian Library was in existence. How, then, the Egyptians could have imparted to Solon the wisdom of the Alexandrian Library is something no one can tell, unaided by the accurate and clear-seeing inspiration of W. J. Colville! This is an average specimen of the historical misstatements of Mr. Colville. Moreover Mr. Donnelly's two books are of no value—scientifically, and have received no

scientific recognition. They are ingenious and interesting romances, that is all, full of absurdities and unreliable data and conclusions. To endorse such wild speculations and nonsensical theories as they contain, indicates that sound common sense is not an invariable characteristic of Mr. Colville's inspiration. There is no reliable evidence in existence that there ever was an Atlantis, or that the glacial epoch, of our planet, was caused by a comet striking the earth.

Mr. Colville also, in naming the ancient hieroglyphics and inscriptions which are now being discovered, mentioned the inscriptions on the "Ganges." In connection with those of Egypt and Central America, omitting all reference to those in Chaldea and Assyria. It is well known that the decipherment of the cuneiform tablets of Babylon and Assyria is one of the most noteworthy and valuable achievements of our century,—this and the decipherment of the Egyptian hieroglyphics being the most remarkable and the most useful contributions to the nascent science of Paleography. To omit any reference thereto, and substitute therefor "the inscription on the Ganges," something unknown to the scientific world, is indicative of inspired ignorance indeed. What are "the inscriptions on the Ganges?" Who discovered them, who deciphered them, and what is their purport? I have been a close student for some time of Hindu archeology, including the recent explorations and discoveries, but I must confess my ignorance of the alleged Gangeitic inscriptions of so much importance to the world. Had Mr. Colville said "inscriptions on the 'Euphrates'" he would have been correct, as that expression would cover the Assyro-Babylonian decipherments.

Mr. Colville also gave a quasi-endorsement to the statement that the Navajos and other Western Indian tribes are the descendants of peoples more highly civilized than we are at the present day. Such an absurdity is not worthy of serious refutation. There is not the slightest evidence in the world for such a thing; but plenty of substantial evidence against it. There is not the least doubt that our present civilization far exceeds that of any past age in America or in the Old World; and it renders Spiritualism a laughing-stock for sensible people, to have such silly stuff as this, and all the rest of the same sort, given to the world as heavenly truth. It should be remarked that Mr. Colville called the Navajos, not by their correct name pronounced Nav-a-hoes, but Nav-a-joes. Although he was so well acquainted with the past history of this tribe, he did not know that their name was Spanish, and that the j was sounded as in Spanish, like h in English. More inspired ignorance!

Mr. Colville has recently lectured at the camp meeting in favor of re-incarnation. Sensible Spiritualists scarcely need to be told that there is as much truth in what he teaches on re-incarnation, as in what he says about Steele's Geology, the Alexandrian Library, the Gangeitic inscriptions, Atlantis, and the Navajos; and that what he has said on these subjects is not a whit more absurd and ludicrously nonsensical, than his theories and alleged facts in sustenance of that detestable abomination, re-incarnation. Presidio of San Francisco, Cal.

The Social Position as it is. NO. 2.

BY CHARLES DAWBARN.

Civilization means a curbing of habits, propensities and instincts that belong to savage or solitary life. It is a matter of life and death to society that the individual should be compelled to regulate his life so as to subserve not the interests of the greatest number, but the true interest of the men, women and children who constitute the one national whole. I use that word "compelled" deliberately, for the average man never willingly relinquishes the power to domineer and tyrannize. Our national life of to-day is marked by inequalities which mean extremes of poverty on the one hand, and of wealth upon the other; but with the vast masses of our countrymen living honorable lives of fruitful toil favorable to the attainment of the highest type of manhood yet reached upon earth.

The socialist leader gathers his followers from the ranks of poverty and degradation, which necessarily includes ignorance. We have already seen that nature's grandest forces are all unknown to ignorance, as the desperate savage, born of civilization, naturally believes the "lamp-post" remedy for his ills is the only one possible. He is not yet out of the "push and pull" era of savage manhood, and does not dream of any cause for his troubles, but that which he sees; nor can he conceive of a possible remedy save by brute retaliation. It is a fact that society looks kindly upon great wealth, and counts its possessor as in some respects superior to common mortals. Now what does great wealth imply? Does it mean superior industry? The wage-toller everywhere will tell you, "nay." Does it mean a higher manhood? I speak a well-known truth when I reply that the true nobility of self sacrifice marks the cottage home and the tenement far oftener than the palace of the merchant prince. Does it mean a grander intellect? It seems to me that the world's great thinkers and truth seekers count wealth as of less consequence than knowledge; and that our greatest benefactors stand like Michael Farraday, "too busy to make money." Are we to understand that because the citizen who has achieved competence is worthy of honor, therefore the millionaire is a yet greater blessing to society? I trow not. Indeed, I believe and propose to prove that the man who holds in his right hand the bread for ten thousand, is by so much a foe to the true interests of society today, and a deadly enemy for to-morrow, and I claim that it is only through dishonest or ignorant legislation that an American citizen has ever been suffered to climb to any such position of terrible vantage over his fellows. But we must remember that the causes and coming effects of this terrific inequality do not lie upon the surface. Any figure I may use in this or succeeding articles I take from published reports of speeches by some of our most prominent citizens. But I use them only as figures, standing myself absolutely independent of any political party.

The first great fact we notice is that of our population; there are a little over 18,000,000 bread winners, earning incomes out of which themselves and families are supported, and out of which all savings must be made. Suppose we ascertain the average incomes throughout our country, out of which taxes must be paid and savings effected, and see if there is to be any provision for life's necessities and the feebleness of old age.

Thomas G. Sherman tells us there are 5,000 capitalists with incomes of \$100,000 each; and 100 who crown the social scale with incomes of not less than \$1,000,000.

When we have got those figures fairly into our heads, and felt calm enough to bear a few more truths, we should notice that human nature the world over has always insisted upon, or favored indirect taxation by its government; that is to say, we are willing to pay a tax upon what we eat, drink and wear; but particularly object to the tax collector calling upon us for any of our hard earned dollars.

Here is the first serious mistake, affecting the prosperity of the wage worker. Indirect taxation means that we pay a tax upon our personal expenses, and that our income over such expenses goes untaxed. Let us see how this works. This country increases in wealth every year. Wealth is what is left from the earnings of labor after the immediate necessities of life are satisfied. We shall see how this wealth is divided, if we estimate the possible or probable savings of each class.

The 16,000,000 of poor wage-tollers could not possibly average a saving of more than \$20 each. I wish I could feel that one in a hundred could do as well as that. Now take the 2,000,000 with an average income of \$1,000, and suppose that each man puts by \$100 against a rainy day. We now have \$520,000,000 as the entire savings of these two great classes.

The incomes of the rich increase faster than they can spend their money. The million dollar men don't spend much over \$100,000 a year. The men whose income is \$100,000 probably live at \$30,000 or less; and the \$10,000 men hardly exceed \$8,000 of yearly expenses. So making every allowance, here are 105,000 people saving \$640,000,000 a year, whilst 18,000,000 of wage tollers can only save \$520,000,000. In other words, one-eighteenth part of the people are getting hold of much more than half the whole amount of the nation's wealth.

I know most of my readers are impatient of figures, but I must use them a little further as a basis for solid, useful thought on this important subject.

(To be continued.)

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The usual harmony of this summer home by the sea has been enjoyed by the residents and visitors, with beautiful and pleasant weather, during the past week, with the exception of an occasional "grumble" by some one of the half-dozen "kickers," who infect all communities, and Onset is willing to take its full share. The season is opening as favorably as could be expected. Hotels and cottages are well filled, and with the opening of the Onset Street Railway, all can reach the grove by rail and free from the clouds of dust of the old-time stage coach. The directors are doing all in their power to aid in the comfort of those who may be present during the eight weeks of camping. The hotel keepers and cabagers are fitting their several places in first class order to serve their patrons. The public may feel sure of a wholesome reception.

The Children's Progressive Lyceum met in the Temple at 2:30 o'clock P. M., Sunday the 4th, with increasing numbers. The Lyceum being the center of attraction for all the people at the grove on Sunday, and as each succeeding Sunday finds more people here for the season, so in the same proportion the audiences and interest increase in the Lyceum. Speakers, singers and readers are ever ready to add their mite to keep the session to its full time. The speaking and singing by the children are listened to with close attention by the audience which sometimes cheer until the little hero's are compelled to give an encore. We regard the Lyceum as one of the grand attractions at Onset this season. It is officered with competent men and women who have the interest of the children at heart, which insures success, while the public manifest a lively interest each Sunday by cheerful contributions, which is another grand omen.

President W. D. Crockett and wife observed the Fourth at Onset, stopping at Greenleaf cottage, South Boulevard.

More than a thousand persons were made happy with a ride on the Onset Street Railway on Monday, the occasion of the observance of the Fourth of July.

W. S. Buttes and wife, of Boston, Mass., have taken possession of W. F. Nye's cottage, South Boulevard, for the season.

Rev. J. K. Applebee, of Boston, delivered the oration at Onset on the observance of the Fourth.

Mr. and Mrs. John T. Sibley left Onset, Monday, July 5th, to attend the National Convention of the American Association of Instruction for the Blind, to be held in New York the present week.

Mr. and Mrs. S. A. Barker, of Providence, Rhode Island, are stopping at Mrs. E. A. Pratt's cottage, Pleasant avenue.

Fore-Fathers' Day has been observed by the citizens at Onset, and to their charge may be credited the full measure of the howlings of the hoodlums on Sunday night of the 4th. Mrs. Sarah A. Byrnes, of Boston, and John H. Harter, of Auburn, New York, will be the regular speakers on Sunday, July 18th.

W. W. CURRIE.

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