

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

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Are Sensuous Evidences of Immortality A Necessity of the Present Age?

Abstract of a Lecture Delivered through J. J. Morse, of London, England, on Sunday evening, May 5th, 1889, in Grand Army Hall, before the First Society of Spiritualists of Washington, D. C.

[Reported for the Religio-Philosophical Journal.]

A satisfactory answer to this question can only be obtained from a careful analysis of the habits of thought prevailing to-day. Due regard must also be paid to those forms of belief whose purpose it is to reply to man's questionings concerning the things that are spiritual, while, also, the general characteristics of the present age, are, by no means, unimportant factors in the problem to be solved.

Admitting all that the most extreme admirer of the glory of by-gone times may urge in favor thereof, it, nevertheless, remains that human society never attained, as a whole, a higher level than its present one; never were arts, science, and inventions more generally diffused, and applied to the common good, than is the case to-day. It is emphatically the age of the masses, and not of the classes. Never was the collective intelligence of civilized humanity greater or more acute than it is to-day; and consequently, never was the spirit of inquiry and criticism more widespread and exacting than to-day. These premises being admitted, what follows? This: that a wave of almost destructive criticism has risen from the hitherto stagnant seas of thought, the volume and force of which has carried many a careless swimmer beyond his depth, where sinking at last he has gone down in the waters of materialism, knowing of no resurrection on this side of the grave. The result, as expressed among that portion of intelligent men and women, who are neither members of the orthodox communions nor believers in the facts of Spiritualism, is that such become either out and out materialists, or questioning agnostics; in either case being bereft of hope in a future, or consolation for bereavements in the present.

Educated opinion, outside of orthodoxy, turns to nature only, and, in the main, is, or tries to be, contented therewith. To such immortality is a question only, but one that it is hopeless to seek for an answer to. If the ranks of such as these were diminishing the matter might be left to time for its determining, but such a settlement is less and less likely, for the tides of doubt and denial are rising apace day by day.

The two great orthodox communions—Catholic and Protestant—insist that faith must supply evidence. In this, maintaining the same position always occupied, satisfying all those who are amenable to such argument, but failing utterly in all cases where such amenability is absent. For those who desire knowledge, but can not accept faith, what can be done? Has God made no provision for them? If not, then is he a respecter of persons, the record notwithstanding. Faith falls to-day, churches are largely social clubs, and the vital life that they should impart to man's spiritual nature is dying, dying, until it seems in danger of final extinction.

Another element in the religious life of to-day demands a passing word. Liberal Christianity is largely extolled; its purity, freedom from old dogmas, its culture, are all counted greatly to its credit. Are its claims just? or has it become so luscious that it is colorless, and means little or nothing con-

cerning the great problem of immortality. Has the liberal Unitarian, for instance, who may be accepted as in the van of religious progress, has he anything clear and definite to say upon the life beyond the grave, that is either illustrative or evidential? Rather, is it not, that this advanced wing of the religious thought of to-day has developed a school of intellectual and moral criticism that is absolutely destitute of any positive teaching concerning man's immortality? True it had better be his silence, than the old time hideous teachings, but how the new school is to help the honest inquirer, is not made plain in its own methods.

The facts, then, that now remain are that neither from the old or new theologies, can there be obtained evidence of man's future life; that is, evidential present-day facts. That agnosticism and materialism are rapidly gaining ground; and that as the old time subjective evidence, i. e., metaphorical arguments and faith, do not find acceptance to-day, it is needful that some objective tangible evidence of man's immortality be presented to this age, if the fact is to be proven to the doubters and questioners of the times.

There are two ways by which the fact in question can be demonstrated:

- 1. By ante mortem evidence.
2. By post mortem evidence. The skeptic argues: how can I believe in the return of a soul when I do not believe that soul exists at all? Prove to me the existence of the soul here and now. First, then, to me, the questions of its continuous life after death, and its return, will be in order. Psychical science meets the skeptic here. Hypnotism, alias mesmerism, alias electro biology, alias animal magnetism, comes to our aid. By it the existence of super and hyper-sensuous faculties in man's make-up are proven. Transcendental consciousness, sensation and cognition are demonstrated, and every fact becomes a link in the rapidly lengthening chain of scientific evidence going to show the existence of a transcendental man behind the physical one. It is in this department—in spite of the quarrels of the schools of Paris and Nancy—that the first steps must be taken to meet the skeptic with sensuous evidences of the existence of that thing he is inclined to deny.

The second of these two methods is the spiritualistic. Modern Spiritualism is the only present-day demonstration of a rational human immortality. Spiritualists are the custodians and experimentalists of, and in, the most wonderful regions of research that man has ever ventured into. The sensuous evidences they possess, and which continuously occur, cap the dome, and bring the proofs that demonstrate the continuity of that entity after death, that it is the province of psychical science to prove exists before death. In these two directions, then, can be found to-day an abundance of sensuous evidences, proving the immortality of man.

Accepting the premises of this discourse, there is a need, a great need, for such evidences in this age; a need that the very basis—man's immortality—of all religious teaching should be proven, that doubt and denial may be silenced and met; that human hopes may be answered, and human griefs assuaged; that out of this age there may come, as the crowning glory of its high development, an affirmation based on fact, and unassailable for all time to come: that man is an immortal soul, and that death does not end all.

MODERN SPIRITISM.

Brief Digest of a Lecture on "Mediums and Mediumship."

Delivered by L. V. Moulton Before the Religio-Philosophical Society at Grand Rapids, Mich.

[Reported for the Journal by F. D. Y.]

In all ages, all countries and all nations, we find some traces of phenomenal facts—various manifestations attributed to the unseen world. These have created different opinions, been called different names according to the mental condition and education of the observers of these phenomena, in different parts of the world according to the nomenclature of the age, as prophets, witchcraft, soothsayers, etc.

The manifestations observed in Christ's time were understood for a time, and these crushed out by ignorance and superstition giving rise to widely differing creeds, dogmas, opinions, doctrines and beliefs, according to the different conceptions and interpretations of those phenomenal facts: and as there has never been a systematized investigation, no methodical effort to get at the truth of the matter, we still have all sorts of opinions, doctrines and beliefs, oscillating from one extreme to the other.

Modern Spiritualism is but another form of opinion or belief, as a result of more careful investigation of these facts. New developments have given rise to new ideas, another belief differing in most respects from its predecessors. The movement is still in its infancy; has not come into public favor but is rather regarded by the majority as a freak; something to laugh at and call a fraud, just as all new progressive movements have been in all ages, until they were understood. Now discoveries in astronomy, chemistry, etc., as every one knows, have been looked upon by ignorance as frauds and freaks at first, and later, as they were more understood, people were amused by them

simply, and it was only when examined by the critical eyes of honest investigation that their practical utilities became known and the world has thus profited by them.

So it is with modern Spiritualism. It is called fraud and freak by the ignorant, many are simply amused by it, but it is not until a person sets out to honestly investigate its phenomena for himself that the practical utility becomes known to him.

There are frauds in all professions. There are doctors that are quacks; there are lawyers that disgrace the profession. The coins of the realm are counterfeited and it is a wonder, where everything of value is counterfeited, that there are frauds skulking in the garb of mediumship?

These frauds—unwilling to earn a living honestly—assume the role of mediumship and obtain money from earnest, honest, credulous people by fraudulent practices. This naturally casts a shadow of suspicion upon the genuine article. This behooves us to do something to protect ourselves from being swindled and our honest medium from being slandered. The coin of the realm is not only protected by laws against counterfeiting, but it is carefully scrutinized and examined until it becomes so familiar to us that we can distinguish the counterfeit at sight.

Now the question arises: How shall our people become enabled to detect these fraudulent impostors from the genuine article of mediumship? There is but one sure way, that is to become so thoroughly familiar with the genuine article by earnest investigation, that you can detect the counterfeit at sight and then the frauds will disappear.

The best way to do this is to organize home circles and to study the spiritual phenomena with only chosen friends and honest investigators and in due time you will not only be surprised and pleased but profited and benefited by the knowledge of spiritual truths obtained.

There are those who cry fraud and tell us that we can't substantiate our claims. We simply say to such people: "Investigate fairly if you dare." It is open to the investigation of all. We doubted the truthfulness of spiritual phenomena once ourselves; we tried it and got bitten.

Many people scoff at the idea that to obtain good results in spirit manifestation it is necessary that certain requirements and conditions be observed. Nevertheless such is the case. Let us turn to other scientific matters and see whether mediumship is an exception. We can remember when photography was in its infancy, that those ignorant of the requirements of the art regarded the dark closet with suspicion, claiming that photographs could be produced just as well without, and that its only use was to mystify. But now it is generally known that its use is absolutely necessary, since certain conditions are necessary, owing to the delicacy and susceptibility to chemical action of a ray of light coming in contact with the sensitive materials used, and no one cares to expose his ignorance by asking what the dark closet is for.

The steam engine requires that certain principles and conditions be observed: The perfect adjustment of its relative parts, in order that the best results can be obtained. And so it is throughout the vast fields of scientific research; certain conditions must be adjusted to certain requirements to obtain the best results. Mediumship is no exception. The organization of a medium is of a delicate nature. Magnetism, that most essential element for spirit manifestation, is also of a most delicate nature; it being a natural secretion of the spiritual man flowing through the nervous system, performing its functions and then is emitted into the atmosphere in minute globular form, so delicate that a heavy sound wave even from the vocal organs can scatter thousands of them instantly. They burst like bubbles in a short time naturally, and unless the conditions are such that they can be preserved as long as possible, with an even flow, in a harmonious atmosphere, the spirits cannot use them to establish the lines of communication between themselves and us, nor collect a sufficient amount of them to make themselves visible to us even in a darkened room.

Spirit manifestation requires the most delicate adjustment of conditions of any known branch of science, and is the most astonishing in its phenomenal results.

A set of brutal, prejudiced, antagonistic people can no more obtain the best results from a delicately organized spiritual medium than a savage can make or repair a watch with a sledge-hammer. He can crush the watch; you can crush the medium, but no good results in either case.

you with their prejudice and exact their own conditions, and at the same time demand that you produce a communication for them from a departed friend or a materialized form of a relative, calmly show them the door. The doctor would say: "Go take your own medicine." The lawyer would say, "Go try your own case." You should say, "Go try your own spirits until you are willing to help me to the proper and necessary conditions, and then I will do the best I can for you."

Mediumship unfortunately is not a ship that always sails on smooth waters. On the contrary it is rocked and tossed and buffeted by the mighty waves of ignorance and prejudice on one hand and dashed against by priestcrafts and rafts of superstition on the other; but it is buoyed up by a freight of truths which defy all attempts to crush or sink it, from any source, and it will outride triumphantly the mightiest storms. It can be disabled for a time but crushed—never!

FOR THE RELIGIO-PHILOSOPHICAL JOURNAL. SECRET DOCTRINE.

Some of your correspondents have been rather hard on Madame Blavatsky. Whilst she, I doubt not, has advanced far enough to be above the criticism of those who might annoy less positive natures, still some of her admirers would like for your readers to share with them her teaching. I enclose the following "summing up" of her "Secret Doctrine," taken from her recent work bearing this title, which I hope you will insert in the JOURNAL. FAIRPLAY.

SECRET DOCTRINE.

1. The Secret Doctrine is the accumulated wisdom of the ages, and its cosmogony alone is the most stupendous and elaborate system: e. g., even in the exotericism of the Puranas. But such is the mysterious power of occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded in a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and re-recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "Soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings who watched over the childhood of humanity. That for long ages the "wise men" of the Fifth Race of the stock, saved and rescued from the last cataclysm and shifting of continents, had passed their lives in learning, not teaching. How did they do so? It is answered: by checking, testing and verifying in every department of nature, the traditions of old by the independent visions of great adepts; i. e., men have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked, and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

2. The fundamental law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the one homogeneous divine Substance-principle, the one radical cause. "Some few, whose lamps shone brighter have been led From cause to cause to nature's secret head, And found that one first principle must be..."

It is called "Substance Principle" for it becomes substance on the plane of the manifested universe an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible space. It is the omnipresent Reality; the impersonal, because it contains all and everything. Its impersonality is the fundamental conception of the system. It is latent in every atom of the universe, and is the universe itself. (See Chapters on Symbolism, "Primordial Substance and Divine Thought.")

3. The universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the name may be derived in this case from the verb esse, "to be," yet it cannot be identified with a being of any kind that can be conceived by human intellect. It is best described as neither spirit nor matter but both. "Parabrahman and Mulaprakriti" are one in reality, yet two in the universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavad-Gita" shows, it appears from the objective standpoint of the One Logos as Mulaprakriti, and not as Parabrahman; as its veil and not the one reality hidden behind, which is unconditional and absolute.

4. The universe is called, with everting in it, Maya, because all is temporary therein, from the ephemeral life of a fire fly to that of the sun. Compared to the eternal immuta-

bility of the One and the changelessness of that principle, the Universe with its evanescent ever changing forms, must be necessarily in the mind of a philosopher no better than a will 'o' the wisp, yet the universe is real enough to the conscious beings in it, which are as unreal as it is itself.

5. Everything in the universe throughout all its kingdom, is conscious; i. e., endowed with a consciousness of its own kind, and on its own plane of perception. We men must remember that because we do not perceive any signs which we can recognize, of consciousness, say in stones, we have no right to say that no consciousness exists there. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" law. These find no place among the conceptions of occult philosophy. The latter never stops at surface appearances, and for it the noumenal essences have more reality than their objective counterparts; it resembles therein the medieval Nominalists, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

6. The universe is worked and guided from within outwards. As above, so it is below; as in heaven, so on earth; and man the microcosm and miniature copy of the macrocosm is the living witness to this universal law and to the mode of its action. We see that every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse given through one of the three functions named, so with the external or manifested universe. The whole Kosmos is guided, controlled and animated by an almost endless series of hierarchies of sentient beings, each having a mission to perform, and who, whether we give to them one name or another, and call them Dhyan Chohans or angels, are "messengers" in the sense only that they are the agents of Karmic and cosmic laws. They are infinite in peevish degrees of consciousness: a. ...

gence; and to call them all pure spirits without any of the earthly alloy, "which time is wont to prey upon," is only to indulge in poetical fancy. For each of these beings either was, or prepares to become, a man; if not in the present, then in a past or coming cycle (Manvantara). They are perfected, when not incipient, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the human emotional nature—two purely earthly characteristics. The former, or the "perfected," have become free from those feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by Maya than man; they are never less than an adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or egoism. That which is meant by "personality," being a limitation and a relation, or, as defined by Coleridge, "individually existing within itself, but with a nature as a ground," the term cannot, of course be applied to non-human entities; but as a fact insisted upon by generations of seers, none of these beings, high or low, have either individuality or personality as separate entities; i. e., they have no individuality in the sense in which a man says, "I am myself and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong; the nearer to the region of homogeneity and the One Divine, the purer and less accentuated that individuality in the hierarchy. They are finite in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of illusion by a differentiation as illusiv as the rest. They are "Living Ones" because they are the streams projected on the kosmic screen of illusion from the absolute life; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "lives." Having sprang into being under the quickening influence of the uncreated beam, the reflector of the great Central Sun that radiates on its shores of the River of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that: "Angels are men of a superior kind," and no more. They are neither "ministering" nor "protecting" angels; nor are they "harbingers of the Most High," still less the "messengers of the wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are as much as man himself, the slaves and the creatures of immutable Karmic and Cosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God—a jealous and exclusive God who rejoices and feels wrathful, is

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY HIRAM RIX, JR.

1. My parents never belonged to any church. They doubted the truth of the common doctrine; but in the absence of any other religious teaching in our vicinity, and not having any established belief of their own, they made the mistake of placing their children under the influence of orthodox sermons, Sabbath-schools, tracts and Sunday-school books, until I and my two older sisters were as thoroughly grounded in the faith as could have been desired by the most rigid Puritan. Just here I wish to enter my protest to parents of liberal opinions, who carelessly shirk the duty of home instruction and guidance of the easily influenced minds of their children, by turning them over to the tender mercies of orthodox Sunday school teachers and preachers, under the mistaken idea that the influence of their false doctrines will tend to keep them from going astray, and that the fear of hell and the devil will benefit their moral natures.

I know by experience that a sensitive and sympathetic child endures much mental suffering in the contemplation of the everlasting burnings of the hosts of the damned, and the stream of sinners constantly pouring into hell, including many relatives, neighbors and acquaintances who die unconverted. Thank God, the old doctrines are modified now in the high places, but in the great multitude of our village and country pulpits the old monstrosities are still spread abroad with unrepentant zeal. Some children are too dull to notice such things much. Others, selfish and cruel by inheritance, find something congenial to their natures in the idea of shirking the burden of their sins upon another's shoulders, and entering into the joys of heaven through the vicarious sufferings of the innocent Christ. They rather enjoy the thought of others suffering, while they are safe in the fold. That class, and it is a large one, never swerve from their allegiance to a "plan of salvation" so satisfactory to their selfish natures.

Others in the simplicity of their childhood, confiding with perfect trust in their teachers and preachers, believe with fear and trembling, suffer untold agonies as their minds dwell on the sufferings of those for whom there is no hope, thinking, mayhap, of the pleasant neighbor, whom every man, woman and child was glad to meet because of his kind and pleasant nature, who was suddenly called from earth unconverted. Such children endure the faith for a while, but as their reasoning powers develop they read and think, and finally reject it in disgust, losing both their faith in orthodox, and their hope of future life, launching out on the dark and troubled sea of materialism. At such has been my experience. Of

under the influence of my early religious training I was anxious to make my own salvation sure, so when I was about fourteen, I and my two sisters applied for admission to the Baptist church. I remember that, among other questions, the good minister asked me if I felt that I deserved to be damned eternally as a just punishment for my sins; and although I could not recollect the reasons, I certainly none greater than that of feeling great sympathy for all suffering, including even that of the devil and his angels, and the Jews that crucified Christ, because I knew they must burn forever. I answered in the affirmative, and was duly baptized and enrolled as a member of the church.

Oh! the hateful, miserable experience of those days! I feared that I was not truly converted, because I did not experience that peace and joy which I had been told was the sure heritage of the saved; but peace and joy were impossible conditions for me, for the great multitude of the damned were always with me; my parents were outside the fold, and nine-tenths of the inhabitants of the earth were without hope.

But why dwell on this? Suffice it to say that at the age of sixteen I had an opportunity to learn of the Universalist doctrine, and to hear the arguments and scripture interpretations in its favor, and with a thankful sense of relief, I accepted the hope of the final restoration of all mankind to purity and peace. Still I found it hard work to rid myself entirely of the effects of my youthful training.

At eighteen I enlisted in the union army and within a year found myself in a rebel prison—sick, tight, and with but a hope of living, but a few days at most. Then the old teachings bore down on me again, and I dreaded death, in fear that they might be true. But release from prison restored me to health after some months, and I returned to active service never to be troubled again by the fear of eternal punishment. However, I soon found myself in trouble from another source. Familiarity with death and the scenes of the battlefield, tended to weaken my faith in a future life. I began to wonder if a dead man was not as dead as the dead horse beside him; and after returning home and taking up the battle of life in a business way, I found myself constantly losing faith and hope. I compared the natural instincts, the intelligence and apparent reasoning powers of the higher grades of domestic animals with that of the lower grades of humanity. I read of the natives of Africa and Australia who were said to be but little more intelligent than monkeys. I accepted the teachings of Darwin and Tyndall, and found myself wishing I could believe in eternal life, but totally unable to do so.

The teachings of Universalists and Unitarians were beautiful and satisfactory, if I only could realize that they knew anything about the matter anyway; a very uncomfortable position for me, at least, but if error was not uncomfortable we would never search out the truth, perhaps. Little did I think that despised Spiritualism, against which I was most thoroughly prejudiced, a doctrine synonymous with fools' fraud and free love, would be the means of leading me out of the darkness into a light more bright, beautiful and far-reaching than I had ever dreamed of.

2. About seven years.  
3. As my conviction and conversion were not accomplished in any sudden manner, but were the result of a thorough and thoughtful

investigation, I cannot attribute it to any one proof or test, but to a general summing up of evidence obtained through clairvoyance, clairaudience, psychometry, trance and inspirational lectures, and physical manifestations.

My interest in Spiritualism was first awakened in some degree by reading two discourses or lectures delivered in Chicago by Mrs. Cora L. V. Richmond, one of them purporting to be inspired by the spirit of William Blakey Channing; the other by Whitefield. I was much impressed by the words of Channing. The ideas advanced seemed so reasonable, the sentiments expressed were so pure and evidently inspired by a great love for humanity and a desire to do good, that it seemed to me almost impossible that they could emanate from any source capable of fraud and deception. But this would have availed little of itself to overcome the prejudice I entertained against Spiritualism, and I should have probably dropped the matter there but for the death of my two youngest sisters, to whom I was most attached. Even then I did not think of going to a medium, and was only induced to do so, through the influence of my parents and another sister who had commenced to attend Spiritualist meetings. Word came to me from one of these meetings, that one of my sisters had, through the mediumship of Mrs. Julia M. Walton, expressed an earnest desire to communicate with me. This I heeded, and then commenced the investigation, mainly through Mrs. Walton's mediumship, which convinced me of the continuity of life beyond the grave, and the intercommunication of the two worlds. I shall not attempt to go into details as to the proofs that convinced me beyond the possibility of doubt. Suffice it to say that the gloomy prospect of a few years of care and sorrow, struggle and disappointment, to be ended by annihilation, was changed to a knowledge of the truth that I shall always live, to work for myself and others, to progress in spirituality, in knowledge, in power to do good, and in happiness through all eternity. Let no one think that death opens the door to perfect peace and happiness unalloyed. No! indeed! for have we not our own salvation to work out, either in this world or the next? Certainly. All bad habits must be overcome and eradicated. Wherever one has erred and made mistakes, his work must be done over; his sins must be atoned for, and he will grow up into the misty darkness into the light, through patient effort and unselfish endeavor to benefit others and guide them away from the mistakes into which he had fallen.

4. Sometime after I began to investigate Spiritualism I was intending to attend a lecture to be given by Mrs. Walton on a certain Sunday, but had taken cold and felt unable to ride the three miles on a winter day, and so told my parents, and they went without me. They thought nothing of my cold; neither did I anticipate anything serious resulting from it. It was not in the habit of doctoring a cold or keeping a patient in bed in any way, so I kept around and took care of the stock on my farm, but was conscious of a constantly increasing inflammation of the throat, a pain in my right lung and slight feverish symptoms; in fact, about three o'clock in the afternoon I said to my wife, "I wonder how sick a fellow ought to be to give up and go to bed." Soon after that my parents returned from the meeting, and my sister came immediately to our house (they lived about one-fourth of a mile from us). She seemed quite alarmed, and immediately inquired as to my condition (I will say here that Mrs. Walton is a clairvoyant physician, with an extensive practice at home and abroad). I was then suffering acutely. She said that after the lecture Mrs. Walton was controlled by the spirit of a French doctor, who addressed my parents and made them understand in broken English that I was in danger of inflammation of the lungs, and that something must be done without delay, and immediately prescribed remedies, with minute directions for my care during the night. They procured the medicine and brought it home with them. I was cared for as directed; the disease was soon under control, and in a week I was able to commence work again. The remarkable thing about this was, that it was impossible for the medium to have known of my condition, or to have read it from the minds of my parents, for they were as ignorant of it as she, and they told me that her control, gave every symptom, and the location and nature of every pain exactly as I did, after their return. I was as ignorant of the danger and nature of the attack as they, and probably but for the timely warning, would have neglected to do anything until it might have been too late.

Another, and, perhaps, more remarkable test occurred in August, 1884. Mrs. Walton was away from home, attending the Spiritualist camp meeting at Nemoka, now known as Hallett Park, distant fourteen miles. Our little boy Carl, aged seven years, was taken violently ill one afternoon with fever and headache, with delirious spells during the night. We were greatly alarmed, and the next day I took a lock of his hair and drove to the camp ground, handed it to Mrs. Walton and asked for a medical examination. In a few minutes I was informed that the patient had scarlet fever. Being very positive that there had been no scarlet fever in the neighborhood, nor within many miles of us, and that the boy could not have been exposed, as he had not been away from home only to attend school a half mile away, crossing the railroad to reach the school house, I was naturally somewhat incredulous, and asked if she could tell me how he contracted the disease. The reply was that some day before while crossing the railroad track, he had picked up a piece of paper which had been thrown from a passing car, and contained some of the germs of the disease, which he had inhaled; and his system being in such a state that he would contract disease very easily, he had taken it in that way. An accurate description was given of the paper, it being of an attractive blue color, with some printing on it in large letters. After getting medicine and directions I returned home, and when he began to feel better I asked him if he remembered picking up anything anywhere on the wagon road or railroad within the last two or three weeks. He said, "Yes, I picked up a piece of pretty, blue paper, by the side of the railroad track," designating the time as being the day that my brothers were threshing their wheat.

Of course we knew when that was, and the time was just right for the disease to show itself when it did, if contracted that day. The disease subsequently attacked our other children, but under the care of Mrs. Walton they were all restored to health, with none of the deafness or other affections of the head and throat, so common under the ordinary treatment of this dreaded disease. I think it but just to say that of the many cases of scarlet fever and diphtheria that have been treated through her mediumship during her many years of clairvoyant practice, not one has died or been seriously injured by the disease.

5. I do. Religion in my opinion consists

in doing those things which, in accordance with the judgment, lie in the line of duty, and conserve to the best interests of the spiritual welfare. None of us are justly entitled to be called Spiritualists until the beautiful philosophy of Spiritualism and the teachings of the purified spirits, who are willing to help us, become, in a measure at least, the guiding star of our lives.

6. From my own observation, and what I have been able to learn from other sources, I have come to the conclusion that a great many, probably a majority of those claiming to be Spiritualists, are anything but what the name denotes. Spiritualists, in the true sense, are those who are conscious of the existence of their own spirits, and are anxious to attain spiritual knowledge; that is, to be instructed in all those things which will tend to advance their spiritual growth. Do we find them in this mood? Not always. Too often the séances are characterized by levity, and the consequence is that undeveloped and mischievous spirits are attracted to the exclusion of those higher intelligences who are able and are willing to work for the elevation of the human race; and the hour is worse than wasted in nonsensical or demoralizing communications and outlandish performances.

Can the mediums be blamed for these things? Not altogether, certainly. Those who are naturally sensitive to the control and influence of disembodied spirits are also sensitive to the influence of spirits in the body, and many good mediums not strong in mind or principle by nature, but who might have been elevated and enabled to do a great work for humanity through the aid of friends, good and true, and their corresponding spiritual influences, have been so dragged down that they are a disgrace to humanity and the cause they claim to represent, through the influence of thoughtless and unprincipled people calling themselves Spiritualists, but for whom devils would be a more appropriate name.

Just so long as the main body of Spiritualists are careless in regard to the most important matters of life, with no desire to become benefactors of mankind, or to improve themselves spiritually, but only absorbed in their own selfish interests and desires, anxious for help to gain money, not for the good they can do with it, but to gratify their own selfishness, just so long will our ranks be disgraced by a corresponding class of mediums.

Now, the greatest need of the Spiritualist movement to-day is, that the hearts of all who believe in the continuity of life beyond the grave and the intercommunication of the two worlds, should be awakened to a realizing sense of their own duty to themselves and the cause of truth, and create in them a willingness to do what they can to help move the wheels of the car of progress. If this could be done, what an opening of the purges of rich Spiritualists there would be to spread the truth before the world! What an army of doctors, cold and warm, of those who believe, but keep their faith hidden! What grand workers we would get from the ranks of the refined and intelligent who possess mediumistic gifts, but refuse to allow themselves to become the instruments of the Spirit-world. How can this awakening be accomplished? Not all at once certainly; it is a matter of education. Let every one who realizes the necessity for a higher standard of action among Spiritualists do their best to spread their views and convictions among others. Let us be thankful that we have many that try to do their duty and that their numbers are constantly increasing.

The establishment of a Spiritualist publishing house on a solid financial basis, would, with wise and conscientious management, be a great power in the cause. Can we have it?  
7. A knowledge of psychic laws would, it seems to me, invariably tend to lead us to do what is right in all things, consequently we would be better able to resist temptation, would live lives of social purity, and try to rear our children in the knowledge of eternal life, with all its possibilities for happiness in well doing, or misery in wrong doing.

In our relations with society, this knowledge would tend to give us broad and liberal views, and an active interest in whatever concerns the welfare of humanity in general and the community in which we live particularly, enabling us to look with charity on those who allow envy and malice to govern their actions (for much of this is due to natural inheritance) and fill us with sympathy for the unfortunate and a desire to help them in every possible way.

In our relations to the government, this desire to do right and work for the best interests of humanity would tend to govern our political actions, and enable us to put aside all selfish interests, and work for the good of the nation at large, as our judgment dictated.

In the rearing of a large family, we have found our spirit friends able and willing to help us, warning us of danger to the children, both morally and physically; watching over us and strengthening us with their counsel; curing our physical ailments, if we heeded their directions; relieving us of some of our financial burden by giving us the benefit of their clearer vision, and guiding our feet over the rough places in various ways.

Of course all are not so favorably situated as I am to receive spiritual help, and I wish to express my gratitude, not only to my spirit friends, but to our medium, Mrs. Julia M. Walton, of Williamston, Mich., a lady of culture and refinement, and perfect reliability, with very remarkable mediumistic gifts, and destined to become more widely known as an inspirational speaker.

Williamston, Mich.

Stebbins on "The Light of Egypt."

The prospectus of "Light of Egypt" has been received. It promises well. If it can help break up the absurd notion that old Hindoo light and wisdom was greater than ours to-day, it will be of signal service. Not wishing to detract from the real merits and spiritual attainments of Orientals, ancient or modern, to have Mahatmas and Khood Homis, and elemental and astral shells smelling of grave yard mould put above the beauty and inspiring consistency and harmony of modern Spiritualism, is simple nonsense to me, and to many others I think.

The height of absurdity is reached when wonderful spiritual powers are asserted as developed by these sages while in their mortal bodies, but such powers denied to all who have gone to the higher life and wear celestial bodies. The Mahatma can send a letter a thousand miles through the air to Blavatsky, but no spirit from the life beyond can reach us in any way. This is about the extreme of the absurd and credulous side of a phase of Theosophy. I hope this new book will bring common sense and spiritual progress to the front.

GILES B. STEBBINS.  
Elmira, N. Y., May 9th.

"Occult" Telegraphy.

W. S. Rowley's Claim as a Medium for Independent Spirit Telegraphy Re-Opened.

Testimony Against Him.

His Denials and Affirmations.

Full Text of the Cleveland Leader's Exposition of the Matter.

[Cleveland Leader and Herald, May 4th.]

W. S. Rowley, the "occult telegrapher" entertained two distinguished visitors yesterday afternoon in his new rooms at the Nottingham block, on Euclid avenue. They were Colonel John C. Bundy, editor and proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, and Mr. Hudson Tuttle, of Berlin Heights, O., the well-known writer upon Spiritualism and psychic science. These two gentlemen are born investigators. They accept Cartesian doubt as the thread best calculated to lead the inquirer out of the labyrinth of conventional prejudice into the open air of perfect intellectual liberty. They punctuate every remarkable sentence with an interrogation point, and spare no effort to bring what seems mysterious and occult into the realm of the exact sciences. A man who advertises to be an "occult telegrapher" must be obscure indeed if he escapes the notice of Colonel Bundy. Mr. Rowley has been flattered by editorial scrutiny to a much larger degree than he is aware, and his friend, Mr. Tuttle, has never been able to explain to his own satisfaction why so material a thing as a cell battery was necessary to spiritualistic communications, unless, indeed, the cell were spelled with a different initial. The full

SIGNIFICANCE OF THEIR CALL

upon Mr. Rowley yesterday will be best appreciated after a review of the somewhat remarkable chain of circumstances that led up to the visit.

Now fame is such an uncertain quantity in this land of iconoclasts and democracy that there are doubtless thousands outside the charmed circle of Spiritualists who never heard of W. S. Rowley, or at least "can't locate him," as the saying goes. It is but fair, therefore, to state at the outset that Mr. Rowley is a native of Fredericktown, Knox county, O., where he made his appearance about thirty-five years ago. His first studies in psychic manifestations were taken as teacher of a district school in Forrest township. The quickness of eye and the firmness of touch developed in imparting an education, which consisted of arithmetic at one end and birch at the other, have been of great assistance in his subsequent manipulations of men and things. It was in Forrest, too, that he first met John Rife, then a railroad telegraph operator, and now chief of the bureau of celestial telegraphy that furnishes all the business for Mr. Rowley's "occult" instrument. Mr. Rife in the flesh, as well as in the spirit, found Mr. Rowley an apt pupil. In a short time Rowley had mastered the Morse alphabet, but he did not at once become an operator, occult or otherwise. In 1882 or 1883 Mr. Rowley came to Cleveland, bringing a letter which showed him to be a member of the Methodist Episcopal Church in good standing. He worked for various firms, the last being Ingham & Clarke, book dealers. In the spring of 1884, while sitting at home with his wife and a friend, he heard, as he alleges, peculiar rattlings on his ceiling and collar, which he analyzed as the Morse alphabet. He immediately opened up communications with the other world, and learned that the unseen operator was none other than his old friend, John Rife. The result of the conference was that several noted Spiritualists became interested in the young man, among them Mr. J. H. Wade, who was once a telegraph operator himself. He had an instrument made under what purported to be the direction of the spirit of his son, Randall Wade, and presented the mysterious little box to Mr. Rowley. The spirits found this to be just the kind of a machine they had been looking for.

AND SOON MESSAGES WERE COMING

From within the veil in the orthodox language of the Morse alphabet. To the end that suffering humanity might be benefited and the coffers of the material side of the compact be filled, a grand medical syndicate was formed with Rowley as the terrestrial telegrapher. The celestial side of the syndicate numbered the scriptural figure seven, with Dr. P. P. Wells as the spokesman, and John Rife as the telegraph operator. The advisory and visiting board in the spirit land included Drs. Kolliker, Culver, Charles D. Williams, formerly of Cleveland, Dr. Hahnemann, the founder of homeopathy, and others. It is a remarkable fact that Rowley and his unseen advisers of divers schools have always been able to agree. Dr. Hahnemann, with the broad latitude of taste, always accorded a character in the other world, can prescribe the old school remedy, quite ignoring his own aphorism—"similia similibus curantur."

Mr. Rowley's telegraph instrument has proved a good business investment. At first he used to give business advice and among other things located the famous gas well in Newburg into which some good money has gone without surprising results. Lately, however, he has confined his operations to the ill's flesh is heir to, and advertised to give a prescription endorsed by the medical learning of both spheres for the modest sum of \$5. But his field of practice has been a large one. He has prescribed by letter to people in Europe and all parts of the United States. "Dr. Wells" is now kept at the speaking tube all the time, and six other doctors are traveling night and day by the instantaneous process from Russia to Berea, and from heaven to Chicago. John Rife keeps the wire hot between the seen and unseen, and Rowley has had to have instruments constructed on the celestial plan several times renewed. They have, however, always been precisely the same in all particulars.

Not many weeks ago Colonel Bundy paid Rowley a visit and examined the machine closely. Mr. Tuttle also investigated the matter and finally obtained a promise from Dr. Wells that if he would make a machine like Rowley's he, the spiritual spokesman, would send a message to him. Colonel Bundy and Mr. Tuttle resolved if possible to supply all the physical conditions of Mr. Rowley's manifestations and see if they too could not get the messages or at least if a good telegraph operator could not duplicate the "oc-

cult telegrapher's" work. Accordingly, on April 13, Mr. O. A. Gurley, chief operator of the Western Union Telegraph Company's office in this city, and who is also a prominent electrician, received an invitation from Colonel Bundy to visit Mr. Rowley with him. Colonel Bundy being neither an electrician nor a telegraph operator, and feeling it incumbent upon himself to settle the question by scientific examination as to

THE VALIDITY OF ROWLEY'S CLAIM

that the telegraphing was occult and independent, selected Mr. Gurley as being one of the most competent men in the country for the seemingly difficult task. Colonel Bundy felt the more solicitous about the matter from the fact that in December, 1887, he had investigated Mr. Rowley's claims and been led to declare in his paper that the manifestations were genuine so far as he could have an opinion; but upon further study and observation had come to have an uncomfortable doubt in his mind. Having such a doubt he felt that his duty to the public compelled him to probe the matter still further.

Although Mr. Gurley had heretofore steadfastly refused to investigate, he finally consented, and together they repaired to Mr. Rowley's apartments. As is usual, Mr. Gurley was invited to "take a seat," while "the professor," as Mr. Rowley is sometimes known, retired into his private office. After an absence of ten seconds Mr. Gurley and Colonel Bundy were invited to enter. The professor then proceeded to communicate by telegraph with the unknown. "The first thing I observed," said Mr. Gurley to a *Leader* reporter, "was that the transmitting was done wholly by Mr. Rowley, the characters being readable from the movements of his index finger. I next made the very startling discovery that the box into which I simply with the communication, it being simply a superfluous arrangement to divert attention from the actual trick. I immediately had constructed a set of apparatus the same as that used by Rowley, with which I gave exhibitions to a large number of interested gentlemen, afterwards exposing the trick. These gentlemen, after being thoroughly posted by me, visited Rowley's office, and there saw the trick performed precisely as explained. Among these gentlemen are W. M. Woodruff, agent of the Manhattan Life Insurance Company; O. S. Sarrs, electrician of the Western Union; E. C. Stockwell, traffic chief; Isaac Morris, assistant night chief, and Superintendent F. E. Now of the Cleveland, Lorain & Wheeling railway telegraph. "The arrangement is an ingenious, and yet, a simple one," continued Mr. Gurley, "and is calculated to deceive the great Edison as quickly as it would a person who ever heard of a telegraph. It consists of a box about ten inches long, five inches wide, and two inches deep; within the box is an ordinary telegraph key, two small wires run from the key through small holes in the end of the box, to the sounder and battery, thus completing the circuit. The key is fastened in the box by means of bolts—the nuts being on the outside and beneath the box. As the key is always open, the circuit, in order to write, must be closed at some other point of contact, and here is developed the very clever, but simple trick, so simple indeed that I was enabled to deceive every one, even my best electricians. One of the wires leading from the key is naked, or, in other words, is devoid of cotton insulation, from the key to a point about eight inches from the box. This wire is small and pliable. When it is desired to have a communication this naked wire is

BENT INTO A SMALL LOOP

and allowed to slip under the end of the box to a point directly beneath the nuts on the key, so that the slightest pressure upon the box makes a contact between the wire and nut, thus completing the circuit from battery to nut, through the bolt to the key, through the base of the key to the other wire, thence to the battery. When through working, a slight movement restores the wires to their normal condition, without the least appearance of having been tampered with. It is a somewhat difficult to get the contact closed within a moment or so, and in mentioning this, it is probable a great many will recall the fact that Professor Rowley often shifted the box back and forth, hither and thither, which was for the purpose of bringing the nut and wire together as previously stated. This is only one of several ways in which the professor causes the sounder to tick out alleged messages from alleged spirits."

Continuing his story Mr. Gurley said: "Some time in March, Mr. F. E. Now, superintendent of telegraph for the Cleveland, Lorain & Wheeling Railway, in company with two or three well-known and highly respected citizens of this city, visited Mr. Rowley's apartments on Euclid Avenue for the purpose of investigating the alleged telegraphic communication with the spirit land. Mr. Rowley received them with the customary respect, while he retired into his private office, where a moment later they were invited to enter. Mr. Rowley then proceeded to interpret a spiritual communication which was rendered in very poor Morse characters, at the close of which Mr. Rowley picked up and displayed in full view the entire apparatus, with a view, as he stated, of furnishing convincing proof of its genuineness, but which was really intended to deceive his callers. This act, however, did not have the desired effect upon Mr. Now. On the contrary he detected a slight hand movement which appeared to be that key to the message. A few moments later Mr. Now was invited to try his skill, which he did, and with success, as the instrument began to click. Professor Rowley, who evidently realized that he was about to be cornered, jumped up and snatched the box from Mr. Now's hands, at the same time exclaiming: "I thought I was dealing with gentlemen. The party then left the apartments completely disgusted."

A *Leader* reporter was among the favored few who were conducted into the rear room on the operating floor of the Western Union building several mornings since, and shown the little box Mr. Gurley had constructed with such wonderful skill. It was

AN INNOCENT LOOKING AFFAIR,

being made of wood with slate for the top and bottom. Mr. Gurley seated himself at the table and placed his hands upon the slate top, a *la* Rowley in every particular. A half dozen wise conjectures were ventured as to the way he worked the machine, described above, but none came within several blocks of the truth. He then enlightened the investigator in the same way as he had the other gentlemen admitted to the secret. Armed with this pointer, the reporter, accompanied by Mr. Isaac Morris, night chief of the Western Union Telegraph Company, visited Mr. Rowley's office, No. 89 Euclid Avenue. He had but a few minutes to give to his visitors, but showed the instrument without hesitation. It was a small box with slate bottom and top, deep enough to contain an ordinary telegraphic key. The wires that fed the circuit were supported by two post

that were fastened to the bottom of the box by small bolts with nuts on the outside.

"Was this instrument the result of a discovery or a revelation?" asked the reporter.

"The principle of its construction was revealed by the spirits," was the answer.

"Could any one make the instrument unless he got the secret from the Spirit-world?"

"Not so it would work. I will give \$1,000 to any man who can sit down here and operate the instrument as I do."

"Can you receive messages in the continental alphabet?" asked Mr. Morris, who used to be an operator for the British Government across the pond.

"I can not, because I do not know how to read by that method," replied Mr. Rowley. He did not explain why it was necessary for him to understand it. Spirit operators are supposed to have quite as many accomplishments as men, and if the spirit could send in continental and Mr. Morris could read it, why need Mr. Rowley's ignorance be a bar to the communications, if the message originated outside of himself? Mr. Morris observed that the wire was under the box far enough to come in contact with the nut fastening the post, and the reporter saw it was under the box, but could not measure the distance.

The date of this interview was on Wednesday. On Thursday, Mr. Gurley sent a message to Colonel Bundy telling him of his measure of success as an "occult telegrapher" and asking him to come down and have a gratuitous sitting. He replied that he would materialize in Cleveland the next morning; he also

TELEGRAPHED TO MR. TUTTLE

and told him what there was in Cleveland for him to investigate. Promptly at 10 o'clock yesterday morning Colonel Bundy appeared. He was conducted to the séance room back of Mr. Gurley's office. "Professor" Gurley, occult telegrapher, sat at his desk with the box before him. Colonel Bundy asked the operator to work the instrument in all the ways he had seen Mr. Rowley do it, and Mr. Gurley was equal to every test. The Colonel finally gave it up, and was let into the secret of being an occult operator.

The greatest admiration for Mr. Gurley's skill was expressed by the scientific editor, and he was advised to hang out his shingle as a healer of all diseases. In a short time Mr. Tuttle arrived and was gracefully introduced by Colonel Bundy in the following language: "Of all men who have espoused Spiritualism, none have stood, or now stand higher than Hudson Tuttle, of Berlin Heights. While yet hardly more than a boy he wrote books which have been considered standard authority for twenty-five years among Spiritualists and psychic students and been translated in French, German, and Russian, with large circulation throughout the world. Notwithstanding the fact that Mr. Tuttle is a 'sensitive' and a 'medium,' he has what may be termed a scientific mind, and has always warmly assisted and interested me in my long time efforts to place Spiritualism on a strictly scientific basis. No better evidence of his learning and patient research in the psychical field need be mentioned than his admirable book just from the press, 'Studies in the Outlying Fields of Psychic Science.' Mr. Tuttle not only has a standard reputation for ability and integrity, but is well known and respected by all who know him. Hence, as a Spiritualist his verdict in this matter will carry great weight, not only with 'outsiders,' but with Spiritualists themselves."

Then turning to Mr. Gurley, the Colonel continued: "We have a great occult telegrapher here. It has taken sometime to 'develop' him, but he is a good one. If you would like to communicate with your grandmother he can accommodate you."

Mr. Gurley made a few regulation passes over his instrument, waited a proper time for the "control" to get a good grip on him, and then conveyed to Mr. Tuttle the great pleasure his aged relative felt at seeing him in such good company. The trend of her remarks at the end betrayed more convivial tastes than are usually credited to the Puritan grandmothers of the last century. Mr. Gurley worked the machine with both hands on top of the box, and with one hand, the wires being under the box and outside of the box as well. He then explained to the mystified scientific writer how the instrument could be manipulated with the wire beneath the box, and how by an imperceptible movement of the lid it could be operated with the wires outside the box. In the last instance the extra key, long and flexible, that rises above the regular key, and upon which the spirits in the case of Rowley's instrument are said to act, was moved by the delicate pressure on the box lid. Mr. Tuttle said that he had long had misgivings as to Rowley's instrument, and that Dr. Eugene Crowell, a noted Spiritualist and president of an electric light company of New York City, had received a message from the Spirit-world in which the whole thing was pronounced a fraud, and that the secret of its operation

LAY IN A CONCEALED WIRE.

Dr. Crowell wrote the same message in a letter to Colonel Bundy. The editor of the RELIGIO-PHILOSOPHICAL JOURNAL went on to tell how Mr. Rowley had come to him at Mount Pleasant, Mass., at the Spiritualist camp meeting and congratulated him upon the aggressive attitude he took against all false mediums. It was in his opinion the only way to sift the wheat from the chaff, and get at the kernel of truth that existed in Spiritualism.

The narrative now returns to the point of introduction—the visit of Editor Bundy and Mr. Tuttle, the psychic philosopher, to W. S. Rowley, the occult philosopher—at 3 P. M. yesterday. Very soon after the gentlemen entered room No. 23 of the Nottingham block a Leader reporter knocked at the door and was admitted. Mr. Rowley was busy settling himself in his new quarters, but kindly consented to hear the errand of his visitors. Colonel Bundy took a position directly opposite the operator, and Mr. Tuttle a seat at his right a little in the rear. The reporter sat at the end of the table.

"I came in to see you," said Mr. Tuttle, "about my machine. It won't work. I have constructed it just like yours, and have had several sittings with it, but got no communications. You know Dr. Wells promised me a message if the box was built right."

"The trouble is not in the instrument," ticked the sounder in response to the touch of occult hands, "but in the man. No, not in the man, either, exactly, but in the kind of temperament you possess. Some kinds of magnetism get better results in one kind of spiritualistic phenomena and some in another. I should have to use a different kind of current with you, if, indeed, I could work at all."

During this operation the wires were outside the box, but the long, sensitive upper key was manipulated several times before the message came. Rowley's hands were on

either side of the box, with a thumb and index finger clasping each upper front corner.

The box was then turned over to the visitors for examination. It appeared that a thicker wire had been substituted for the one in use on Wednesday, and the bare, or uninsulated portion of the wire next to the box was not so long as before. It was just long enough to reach the bolt underneath, and complete the circuit there if it had been required. But evidently there was another alternative. When Mr. Tuttle asked Rowley to call up Dr. Wells again, as he wanted to make an appointment with him, the operator placed his hands upon the instrument just where it rested, with the wires out straight. After keeping his hands spread out flat on the lid awhile, he opened the box, manipulated the extra key a little, then closed the lid and placed his hands in the same position as before, with thumbs and fingers at the top corners.

THE MACHINE THEN SAID,

"I will meet you next Sunday night at 7 o'clock at Berlin Heights, and will give you a message by your instrument if possible."

"I would like to try your instrument," said Mr. Tuttle.

"Certainly you may do so," said Mr. Rowley rising, and at the same time opening the box.

"Isn't that long extra key stiffer in his than in yours, Tuttle?" said Colonel Bundy. At this Mr. Rowley took hold of it and gave it a shake or two. Mr. Tuttle sat down to the table but could get no answer, although he has a good deal of mediumistic power, and the occult forces usually regard him kindly, and lend their presence when asked. Mr. Tuttle was of the opinion that the manipulation of the key by Mr. Rowley did not help him in his experiment. Mr. Rowley dismissed his visitors with an invitation to call again.

The Leader reporter said to Mr. Tuttle as he left the room:

"I believe you have had other interviews with Mr. Rowley; what was the result of them?"

"I called on Mr. Rowley some time early in 1888," said he, "and was shown every attention he could give me during a séance of two hours, interrupted two or three times by the entrance of patients. He gave me a lengthy communication from 'Dr. Wells,' who said if I would employ an instrument like that of Rowley's he would endeavor to give me a communication. I said to Mr. Rowley that if the séance was satisfactory I should be glad to endorse him in the public press, for above anything I hoped the method of communication he claimed to have discovered was true. I remarked on leaving that I would await the result of my own experiment, and Dr. Wells fixed the date on which I should make the test. Briefly, I had an instrument made exactly like Mr. Rowley's, and at the appointed time held the séance. The sounder was silent. After an hour's patient waiting I began to investigate the possibilities of the instrument. I asked myself what the spring was for and the uninsulated length of connecting wire. As a result of my investigations in an hour's time I did not require the aid of 'Dr. Wells' or any other invisible being to produce the sounds. There were two or three ways of accomplishing this feat, and the simplicity of the doing was astonishing. There was but one requisite for setting up a first class telegraph office—to dispose of any conscientious scruples I might have in trifling with the holiest feelings of the human heart; the sacred memory and love for the departed. Yet I had seen so little of Rowley, I could not consistently declare that he was a fraud because his manifestations could be simulated. I hoped it might be otherwise, for it was difficult for me to believe that any human being could be so lost to all sense of honor and truth as to engage in fraud and deception and make barter of the holiest loves and affections of relatives and friends, the mention of whose names in such connection seems a desecration. Hence I did not write an endorsement, but waited patiently for more light."

OF THE SAME OPINION STILL.

"What is your opinion with the light secured to-day?"

"After visiting Mr. Rowley to-day I still hold this matter in abeyance as my experiments have not been conclusive, and those made with a similar instrument by me, have shown that the opportunity for deception is so broad that detection is difficult, if not impossible. I hold that the demonstration of occult telegraphy has not been made, and although, with all those who desire a demonstration of future life, I above all things wish it were true, I greatly fear that it has no reality."

Turning to Colonel Bundy, who had heard the opinion of his companion, the reporter asked: "Well, Colonel, what do you think of occult telegraphy?"

"With the light I now have," said he, "I am in serious doubt as to the genuineness of Mr. Rowley's claim of 'independent telegraphy,' and this because I am unable to distinguish between results of experiments made by Mr. Gurley and Mr. Tuttle, known not to be independent telegraphy, and those of Mr. Rowley."

After the interview with Mr. Rowley the reporter visited Mr. Gurley, whom he found in the busiest corner of the Western Union operating room. When told of the result of the test of his rival occult telegrapher he said:

"Then he has two ways of working it. I supposed likely he might have. You will remember that I operated the instrument in several ways this morning, and one was with the wires outside. I got satisfactory results. I can testify, and so can all these responsible and experienced electricians who have been up there at my suggestion that he has operated it right along with the wire underneath the box. He has cultivated some expertness doubtless, and can fall back on different ways of working it, but they can all be done without going higher than the top floor of the Western Union office for assistance."

Mr. Gurley certainly deserves great credit for his construction and skillful use of the instrument. If he had revealed nothing he would to-day be as good an "occult telegrapher" as was ever heard of in the world. He mystified his own best operators for days before he told them how it was all done. Editor John C. Bundy, who has exposed more cheats and frauds in the line of spiritualistic manifestations than any other man in the country, and who has a quick eye sharpened by practice, and the mind of a scientific investigator, was compelled after an hour's trial to admit that Mr. Gurley was too occult for him. The difference between Mr. Gurley and Mr. Rowley would seem to be simply this: Mr. Gurley is an "occult" telegrapher and is willing to tell just how he does every trick; Mr. Rowley is an "occult" telegrapher and isn't quite so communicative.

(Continued on Sixth Page.)

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD

THE DISCUSSION OF THE MARRIAGE QUESTION.

There has been within the past year a tidal wave of literature sweeping through the leading newspapers and magazines of two continents, which I have watched with considerable amusement as well as some trepidation, but with the intention to keep my own skirts afar and clean from its wide-spreading flood. But the fascination which waves, tidal or other, have ever exerted on me since as a child I wandered on "Newport's sounding shore," delighting to be overtaken in my race with the incoming waves, has in this case proved so strong to resist and I feel impelled to add my bit of foam to this wave of discussion on the question of marriage.

Had I been compelled to form my conclusions on the question from the majority of the literary dissertations on the subject which have found favor in the eyes of the editors of the newspapers and magazines that have given the subject most prominence, and which have brought it before the public for consideration and adjudication, I should say that marriage was a most decided failure. But common sense at once suggested to my mind a prompt antidote for the peace-poisoning insinuations contained in these dissertations. The most of them, I grieve to note, coming from the pens of so-called penny-a-liners. Instead of hunting about to array in line the occasional cases of marital discord of which I have been an observer, or have read about, I found it wiser to recall to my remembrance the far more numerous marriages which, instead of being failures, have brought added happiness to the twain made one by mutual love and compact, and as well to the circle of sympathetic friends to whom both were dear.

How can marriage be voted a failure because of the mistakes, malfeasance, or undisciplined nature of a minority of those who enter upon the marital relationship? If discord, ingratitude, and wrongdoing were grounds of divorce in other relations or partnerships in life, the divorce courts of the country would be the busiest places in the land and would have to be in constant session. Wayward children would be divorced from long suffering parents, tyrannical papas and mammas would be forever got rid of by due process of law—disagreeable or disreputable brothers and sisters could be given their legal quietus; fathers-in-law, and especially the much abused mother-in-law, could be got rid of in quick time by that which now makes them possible—law. Here is an excellent lawyer sitting at his desk, was so absorbed in work that he did not hear his door opened, or observe a little curly-headed girl enter. But a sob from the child aroused his attention, and turning he saw a face that was streaked with recent tears, and told plainly that the little one's feelings had been hurt. "Well, my little one, did you want to see me?" "Are you a lawyer?" "Yes. What is it you want?" "I want," and there was a resolute ring in her voice, "I want a divorce from my papa and mamma."

The imperfections of human nature make some marriages and many other things failures, but the fault does not lie in the institution itself, as some of the writers on the subject would have us believe, but in the warped nature of the men or women making the contract. This ought to be patent to every thoughtful observer or thinker. There is no one who does not know many married couples, both young and old, whose interchanged glances of sweet content, of deep love, and serene confidence and understanding faith in each other, have sent sympathetic and admiring, if not envious, thrills through his being, and how often is it remarked when one of the aged partners of a long married life dies, that the survivor will not be long in the following because of their love and dependence each upon the other?

There's nothing half so sweet in life, As Love's young dream.

yet in deepness of satisfied content and confidence it holds no comparison to old love's reality—when the trustful faith of two souls pledged to stand by each other whatever befalls, has been tried by long years of life's storms, trials, temptations, and mayhap otherwise total wreck, and has been found true and steadfast through all.

The man or woman who proves spiteful, treacherous, mean, or tyrannical in the married relation, would be found the same in every other relation or partnership in life, in exact ratio to the opportunities given to be so, safely. The weight of custom and uneducated public sentiment is still largely on the side of the husband in marital disagreements, and this is the predisposing cause of the male tyranny which makes so many wives seek divorce. Once let public sentiment become educated to the point of granting mutual liberty to married partners, so that the partnership will be as just to one as to the other, and fewer marriages will be failures, and the divorce courts will be less busy. It is not so much freer divorce laws that are needed, as the strengthening and growth of true ideas of justice in the public mind.

Woman's enlarged opportunity for entering new fields of labor, and her consequent improvement in business ability, must henceforth be large factors in improving marriage relations. What she is no longer impelled by the mere needs of subsistence to accept undesired offers, and when her business capacity is so well trained that her husband can no longer trust to his power to befool and cozen her into blind acceptance of his mystifying business methods and misuse of the common funds, by bewildering her mathematics, then straightforwardness and not duplicity will be found the "better way," and therefore be more frequently adopted by husbands as well as wives, and marriage will not be a failure to even weak natures, but a help to success in all the other relations of life.

AN EXPERIMENT IN CO-OPERATIVE HOUSE-KEEPING.

Since writing the article on "House-keeping of the Future," printed in last week's JOURNAL, I have learned that a large apartment house, designed for first class occupancy, is being erected in Montreal, for the purpose of carrying out the co-operative house-keeping idea in cooking and supplying the tables from a common kitchen. This experiment is due to the enterprise of Mr. Rowwell Fisher, a gentleman of education, a Cambridge (Eng.) university graduate, and the possessor of some wealth. He has for years been interested in economic and social subjects, and has been a contributor to the leading English reviews. Mr. G. J. Holyoake devotes two or three pages to him in his "History of Co-operation."

Mr. Fisher's plan is to start the experiment

among well-to-do people. Each family will be given a bill of fare every morning and such dishes can be ordered as are desired. The food will be conveyed to the dining rooms by dumb waiters. The families may, so far as the table fare is concerned, live economically or expensively. Prices will be fixed upon sufficient to cover expenses. At the end of every month, or quarter, whatever has been received in excess of the actual expenditures, will be returned to the parties. The families after a while may select their own manager of the culinary department. Mr. Fisher says that the saving by this plan, in fuel, in the cost of food purchased in large quantities, in service, etc., will be so great that even those who are obliged to consider carefully the expense of the table, may nevertheless live well. It will save women the trouble of superintending the kitchen and the care and perplexity of providing meals, and thus add to their leisure, or their time for other duties. Certainly this is a reform in the right direction for which Mr. Fisher deserves the thanks of women especially. Success to the experiment.

BOOK REVIEWS.

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

AN ESSAY ON THE AUTOGRAPHIC COLLECTIONS OF THE SIGNERS OF THE DECLARATION OF INDEPENDENCE AND THE CONSTITUTION.

From Vol. X., Wisconsin Historical Society Collections. By Lyman C. Draper. N. Y.: New York: Burns & Son, publishers, 744 Broadway, 1889.

It appears from the preface that many years' experience in gathering, in behalf of the State Historical Society of Wisconsin, a set each of the autographs of the Signers of the Declaration of Independence, and the Constitution, led Mr. Draper to realize the patience and perseverance necessary in making such collections, and strongly impress him with their value in illustrating our Revolutionary and Constitutional history. In making a report of these collections of the Wisconsin Historical Society, it seemed most appropriate to introduce the subject with some account of the slow but steady growth of this country, of its beautiful and inspiring employment; and to note, moreover, other collections extant, complete and incomplete, exhibiting the great labor of bringing them together, and illustrating to some extent, a just comparison of their relative strength, historic importance, and intrinsic value.

The gathering of matter for this monograph was commenced in 1858, the author not then realizing the difficulties attendant upon the undertaking; but time, perseverance, and patience have resulted in this noble contribution to the autographic literature of the country. For whatever of value or interest it may contain, the credit is largely due to the several persons mentioned in the work, whose suggestions and information have been freely and generously contributed in furtherance of a fair and just attempt to portray the growth and extent of this interesting branch of American literature. In examining any array of autographs of the Fathers of the Republic, one cannot but feel in his heart a kindling of patriotism and cherish sense of sympathy, as though he lived and shared with those noble patriots in their trials and sufferings, hopes and fears, and in the ultimate triumph that joyfully crowned their long and weary labors in the forum and on the field.

Mr. Draper is worthy of great praise for presenting to the public this Essay, and it will remain as one of many monuments to perpetuate his memory, when he shall have passed to the higher life.

Magazines for May not Before Mentioned.

The North American Review. (New York.) Mr. Roman's contribution to the May number, an article entitled "The Annexation of Mexico." The first part of an English view of the Civil War by Viscount Wolesey is given. The Tree of Political Knowledge by Rev. E. E. Hale will be read with interest.

The Atlantic. (New York.) Fort on the Atlantic, is pleasant reading, and may be of profit to many contemplating the trip. Dion Boucicault's Early Days of a Dramatist by Gail Hamilton, is a delightful sketch of the celebrated Malmison, and Aré Wotton to Blame is a symposium by representative Women.

The Theosophist. (Madras, India.) The usual amount of good reading is found in this monthly for April.

L'Aurore. (Paris.) This Monthly is printed in French and has a varied table of contents.

The Home-Maker. (New York.) The editorials comprise Parables of Speech, and The Right Woman in the Right Article. The several departments are up to the usual standard.

Golden Days. (Philadelphia.) This most popular weekly for boys and girls has a variety of reading each week.

The Unitarian Review. (Boston.) J. B. Frothingham opens the May number of this excellent monthly with an article on the Free Religious Association. A Hindu Theosophist, tells the reader of Govinda Rai Sattay, whom many Americans met during his short stay here. There are many more articles of worth which add to the above in making a readable number.

Buchanan's Journal of Man. (Boston.) A strong table of contents is presented this month.

The Kindergarten. (Chicago.) With the May number begins the second volume of this Magazine in series of articles by Emily Long, of England is begun.

The Sideral Messenger. (Northfield, Minn.) The articles are devoted to Astronomy and kindred subjects.

The Unitarian. (Ann Arbor, Mich.) A variety of reading consisting of papers, essays, sermons and notes fills this month's issue.

New Books Received.

Second Sight. By "M. A. (Oxon)." London. Price, 15 cents.

On the Evolution of Life, and its Possession by Man. By Alvin Eyer, M. D.

What I saw at Casaganda Lake in 1888: Addendum to a review in 1887, of the Seybert Commission. By E. A. B. Richmond. Boston: Colby & Rich. Cloth 75 cents.

Ethical Religion. By William M. Salter. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Price, \$1.50.

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illustrated Buddhism, or the True Nirvana, by Sidertha Sakya Muni. The original doctrine of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious life of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

"For peculiarly soft yet penetrating shades of color, marvelous grouping in form, fantastic solemn and tender shapings of rugged cliff and mountain and valley," says a distinguished artist, "the wonderful empire of Colorado stands peerless." The Alpine scenery along the line of the South Park Division of the Union Pacific in Colorado is the most magnificent in the United States.

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By MRS. MARIA M. KING.

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CHICAGO, ILL., Saturday, May 18, 1889.

"Occult" Telegraphy.

As promised, the Cleveland Leader's account of the investigation of W. S. Rowley's claim of being a medium for independent spirit telegraphy is reproduced in this issue of the JOURNAL. Necessarily it takes considerable space, but as the facts are so thoroughly interwoven through the accounts as to render condensation nearly impossible and the attempt likely to obscure a correct understanding of a matter, difficult at the best to fully grasp, except by practical demonstration with a duplicate of Rowley's machine in view of the observer, it seems essential not to abridge the report. In its statements the Leader is loyal to truth while not always microscopically accurate in dealings with historical facts preceding the events connected with the investigation inaugurated by us on April 13th. Though it indulges in some badinage and humorous rallery, the Leader is, on the whole, kindly and very moderate. The evidence would have justified a severe arraignment and castigation instead of the good natured style adopted; and adopted more out of consideration for the medium's relatives and patrons than on his own account; the desire being not to unnecessarily shock and wound those to whom the unvarnished facts would carry chagrin and sorrow. Very naturally the Leader representative inferred previous knowledge of the investigation on the part of Mr. Tuttle, from the fact that we delayed proceedings on May 3rd until the latter's arrival. But, as stated in last week's JOURNAL, neither Mr. Tuttle, nor Dr. Whitney, and, for the matter of that, no person in this world other than Mr. Gurley and the manager of the W. U. Tel. Co. at Cleveland knew of our purpose to renew and push investigation farther, with one exception.

Of all people in the world, Spiritualists should be best able to stand the naked truth. As a matter of fact, to most people there is nothing so brutal as an unpleasant truth; it is always inhospiably received, if entertained at all; and upon the head of him who brings it, descends too frequently the severest maledictions. He cannot expect to be welcomed even by the few who strive to discipline themselves into a condition strong enough to stand the truth whatever it may be, or however great wreck it makes of preconceived opinions and fond hopes. For twenty-one years we have been a student of psychics and an investigator of spirit phenomena. For the past twelve years our attention has been, in the line of our profession, unremittingly given to this work; and with but a single aim, that of elucidating the exact truth, so far as this is possible to mortals. Relentlessly pursuing this aim, our heart has been wrung many a time by the stern necessity devolving upon us to tell the truth, truth which we knew would bring disaster to deceivers and shame and sorrow to the deceived, as well as increase our own burdens in a thousand ways. Three times within the past twelve years have we been completely prostrated by the nervous and mental strain; obliged to suspend all work and seek restoration. Repeatedly have we been told by skillful physicians when thus prostrated that our life depended upon complete divorce from our profession, and absolute rest for a long period. But a power higher and wiser than man, seemingly, has held us to the task and brought us through every travail of soul and prostration of body; and then pushed us forward, against our worldly interests, apparently, to still more severe and distasteful tasks. Readers will

we hope pardon these allusions to ourself; they are not made willingly; nor for the purpose of exciting sympathy, we do not expect much of that; we claim no special need of praise, for we have simply followed "our line of least resistance" in sternly holding ourself strictly to the line of what we conceive to be our duty. We only make these personal references in the hope that in the painful matter under consideration, our readers and the public may in some degree be helped to better comprehend and appreciate the difficulties of our position and the attitude of mind we bring to disagreeable tasks like the one now in hand. However unwelcome to us, we do not consider it in any way humiliating to confess our mistake in endorsing Mr. Rowley; and according to our ethics the only consistent and manly thing to do is to own it up frankly and help the public to profit thereby.

We ask our readers to study, analyze, coordinate and weigh the evidence of false pretenses set up by Mr. Rowley as spread out in the Leader accounts; and to remember that even if the medium's claim were genuine, and made in good faith, the phenomenon claimed by him is of no value as a proof of spirit manifestation so long as it can be exactly simulated under precisely the conditions which he employs by any one with a knowledge of telegraphy and sufficient practice. It should also be constantly borne in mind that the question at issue is, not whether Mr. Rowley is a medium and as such has been the instrument used by spirits for messages, not whether in his medical practice spirits have diagnosed disease accurately and prescribed successfully; the only question at bar is his claim that spirits independently work the telegraph instrument!

As Mr. Gurley truly says: "The arrangement is an ingenious one, and well calculated to deceive the great Edison as quickly as a person who never heard of a telegraph." That Rowley has practiced deception is clearly established by the testimony of credible witnesses fully competent as expert telegraphers, and by others. Let us briefly summarise:

1. Rowley has always had a portion of the long wire leading to his battery uninsulated, (why?) at least this has always been the case when we have seen it as well as when seen by the witnesses named in the Leader's account. Furthermore, that wire has always had slack enough to allow the uninsulated portion to be extended under the box to the metal bolts and thus complete the circuit. Such was the case when Mr. Gurley first visited Rowley with us, at which time the wire was under the box; and Mr. Rowley then operated the sounder and ticked off a message by simply holding a penholder in his right hand and pressing firmly against the right end of the box, his left hand holding the left end of the box. This experiment always astonished and convinces the uninitiated, but is so simple a trick that no one can fail to understand it when demonstrated by an object lesson. Mr. Gurley can do it quite easily and perfectly.

2. Mr. F. E. Now, and the Messrs Townsend testify that Rowley surreptitiously made the connections under the box at their visit in March; and that Mr. Now when invited by Rowley to try the instrument succeeded, to the discomfiture of the medium, who at once angrily snatched away the box.

3. On May 4th the Leader's representative, in the presence of Mr. Tuttle and the editor of the JOURNAL, turned Rowley's box over and enquired: "If the uninsulated wire was brought around or touched one of these metal bolt-nuts on the bottom of the box, the thing would work, wouldn't it?" To which Rowley instantly and unhesitatingly replied: "Why, of course, everybody knows that." Yet in his interview of the next day with the telegraphers he said, on this point: "I never knew the circuit could be closed that way until I was shown it yesterday." He reiterates his assertion of ignorance again in his statement published synchronously with the account of the reporter's interview, and in these words: "As to the curled wire under the box, will say it is a revelation to me, if such a thing can be done." It is plain from the evidence that he did know this as long ago as last March, and acknowledged he knew it before three witnesses on May 3d, yet on May 4th he denies such knowledge twice; first orally to a reporter, and second, in writing and deliberately.

4. Dr. G. F. Whitney, a credible witness whose reputation for truth and veracity has never been impeached, and who was Rowley's business partner for about eighteen months, declares and is ready to testify in court that Rowley uses deception. He discovered that Rowley commonly deceived by pushing the spring up against the slate top. He believes Rowley to be an automatic writing medium, and is of the opinion that "there is no such thing as independent telegraphy."

In his statement published in the Leader of May 5th Rowley declares he is a Christian and full of charity. We commend the spirit of that contribution to those who desire to know his idea of Christianity and Christian charity. He also seeks to beg the question and belittle the claim of independent telegraphy as one of trifling importance in these words: "The phenomenon itself, which seems to be so very important and essential to the two worthy investigators (Hudson Tuttle and the editor of the JOURNAL), is a very small part when the many sufferers who have been relieved by it rise up and call it blessed and God-given." The world has a large supply of excellent clairvoyant physicians, psychometric diagnosticians of disease, and mediums through whom spirits minister to the ills of the flesh. The sole and only subject of inquiry in Rowley's case was that of his claim for independent spirit tele-

graphy, and no one knew this better than he when he penned the above bit of what some might be uncharitable enough to call methodistic cant. His contemptuous flings at Mr. Tuttle and ourself we pass by without comment; as also his "Christian" declaration of "malice intent," and "a hidden plot to tear down and destroy an honorable, upright man for a purpose and a price" on the part of two men who have given the best years of their lives to unremunerative labor in the cause of truth and to the upbuilding of a pure and rational Spiritualism. The mouthings of this Methodistic-Spiritualistic telegraphist, smarting under the sting of exposure and consequent loss of caste and business may well be charitably considered by those against whom they are hurled, leaving their motives and acts for the world to judge.

Having barred ourself and Mr. Gurley out of any future personal observation of his mediumship, Rowley, after having had time to study up an offer for a test séance formulated in language, the significance and disingenuousness of which would not be noticed on a cursory reading, incorporates it in another letter to the Leader. "I have concluded," writes Rowley, "to allow Mr. Gurley to be present, and hereby make this challenge to the Leader, Gurley, et al. I will, as soon as convenient to all parties concerned, meet Mr. Gurley and two other parties selected by the Leader or himself, at my office. I also to select three men, one or more of whom will be expert electricians. If he can simulate all I can have done through me, well and good; if not, I shall expect him to make a statement for publication to that effect. And I not only challenge him but the Leader to a full investigation, and if this is not carried out, will expect it to give me the benefit of the doubt."

It will be noticed in the above challenge that Rowley stipulates that Gurley must either simulate all that is performed or own up beaten; furthermore, Rowley couples with a conjunction the two sentences of his challenge, making them interdependent. Rowley apparently trusts to his long practice to enable him to manipulate the instrument in some way which Gurley can not instantly, on sight, imitate. This challenge is an evasion of the whole issue, and of course Mr. Gurley would not thus tie his hands in advance. Neither we, nor the Leader, nor Mr. Gurley desire to enter the lists as contestants with Rowley at a trial of skill in manipulations which have taken him years of thought and practice to perfect. The issue is simple in its statement; it is this:

Rowley claims to be a medium for independent spirit telegraphy. The task we imposed upon Mr. Gurley was to decide whether Rowley's system was dependent upon him and ordinary or secret contacts. Had Mr. Gurley failed to discover any secret contact and no other intimation of it had come to us through our investigations we should have considered the matter of Rowley's claim fully and finally settled in his favor and should most joyfully have proclaimed the fact to the world with headlines of the biggest type in the JOURNAL office. Mr. Gurley discovered secret contact; his discovery was corroborated by others both before and after; Dr. Whitney declares Rowley's claim fraudulent. Now, all Mr. Rowley has any right to demand is that a committee properly selected and having public confidence shall witness his efforts to sustain his claim under such conditions as shall satisfy the aforesaid committee that there is no secret contact nor automatic action. If he does not demand and insist upon this forthwith, then his friends should; and if he declines, or evades the issue, let the consequences follow.

The Devil Theory.

Dr. Abbott, who has taken the pulpit of Henry Ward Beecher, has offended the "scientific" magnates by his theory of evil actions. The editor of The Popular Science Monthly is lugubrious over the matter and says: "While the ex-president of Cornell is laboring to banish from men's minds the last vestiges of belief in diabolic agency, the successor of Beecher is handling the devils of ancient narrative with all the tenderness and respect due to the most venerable possessions of the human race."

On examination Dr. Abbott's theory is very far removed from the doctrine of devils; it is briefly that "evil spirits exercise an influence over mankind." And he explains that by "evil spirits" he means "disembodied spirits," and that they exercise the same kind of control that the stronger will exercises over the weaker in this life.

"What we call the impulses of our lower nature," says Dr. Abbott, "are often the whispered suggestions of fiend-like natures, watching for our fall and exultant if they accomplish it." The evilly inclined are thus placed in a terrible position, and may realize that they must "resist the first yielding to one who never becomes the possessor of a human soul except by its own gradual and voluntary subjection to his hateful despotism." To combat this theory of Dr. Abbott, Editor Youmans introduces the Bible, and shows how it conflicts. Think of it, the use of the Bible as evidence by the editor of The Popular Science Monthly! He thus fulminates:

"If Dr. Abbott will, therefore, consider the matter candidly, he will see that his theory has the double fault of scandalizing reason and opposing Scripture. Surely it is time that for men as intelligent and with as liberal instincts as Dr. Abbott the bands of authorities were broken in matters of this kind. What do we want with devils in the nineteenth century thought?" The last straw which breaks the back of the popular science camel is that Dr. Abbott instances Guiteau

as one "possessed," and yet says the scientific editor, the church members did not pray the devil out of him as they should, but "Devil or no devil, they held Guiteau responsible for his crime and hanged him accordingly."

Let us go back of Dr. Abbott, of Guiteau and the Popular Science Monthly and what do we find? What care we that Prof. White has been laboring to blow the theory of devils to limbo and thinks he has done so? What care we if Youmans thinks this nineteenth century ought to repudiate such doctrine? We can learn little of those who see nothing beyond the horizon of physical matter.

What we desire to know is the reality of the future life, and finding it a continuance of this, we cannot avoid accepting as fact that the evilly disposed will not quickly change after death, and will seek to impress themselves on those who are sensitive. The most sensitive to such evil control will necessarily be those with similar organizations. The result will be just what Dr. Abbott declares: Yielding in an unguarded moment, to impulses abnormal, because their own inclinations which they are able to control are intensified by an exterior power, and the united influence they cannot control. So far from going back to the dark ages, Dr. Abbott has advanced to the full light of the spiritual philosophy. He grasps the situation and gives the only remedy: constant effort to do right. To give his idea the title of "devil-theory," or lead readers to suppose he advocates the old theory of a devil is a willful libel. Dr. Abbott's ideas are grafted on the Christian stock and stated in phrases of older forms of thought, yet are they drawn directly from the philosophy of life as advocated by Spiritualism.

Reducing Crime.

"In the greatest possible equalization of the means by which the struggle for existence is fought out by each individual," says an able writer, "lies the problem of the whole future of the human race."

Equality of ability, education or happiness among men, is not to be expected; but every civilization, in proportion as it becomes dominated by the moral spirit, must strive to equalize as far as possible the conditions under which each may achieve the full possibilities of his being. Efforts in this direction are more in harmony with our highest nature and more likely to be fruitful of good results than leaving the less fortunate of our fellow beings to be crushed and extinguished in the struggle.

The conditions of life go far to determine its success or failure. "Had Cæsar come of a proletarian family," says Henry George; "had Napoleon entered the world a few years earlier; had Columbus gone into the church instead of going to sea; had Shakespeare been apprenticed to a cobbler or chimney-sweep; had Sir Isaac Newton been assigned by fate to the education and toil of an agricultural laborer; had Dr. Adam Smith been born in the coal hews, or Herbert Spencer forced to get his living as a factory operative, what could their talents have availed?" As the common worker is, on need, transformed into a queen bee, so, when circumstances favor his development, what might otherwise pass for a common man rises into a hero or leader, discoverer or teacher, sage or saint. So widely has the sower scattered the seed, so strong is the germinative force that bids it bud and blossom. But, alas! for the stony ground and the birds and the tares! For one who attains his full stature how many are stunted and deformed.

The approximate equalization of the conditions under which men may pursue happiness will be more effective in preventing crime than what some advocate—greater severity in dealing with criminals. However many criminals are annually executed, the number will not be reduced by severer measures against offenders, as was sufficiently attested, for instance, in the reign of Henry VIII. A large proportion of those who commit crimes, are no more badly organized than multitudes who in more fortunate circumstances live and die respected by their fellow men. Measures directed against the increase of a certain class of criminals by propagation would serve somewhat as a preventive of crime, but a more general preventive must be sought in such social reforms as will diminish the causes of criminal acts.

The repeal of all class legislation, the suppression of all conspiracies to rob the public under the name of trusts, the actual prevention of the importation of contract labor as well as pauperism and crime and the taxation of great cathedrals and churches as well as the poor man's house and lot, are among the reforms with which the work of equalizing the conditions in this country might be commenced. A disciple asked the Chinese sage, Confucius, "Since the people are so numerous, what more is needed?" Confucius answered, "Make them well off." "After that, what else?" "Instruct them." The questions, more intimately than any others connected with the problem of reducing crime, are the questions of capital and labor, and their consideration demands the largest intelligence and the true moral spirit.

On Thursday evening, May 2nd, J. J. Morse gave a "special chamber lecture," at the residence of Mrs. F. Mullhauser, in Cleveland, for the benefit of the hospital fund for women and children. The tickets were sold at one dollar, and nearly one hundred dollars was cleared, it is reported. Mr. Morse has the thanks of the citizens of Cleveland for his generosity in taking the long trip for the express purpose, and without compensation.

The Editor's Outing, CONCLUDED.

I reached Philadelphia on a Saturday afternoon; and a hearty welcome to their comfortably appointed home from Dr. and Mrs. Westbrook made me realize that I was once more in the "City of Brotherly Love." By the way, the Westbrooks are both doctors, one of divinity and the other of medicine. Mrs. Westbrook having graduated some years ago with high honors from the Woman's Medical College of Philadelphia. She undertook this severe course of training after reaching forty years of age in order to be the better qualified to do charitable work, and of more practical benefit to the world about her, and not for the purposes of a livelihood, that being already amply provided for. The Westbrooks have been rational Spiritualists for many years, but not devoted to the cause in a sectarian way; feeling that the world is large and that their work should not be hampered by any narrow lines of thought or action. With ample means, and leisure for study as well as for philanthropic activities, their opportunities for doing good are very great, and have been well improved.

Dr. Westbrook is a fine, dignified looking man; in appearance reminding one strongly of Henry Ward Beecher and Robert Collyer; indeed, he used to be taken for Beecher quite frequently, though a man of somewhat less stalwart physique than was the great pulpiteer. His mind is analytical and critical, ever on the alert to get at the root of things; and his nature is naturally religious, which gives the trend to his scientific studies. Like many another who has made his mark in the world, Dr. Westbrook began life on a farm; and he has cause to thank fortune that a rural life gave him a physical training which now in his seventieth year stays by him with such kindly persistency as to make his step as elastic, his form as erect and all the bodily functions as perfect in their working as when in the flower of youth he mastered the obstacles which beset farm life. Licensed as a Methodist preacher at nineteen, he withdrew from that church in 1852, after a successful ministry, taking with him the respect and good will of that sect and joining the Presbyterian ranks. In 1854 he was made Secretary of the American Sunday School Union and removed to Philadelphia, remaining there until 1861. He received the honorary degree of D. D. from Washington College. He retired from the secretaryship because he felt he could not be a successful investigator and advocate of truth, while dependent upon those to whom he might minister for daily bread. He removed to New York, entered the law department of the N. Y. University, received the degree of LL. B., and before graduation was, in 1863, admitted to the bar of that state. Gradually but very naturally Dr. Westbrook came into Spiritualism. He has always been broad, liberal and tolerant; recognizing that no one sect or party has a monopoly of truth and that different mental temperaments require different ailments. He is the author of several books having a popular sale and is now engaged upon a work of profound research relating to the origin of Christianity and Comparative Religions.

DR. WESTBROOK AND THE SECULAR UNION.

Some two or three years ago Dr. Westbrook established in Philadelphia a Free Religious Lectureship, receiving no compensation and paying all the bills himself, a course which seems to especially please Spiritualists and Liberalists generally, by the way. Through this and his writings for the press on liberal religious topics he attracted the attention of the promoters of the American Secular Union—formerly known as the National Liberal League. This movement, started by such able men as Francis E. Abbott, B. F. Underwood and others for the distinctive purpose of promoting Secularization, and posited on "The Nine Demands of Liberalism" as formulated by its founders, was, as the JOURNAL's older readers will recall, wrecked by D. M. Bennet and others who had no conception of the high aims and broad, unsectarian purposes of its originators. After vainly endeavoring to make a success out of it by prostituting the concern to mere sectarian warfare against Christianity, and by trying to sail their ship with wind stolen and coaxed from Col. Ingersoll, the managers were, at their last annual convention, attacked by a spasm of common sense and decency. While under the influence of this abnormal state they elected Dr. Westbrook President of their "Secular Union" without consulting him. Upon notification he declined to accept unless upon terms which, apparently at least, make him the supreme dictator of the policy and methods of the body.

Believing that Dr. Westbrook had allied himself with this "Union" without adequate acquaintance with its history, I so expressed myself. In reply he said, in substance, that he knew little of its personnel, but felt there was imminent need of a strong and aggressive movement for State secularization, and in this belief he had consented to act. He had no sympathy with materialism, which under guise of secularism was exploiting its doctrines and fighting religion, but thoroughly endorsed the original "Nine Demands of Liberalism," and should bend his energies to bring the "Union" strictly within the field originally intended by Abbott and Underwood, and to discourage all sectarian spirit, and all warfare upon religion. Should Dr. Westbrook succeed in galvanizing the moribund "Union" into a healthy life, and in restoring it to its original and legitimate work, he will command the admiration and hearty co-operation of thousands who now will have nothing to do with it.

Well, here I have wandered off again; but

maybe it is as well to have had my word on this matter.

On a raw, gray Sunday morning Dr. Westbrook piloted me to the hall of the 1st Spiritualist Society, where I saw many familiar faces and was greeted by many old friends. It transpired that Mrs. Twing was the Society's lecturer for April, and I was glad to meet her once more. Mr. Benner who presides at these meetings courteously took me in charge and insisted that I should address the audience at the conclusion of Mrs. Twing's lecture. Mrs. Twing is a test medium and relies upon this feature in her meetings largely for creating an interest. Her speech on this morning was a plain, unpretentious effort, replete with homely sense and good advice, though it could hardly be dignified with the name of lecture or address. The pleasant feature of it was that she did not labor under the mistaken notion that she was qualified to deliver a set discourse. Her frankness and simplicity disarmed all criticism. The burden of her thought was that Spiritualists ought to lead better lives than people less well informed; and that they should always have their eyes open when investigating phenomena. At the conclusion of her remarks and after Mr. Benner's introduction, in which he emphatically stated that the platform was a free one, one on which a speaker was expected to frankly expose his views with the assurance of respectful hearing, I followed briefly, drawing my theme from the remarks of the regular speaker. Among other things, I said: "While I know that all the various phenomena claimed for Spiritualism are realities; that they have occurred time and again, and are now being witnessed at times, yet I also feel sure that a vast proportion of what passes current as spirit manifestation is not what it is alleged to be. There is not in this country to-day a single cabinet show, or materialization exhibition, that is entitled to the confidence of the public." It seems that this portion of my remarks stirred up considerable discussion. It is apparently impossible for one to state his position, however painstaking he may be in clearly formulating exactly what he means, without being misrepresented by some and misunderstood by others, and this instance seems to have been no exception. An old-time contributor to the Spiritualist press who writes under the pen name of Norman Leander, and who does not credit materialization, drew an argument from my language to support his views, and then expressed himself in *Alcyone*. Whereupon Mr. Dington, the sapient editor of that ten-times-a-year sheet, assumes to know my mind and to predicate opinions upon that assumption; as usual his assumption is that of ignorance. But he is such a mild-mannered and smooth-tongued meddler that I never can find it in my heart to deal with him as vigorously as with some others.

"Jupiter Ammon! but she sits her saddle like a queen. You just ought to see her on that magnificent Kentucky horse. He is a mettlesome beast, too, but thoroughly trained. And isn't she an expert horsewoman though?" This was the first outbreak of enthusiasm I had heard from Curtis in several days. He broke in upon me with the robustness of a Dakota blizzard, and threw the above sentences at me in jerks, just as I was trying to compose my mind to rest with a psychological sedative after listening to the sad, sad tale of a chronic wonder mongerer who had loaned money to a vender of commercial Spiritualism, and wanted I should force the scamp to pay. Curtis's interruption proved more effective than my own remedy and I exclaimed: "What are you talking about? Where've you been wandering?"

"Why, I've been watching Mrs. Westbrook put her thousand dollar horse through his gaits. She is the finest woman rider I ever saw outside of the annex to Barnum's 'Great Moral Show.'"

This was the first intimation I had received that my tall, graceful, quiet hostess was an expert horsewoman. I had credited her with intellectual ability, fine culture, moral courage, tenacity of purpose, and qualities which shine so beautifully both in the home and in philanthropic work; I knew, too, that she must under that quiet demeanor conceal a reserve of "nerve," else she never had stood the ordeal of the dissecting room; but to find as I soon did that she was a dashing and fearless horsewoman was a pleasant surprise. Discovering my fondness for fine horses Dr. Westbrook invited me for a drive through Fairmount Park behind his span of thoroughbreds. Suffice it to say, we took nobody's dust in the twenty miles' drive; and if the Doctor proves as great a success in guiding the "Secular Union" free of mudholes and away from the dust of materialism I shall be ready to join forces with him; and if he don't I shall always have the memory of that ride to refresh me. Curtis felt rather chagrined to think the trotting wagon had only room for two, but he consoled himself like a philosopher.

"Now do be consistent and sensible; either call a carriage, or doff that evening suit! You've got a severe cold now, and if you go in a horse car with that rig on you will run the risk of pneumonia before morning. We can't afford a carriage; we are reformers. Reformers should walk, or at most, be content with a democratic street car. A gentleman will always consider the circumstances, and will not think it in bad form if we appear at his table respectably clad."

This was Curtis's next onslaught, which he poured down upon me on a Monday evening just as we were preparing to dine and spend the evening with Horace Howard

Furness. With that meekness and humility of which we read but seldom witness, I silently recognized the wisdom of my companion's brusque words and quietly made the exchange, while mentally disclaiming all desire to pose as a reformer or missionist of any sort.

AN EVENING WITH DR. FURNESS.

I had never before met Dr. Furness, though familiar with his name in connection with his great Shakespearean work, and, too, feeling well acquainted through years of correspondence. I found him the polished, well-bred gentleman I had expected, with vastly more downright goodness of heart and tender sympathy with struggling humanity than is usually witnessed in such men. Indeed, I've rarely met a man so keenly alive to human needs and sorrows, and so anxious to forward every effort to carry the world to higher ground and nobler endeavor. He lives in a large, old-fashioned house filled with that home like hospitable air so pleasant to feel, so difficult to analyze and put in words. At dinner I was seated on his left, the better to accommodate his hearing which is quite impaired, the remainder of the company consisted of two sons just out of college, a young daughter of fourteen, Miss Logan, a member of the household—and Curtis, of course. Miss Logan with true courtesy and woman's adroitness soon began to draw Curtis out with inquiries about the West. She evidently inspired him with more loquacity than is his wont, for to my astonishment he was soon telling stories of his experiences and of life in Dakota, Colorado and elsewhere. Some of his statements were so astounding—though I knew them to be true—that Miss Logan requested me to repeat them to Mr. Furness, who has never been farther west than Pittsburgh. One in particular, struck them all as quite novel. It was that Curtis had seen several years ago, at Worthington, Minnesota, a steam flouring mill, with an hundred barrel per day capacity, which was run with hay for fuel; and that cook stoves were frequently heated with hay in the same region. I gently trod on Curtis's foot as a hint that he had better refrain from further experiences, fearing lest he might be thought one of those story-telling westerners whose yarns are to be taken *cum grano salis*.

Seated after dinner in the Doctor's fine library, surrounded by numerous mementoes of Shakespeare, the shelves loaded with the great poet-actors' works in every modern language, we discussed somewhat the subject of psychic research and the phenomena of Spiritualism. Dr. Furness is very heartily in sympathy, I think, with the claims of modern Spiritualists as to the continuity of life and the ability of spirits to manifest. I believe that could he witness what he felt to be genuine spirit manifestations he would be glad to proclaim the fact up and down the streets of his own city. I regret that the style adopted by him in preparing the report of the Seybert Commission has led Spiritualists generally to think him flippant and not in real earnest. I still more regret that Henry Seybert did not have more sense than to leave a bequest to a university whose managers were totally ignorant of the first step necessary to insure success in an investigation of psychic phenomena. In my opinion, Henry Seybert is primarily responsible for the miscarriage of his intention, and that when he has been long enough in the Spirit-world to outgrow some of his self-love and rid himself of certain idiosyncrasies he will awaken to a realization of how he shirked his plain duty and how much he retarded the very cause he should have helped in his life-time here, rather than to have delayed the task to others after his departure. SHAKESPEARE'S MULBERRY TREE AND GLOVES.

Among other objects of interest shown me by Dr. Furness was a section of the mulberry tree that once stood in front of Shakespeare's house at Stratford-upon-Avon, and a pair of stage gloves once owned and worn by the bard of Avon; both relics are fully authenticated and carefully preserved in glass cases. A cane once the property of Garrick hangs upon the wall, and all about are souvenirs of great actors and actresses. Curtis declares that he actually felt the presence of Shakespeare as he wandered about the room inspecting these links which connect the past with the present. And what Spiritualist will deny that he might not?

On Tuesday we pulled out for Washington where after a couple of pleasant but very quiet days, our faces were turned homeward. There were many items personal and impersonal that came under notice which I would like to mention in connection with Washington and intervening points between there and Chicago, but these rambling notes have already reached unexpected length, and the pressing imperative duties of the office oblige me to bring them to an abrupt ending. J. C. B.

"Secret Doctrine."

A correspondent in this issue of the JOURNAL calls attention to the fact that some of our correspondents "have been hard on Mme. Blavatsky," and for this reason asks that we publish the "Summing up" of her book bearing the above title. The position assumed by Mme. Blavatsky in theosophical circles and the claims she puts forward as the leader of this form of thought entitles her to attention; but she, like all other representative characters, must pass the crucial test for uprightness of life and for her bearing towards the world she is commissioned to serve. Like nature, human nature is critical; it hates sham and will not tolerate hypocrisy. It will forgive weakness and mistake if it sees a sincere desire to repent and to reform. The laws of justice

and right are eternal and are in the very constitution of things. They are not conventional, as many in these days suppose. Theosophists know, or should know, what Karma means. It is not to be whipped out of existence by some spasmodic exercise of mercy. To be "forgiven" we must not only "repent," but we must quit sinning and learn to do well. This is the basis of American ethics at any rate.

A Lamb's Last Gambol.

Washington Irving Bishop is dead. Wine, women, cocaine, preachers and actors prove at last too much for this man of strange celebration and phenomenal career. Stricken with hysterical catalepsy at 4 o'clock in the morning, he ceases to breathe eight hours later. On Sunday night last he attended the monthly "Gambol" of the Lambs' Club in New York, and was one of the fun promoters who helped "make a night of it." While performing a feat in mind reading in the gray dawn of Monday morning he was taken ill, and carried to an upper room. He recovered shortly and persisted in completing the feat and while in the act was seized with spasms and soon began sinking. Thus ends in a sensational way a sensational career. Probably no man in America was ever so petted by the clergy as Bishop. In years past he never failed to secure their attendance in large numbers at his show, where he always gave them seats on the stage and "worked" them for all the game was worth in filling his till. He always counted these pious deadheads his most profitable advertising, and they were always willing to pose for him. Anything to beat Spiritualism! He possessed remarkable psychical powers, unlimited audacity and considerable talent as a sleight-of-hand performer. In the language of his clerical friends, "He has gone to his reward."

GENERAL ITEMS.

J. J. Morse's address until the 27th of May, is 103 F street N. E., Washington, D. C.

Lucifer for April has a good table of contents. Price, forty cents a number.

Lyman C. Howe will lecture at 104 22nd St. next Sunday evening at 7:45. Subject: "Theosophy."

The *Theosophist* for April is ready for its numerous readers. It has a variety of excellent reading matter. Price, fifty cents a number.

Mrs. T. L. Hansen, the medium, has removed to 24 Bishop Court, between Madison street and Washington boulevard, where, in pleasant quarters, she will be pleased to see her patrons.

Mrs. Carrie E. S. Twing closed a satisfactory April engagement in Philadelphia, and is now filling another for May in Albany, N. Y., where she may be addressed at 57 Washington avenue.

Mrs. Buchanan, the well known psychometrist and wife of Prof. Jos. Rhodes Buchanan, 6 James street, Boston, has been suffering from nervous prostration, but we are glad to hear is now greatly improved in health.

Mrs. Elizabeth Cady Stanton is writing for the *Woman's Tribune*, "Reminiscences," which, at the end of the year, will be published in a volume. At seventy-three, her pen has lost none of its force. She writes as vigorously and charmingly as ever, and with as much interest in the questions of the day. She writes that she recently took "A leap of 1,500 miles from Omaha to Hempstead, Long Island, N. Y.," where she will enjoy the sea breezes during the summer. Her correspondents will please take notice of her present address.

A number of clergymen who gave addresses on the occasion of the centennial of the inauguration of Washington, were unable to resist the temptation, while praising the other Revolutionary heroes, to slur Paine and try to increase the unreasonable prejudice against him. How much better it would have been if these clergymen had risen to a position high enough to speak in terms of commendation even of the "infidel's" patriotic devotion and faithful service to America. Why could they not have said a word of Paine's writings in favor of independence?

A testimonial concert has been tendered Mary Shelton Woodhead by a goodly number of well-known citizens who are lovers of ballad music, to take place on the evening of May 28th at Kimball Hall, 245 State St. Most of our city readers have heard Miss Woodhead's rendering of Scotch ballads, either at our residence or in the public, and will, no doubt, be glad of a chance to show their appreciation and desire to encourage this rising young singer. Tickets 50 cents, and they may be had of A. C. McClurg & Co., S. A. Maxwell & Co., Dale & Sempills' Drug Store, or from the secretaries of the various Scottish societies.

We are glad to note in Judge Dailey's letter about Lake Pleasant that Madame La Plongeon has been engaged to lecture. She is a cultivated woman, of rare gifts, and thoroughly familiar with a field of research which should attract the earnest attention of Spiritualists and all who seek to learn of the early history of the world and its religions. She should be secured by every Spiritualist camp in the country for a series of lectures. Such an engagement would add greatly to the interest and profit of these summer gatherings. Madame La Plongeon may be addressed in care of Hon. A. H. Dailey, 16 Court St., Brooklyn, N. Y.

At the dawn of womanhood, or in the change of life, *Samaritan Nerveine* is the ladies' friend. At Druggists.

There is but one N. K. Brown's Ess. Jamaica Ginger. Always conquers pain.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents, for sale here.

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Dyspepsia causes depraved blood, which, in time, affects every organ and function of the body. As a remedy for these troubles, nothing can approach Ayer's Sarsaparilla. It vitalizes the blood, strengthens the stomach, and corrects all disorders of the liver and kidneys.

One of the most remarkable features of the present age is the rapidly increasing popularity of Tar Oid. This article is a certain cure for "Piles and Salt Rheum" and quickly dispels all diseases of the skin. Sold by all druggists, 50c.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.



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Sapolio is a solid, handsome cake of house-cleaning soap, which has no equal for all scouring purposes except the water. To use it is to win. What will Sapolio do? Why, it will clean paint, make oil-cloths bright, and give the doors, tables and shelves a new appearance. It will take the grease off the dishes and off the pots and pans. You can scour the knives and forks with it, and make the things shine brightly. The wash-basin, the bath-tub, even the greasy kitchen-sink will be as clean as a new pin if you use Sapolio. One cake will prove all we say. Be a clever housekeeper and try it. Beware of imitations. There is but one Sapolio. No. 22.

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EVERYBODY USES IT.

Dentists to clean false teeth. Engineers to clean parts of machines. Housewives to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old chairs. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sectors to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hoarders on brasses and iron work. Shavers to scour old straw hats. Cooks to clean the kitchen sink.

4TH OF JULY.

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WHAT I SAW AT CASSADAGA LAKE: 1888.

ADDENDUM

To a Review in 1887 of the Seybert Commissioner's Report.

BY A. B. RICHMOND.

The object of this Addendum, the author states, is to add certain evidence to the facts and conclusions narrated in the first Review of the Seybert Commissioner's Report.

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THE LIGHT OF EGYPT

OR THE SCIENCE OF THE SOUL AND THE STARS.

IN TWO PARTS

BY AN ADEPT.

Finely Illustrated with Eight Full-page Engravings.

PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:

For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the general results of these researches into a series of lessons for private occult study. This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the stars, corresponding to the microcosm and the macrocosm of ancient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.)

Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step, was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its medullary mentality, the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalisms of the decaying Orient.

From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are absolute facts, in so far as embodied man can understand them through the symbolism of human language, and the writer defies contradiction by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the exalted minds of those who constitute the backbone of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a race, they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

Having explained the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow-white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortexes of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of their spiritual force keeps them bound to the dogmas, traditions and externalisms of the decaying past, whose real secrets they can not now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind, the fact that his earnest effort is to expose that particular section of Eudæistic Theosophy (esoteric so called) that would fasten the crippling shackles of theological dogmas upon the rising cranks of the western race. It is the Collective Oriental systems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for "omnia vincit veritas" is the life motto of THE AUTHOR.

This remarkable work is sure to create a PROFOUND SENSATION and be productive of lasting results. It will interest THEOSOPHISTS, SPIRITUALISTS and ALL STUDENTS OF THE OCCULT under whatever name they may be pursuing their researches.

It will be published simultaneously in England and America, George Redway of London being the English publisher.

A sixteen page circular containing the Table of Contents and Alphabetical Index will be sent to any address on receipt of two cent stamp.

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AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

THEOSOPHY.

LELIA BELLE HEWES.

Dark is the cloud of the ages, the veil that the Isis conceals. Bright is the lightning behind it, that the face of the Isis reveals.

To-day, all the time of man's childhood, is only a vision of night. Vague, and blundered forever with symbols and spectres of fright.

To-morrow, the dream, in returning, will only a prophecy be Of all the most glorious future, man's loftier life we shall see!

WHICH IS THE BETTER RELIGION?

"Religion is a System of Faith and Worship, the Recognition of a God."

A man may be very religious without being pious, and he may be very moral and have no religion; yet true religion teaches morality as a duty to man, influenced by the word and work of God.

Brahmanism was the religion of India for many centuries. The Buddhist religion had the same principles of philosophy as those of Brahmanism. Their object was to obtain a pure and holy life.

Christ taught some of the laws of Moses and the Golden Rule. He also gave us the beautiful Sermon on the Mount. He taught that "he that overcometh his own flesh, shall sit on his throne with me."

Rest untroubled, tranquil, deep, Where no souls their vigils keep; Rest in sleep that knows no waking; Thriving, hunger, and heart breaking;

Confucius evidently acknowledged a God, but made more of a moral life. Mohammedanism teaches of the one God and Mohammed as His Prophet.

The faith in this Christian religion is waning fast. Even in the Churches we seldom see the enthusiasm which marked the character of the early believers.

A new revelation has come from God for a more perfect knowledge of his law. What was given to the world two thousand years ago by the teacher of the law, now being proven as the true spiritual law of the universe.

Christ was so in advance of his time that the people failed to get His true inspiration. We begin now to get a glimpse of the new religion that is to supersede the old, and which will be the basis of the advance of the two thousand years ago as was that religion in advance of the time of Moses.

Those who are "thinking for themselves at the present time, and who are not cramped by the narrow dogmas of Church creeds, which are often very so that it would not work."

"I understand," continued Mr. Gurley, "that you deny ever having operated that instrument with the wire underneath. How is that?"

"I will say this," said Mr. Rowley as his cheek paled a little, "that if any man says he ever saw me work that box with the wire beneath it, he is a liar."

"And I will say," broke in Mr. Morris with some warmth, "that if you claim you did not have the wire under the box when I called you are a liar."

"I know I did not have the wire underneath the box," he said, "but I never knew the circuit could be closed in that way until I was shown it yesterday."

"Will you permit me to examine the instrument now?" asked Mr. Gurley.

"You can't touch it," said the Professor quite decidedly. "I propose to run this box myself, and you can run yours. I won't have my instrument interfered with until I am through using it."

"Well, I am on your territory, and must do as you say," replied Mr. Gurley. "I would like to see what I could do with it, though I am sort of a plug operator."

"And I am no operator, at all, and I don't pretend to be," replied Mr. Rowley. "I acted upon, rather than an actor, in my telegraphy."

"I understand, then," interposed the reporter, "that you object to the presence of all these electricians at your test?"

last, that they found their hearts attuned and in harmony with the divine power above. How like the new religion. All are searching for truth and light; some among the rubbish and superstition of past ages; others in a mire of corruption and false teaching, striving for an equality for mankind, that shall bring all to one common level.

When every soul shall rise out of the discord and contention out of this mire of rottenness and fraud, then the new religion shall show and broil shall clasp hands with brother in this grand spiritual temple which shall be built. Then shall the new religion become universal—a religion as broad as humanity, as high as the stars and as pure as God's sunlight.

Its name shall matter little, if only truth be the standard bearer and its followers are in fellowship with the divine spirit of love and wisdom. It will lift mankind above the rough and stormy waves of barbarism beyond the pitfalls of sin and past the barriers of a babe of false teachings. Then all can unite in one grand creed—a knowledge of the after life, a belief in God, love for fellow man, and a hatred of all evil. This shall be the better and the universal religion.

OCULT TELEGRAPHY.

CONTINUED FROM THIRD PAGE.

(The Cleveland Leader and Herald, May 5.) It was Lord Byron who awoke one morning to find himself famous, and it Mr. W. S. Rowley the occult telegrapher, did not discover that he was famous when he arose yesterday, he certainly had the felicity of knowing that he was the most talked about individual in a city of 250,000 inhabitants.

"PIG PEN" AND "HEN COOP" PUZZLES recognize this truth, and their cupidty does not allow their feish ingenuity to go too far. Any man, therefore, who sets himself up as a mystery does so at his own risk. He is a drunk and a mad dog, and his skill and ingenuity of his fellow citizens, and must not complain if they attempt to fathom his occult methods.

Mr. Rowley's early appearance at the Leader office yesterday indicated a disposition to take up the gauntlet which his investigators of the day before had thrown down. He challenged an investigation and said he would have a large party of his friends, also Mr. J. H. Wade and Superintendent Wright of the Western Union Telegraph Company, in his office at 3:30 o'clock in the afternoon, and he invited the Leader to send representatives, and to call in any expert telegraphers it pleased, barring the great and only "Professor" Gurley. Previous arrangements, however, had been made to have Mr. Gurley accompany the reporter in a second inquisitorial séance, and as there seemed to be no good reason for recalling the invitation, Mr. Gurley was included in the party that left the Leader office at 3:15 o'clock for the public test which had been proposed to be held in Mr. Rowley's apartments, room No. 23, of the Nottingham block on Euclid avenue.

The reporter led the way to the door followed by the four electricians. The knock was answered by a gentleman who proved to be Mr. Rowley's brother, and the visitors were met at the threshold by Professor Rowley himself, who asked the party to be seated. None of the friends of the occult operator were in attendance, and a few commonplace remarks some one said: "We understood there was to be a public test here at this hour, and we thought you would not object to so large a party of visitors."

"When I was down at the Leader office this morning," said Mr. Rowley, "I challenged investigation, and said I would invite some of my friends to meet the representative of the Leader accompanied by an expert electrician he might select, barring those who had been here before, and were already prejudiced in the matter."

"Then," replied Mr. Gurley, rising, "infer that you object to my presence here?"

"I do when it comes to a test of my manifestations. The mental opposition of a body of men who are prejudiced against me would act upon that box so that it would not work."

"I understand," continued Mr. Gurley, "that you deny ever having operated that instrument with the wire underneath. How is that?"

"I will say this," said Mr. Rowley as his cheek paled a little, "that if any man says he ever saw me work that box with the wire beneath it, he is a liar."

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"I understand, then," interposed the reporter, "that you object to the presence of all these electricians at your test?"

"All who have been here before. Mr. Seibel can stay if he desires. You see."

"Mr. Wade said he would come. I don't know that I ever knew him to be behind in meeting an appointment before. I hardly know what to make of it. He put Colonel Bundy and Hudson Tuttle up to the idea of instituting an investigation. The whole scheme is prompted by spite and petty jealousy."

"You perceive," continued the visitor, "that even if he did come the test would be of little value, unless these expert operators were present. It would be deciding the case on an ex parte hearing."

"That is what I claim a right to have. What was the investigation of yesterday but an ex parte affair? They did not occur in he and said, 'Now, Rowley, we propose to prove you a fraud. Defend yourself!' But they went on and made their experiments without my knowledge. I am an honest man, and defy the whole world to prove me anything else. I have done and am doing a great deal of good for humanity, and I have hundreds of letters from all over the world to prove the accuracy of my diagnoses. This whole thing is the result of a conspiracy. I have not observed any such motive," interposed the reporter.

"No; you came in at a later stage of the game. The power back of all this is a man with whom I was lately in business, but whom I have left within a few miles of the city. He is Colonel Bundy and Hudson Tuttle up to the idea of instituting an investigation. The whole scheme is prompted by spite and petty jealousy."

"It was past 4 o'clock and none of the expected guests had arrived. Mr. Rowley expressed regret at the failure to arrange a séance on his terms. 'I am sorry,' he said, 'because the spirits had promised me to work the instrument this afternoon entirely without my assistance, as they have done a number of times.'"

"I would not object to Mr. Tuttle if I could have one of my friends to counteract his influence, but Colonel Bundy can never enter an office of mine again. I put Colonel Bundy and Hudson Tuttle up to the idea of instituting an investigation. The whole scheme is prompted by spite and petty jealousy."

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"It was learned subsequently that Mr. Wade desired after arriving at the office to arrange a séance on his terms, and that Superintendent Wright declined to come unless he could bring his expert electricians with him. He would not have anything to do with it unless Mr. Gurley was admitted. At the close of the interview Mr. Rowley said he would be glad to put Colonel Bundy and Hudson Tuttle up to the idea of instituting an investigation. The whole scheme is prompted by spite and petty jealousy."

MR. ROWLEY'S STATEMENT. "With great surprise, not unmixed with contempt, I read in the Leader the report of the remarkable (?) result of the visit of the 'distinguished' (?) visitors of yesterday. It seems that instead of an investigation in the guise of friendship, as the case is known to be, the whole thing was a carefully planned, well hidden by the cunning so necessary to a hidden plot, to tear down and destroy an honorable, upright man for a purpose and for a price."

Passing over as not worthy of mention the sarcasms which I cannot refrain from relating to me personally, I hasten to reply as a gentleman and a Christian citizen, with malice toward none and charity for all, and I hope without base insinuations and petty jealousies so marked in the article of yesterday. It is, and is so perfectly well known, that I have never in any of my cases, pronounced by eminent physicians to be beyond the skill of any earthly healer—the strictly scientific and correct diagnoses of these cases is proof positive of the genuineness of my so-called 'cell.' The phenomena itself, which seems to be so very important and essentially the two worst reported cases, is a very small part when the many sufferers who have been relieved by it rise up and called it blessed and God-given. If Colonel Bundy and Mr. Hudson Tuttle, of Berlin Heights, can produce any physical manifestations that can show such an array of proof, which I can examine and make a useful and credible man, and I have neither opportunity nor inclination to devise ways and means to deceive the public, as it would be of no possible use to me in diagnosing cases from one to three thousand miles distant when this occult intelligence is all that could be used, and I have no interest in the matter of any kind. Neither have I studied to know how to practice upon the credulity of the public, nor have I become so conversant with the ways and means of such fraud as to make a 'first-class investigator,' which I presume is a very desirable and creditable position, but it is so at variance and so entirely antagonistic to my nature that I am free to say that I am glad there are others who can do these things, who, beyond question, are in their native element. Now I do not only deny the 'born investigators' in the matter of the 'cell' at Berlin Heights, but the whole spiritualistic, social, scientific, or religious world to prove me otherwise than the honorable, upright, honest man, doing a legitimate and genuine business, also will add that my personal life is such that I frankly submit myself to all of the tests which the public may desire, and the keen judgment of a worthy public and fearlessly await the verdict,—more than this no man can do and this much many cannot or dare not, lest the consequences result disastrously. If the so-called investigators will do the two worst reported public or private—WE ARE READY." W. S. ROWLEY.

THE PLOT THICKENS. Dr. G. F. Whitney, whom Mr. Rowley indicates as the ulterior force in the scrutiny to which he is being subjected, was seen by a Leader reporter at room No. 39 of the Nottingham block. It is here that Mr. Rowley had had his office for two years, and he only moved into his new quarters last Thursday. He advertised in all the spiritualistic papers, and Colonel Bundy on his investigations, but confessed that he had been glad to see Rowley take an office by himself. Referring to the Leader's article he said:

"You came very close to the secret of Mr. Rowley's operations, but did not quite hit it. Where you say that Mr. Tuttle did not think Rowley's manipulation of the key before passing the box over to him helped his experiments any, you touch the vital point. When the lid of the box touches that long extra key the circuit, and anything that operates to lessen the pressure on the key opens the circuit, and so works the sounder. You will notice on Rowley's machine that the upper corners of the lid are soldered, he has held his fingers there so many times."

"Is the box ever locked?" "Never! He never got a rap out of that box when the hook of the lid was fastened closely, in his life. Mr. Rowley is a medium, but the application of his power to that instrument is a deception. He has no such thing as an independent telegraph. His messages come in the same manner as automatic writing. No matter how genuine the communication may be to a writing medium there must be pen and paper before it is transcribed. So here in the physical features of the telegraph must be present before the sounder will work."

"I wish to say," continued Dr. Whitney, "that I went into this thing honestly, but recently my suspicions were aroused, and then I discovered Rowley's secret. He knew that I had discovered it, and he refused to allow me to operate after F. M. Townsend had exclaimed: 'What is not the way you do it—put your hands on the box and do it again!'"

Mr. Whitney says Rowley performed mostly with the lid. As that act is brought about by mechanical devices, it would, of course, be observed by him. But when it was done electrically the amount of wire or the position of it, whether under, above, or below the box, would have no significance to him or to any one not a telegrapher. Hence it could be performed forever and not be observed.

In conclusion, I desire to say that I have decided the point at issue. I have presented myself before Mr. Rowley for a test. In so doing I have acted

thoroughly and honorably. Those who desire to be convinced have been convinced and I for me to continue further as a party to the agitation will serve not only to antagonize but make me obnoxious to those who have set opinions, among whom are some of my best friends. Therefore, hoping I have not gained the ill will of any one, not even Mr. Rowley, I will now sever all connections with celestial monopolies, drop the prefix of "professor," and again retire into modest obscurity.

O. A. GURLEY, Chief Op. W. U. Tel. Co.

Mrs. Foye, Mrs. Allyn, Mrs. Paul and Prof. Kenyon.

As the Editor of the Religio-Philosophical Journal: Since the first of February we have had able speakers before our society. Prof. Kenyon spoke four Sundays with great power and brilliancy, his health was poor, and when not under influence, was hardly able to be about.

Mrs. Paul of Vermont spoke three Sundays in March, and gave universal satisfaction. The forty-first anniversary was celebrated April 7th, when his health was poor, and when not under influence, was hardly able to be about.

Mrs. Foye gave a séance April 25th, at this place, before a select and harmonious audience of about one hundred. The manifestations were marvellous. What was pleasing and remarkable, the few colored people in the audience received striking and convincing tests; in fact, most of the spirits who came, were the friends of strangers or skeptics, while the older believers were passed by, probably because the well do not need the physician. There was not a single mistake, and the rape could be distinctly heard by every person in the hall. Mrs. Foye said it was no of the most successful séances she had ever held. She remained with us but a single day, as she had to leave to fill engagements in Philadelphia. Our great lack here is a want of interest in the churches where they are entertained and interested, more than they are with us. Until we are willing to sacrifice for their benefit, as much as the sectarian do, we can not expect success. Among many spiritualists the feeling exists that if they can have eloquent and intellectual speakers, they care not for others. The great need now is to teach the young. In that branch we have seen a person so successful as Mrs. Allyn. If she could be a proper length of time in any given place, we think great things would be done in the West. Saratoga April 25th, 1889. E. F. BULLARD.

Harriet Hosmer.

As the Editor of the Religio-Philosophical Journal: I notice in the JOURNAL of the 27th ult. that Harriet Hosmer is visiting your city. I received a notice I saw of her some time ago when she was in Europe, stating that she had invented a self-acting machine and that a number of scientific persons had examined it, and pronounced her claim true. Eventually I became acquainted with a lady who knew Miss Hosmer before she visited Europe, and who told me that she (Miss Harriet Hosmer) was a medium. I should like to hear something more in regard to that report. A. G. N. Weymouth, Mass.

Notes and Extracts on Miscellaneous Subjects.

A Pineville, Ga., man has a duck which he claims was hatched from a hen's egg.

One-third of all the zinc made in Europe is manufactured in Belgium.

The Pennsylvania Railroad Company has 89,369 persons in its employ.

It is said that during a series of twenty-one years there has been only one drought extending over the whole of Kansas.

A popular St. Louis girl recently received during a temporary illness 5,000 roses and forty pounds of candy.

Russian petroleum is competing with the American oil in the Dutch East Indies, which have been customers of the American companies.

Jonathan Battles, who died recently at Dorchester, Mass., aged seventy-six, was one of a family of eight who all became useful school teachers.

A Lawrenceville, Ga., cyclone carried part of a fence twenty feet and set it down again just as it had stood, every rail from the ground up in its place.

A train has been put on the Southern Pacific between Monterey and San Francisco which will run 125 miles in three hours and twelve minutes, including five stops.

In a Palham, Ga., spelling bee a minister failed on "balliff," an amateur florist couldn't spell "bouquet" and a high school professor went wrong on "franknesses."

A man at Springfield, Mass., who does not believe in the efficacy of prayer, offers \$1,000 to any church congregation who will pray for a given thing and have it come to pass.

A Leary, Ga., man wondered why his fine cow suddenly ceased giving milk, until one day the milkmaid found the cow lying down while the pig was industriously helping itself.

Machinery is driving out hand labor at last in the mill working trade in England. The machines have had a monopoly of the business in this country for many years.

The only great thing that could be said of Thomas Wingate, a Rhode Islander who died the other day, was that he borrowed and kept over five hundred pocket knives in his day.

Canisteo, N. Y., raised so many onions last year that growers are now dumping them into ravines and the cities to get rid of them. A New Yorker bought enough to load a car for \$1.

A Pasadena, Cal., woman who was deserted by her husband fifteen years ago has found him in the person of a millionaire named Getchell. She claims that his real name is Muirhead. Mr. Getchell is a high roller and very gay.

Mrs. Sarah Mallory, died at Long Pine, Neb., recently, at the advanced age of one hundred and six years. She was the daughter of Colonel Wright, of revolutionary fame, and the widow of Major Mallory, who was a private in the war of 1776.

George Clements, of Rome, Ga., is the talk of the state papers. He is a nine-year-old newsboy, has a bank account, and has just profitably invested a round sum in real estate. He is very small for his age. His money is all made since he was a boy.

Pittsburg used to have 720 saloons and an average of 14 arrests per day for drunkenness. Now she has 98 saloons and does not average 3 drunks per day. Misdeemeanors of all sorts have decreased 60 per cent. Even divorces have decreased one-half.

The advance agent of a dramatic company made insulting remarks to a Tacoma, W. T., woman. In the evening her husband went to the opera's hotel, pulled him out of bed, marched him into his wife's presence and made him kneel and beg her pardon.

Many are the detractors of Charles Dickens, but his amanuensis has given him the bitter blow of all. In an interview published some time since he says: "He (Dickens) was an insatiable cigarette smoker, and when dating to me always had a cigarette in his mouth."

thoroughly and honorably. Those who desire to be convinced have been convinced and I for me to continue further as a party to the agitation will serve not only to antagonize but make me obnoxious to those who have set opinions, among whom are some of my best friends. Therefore, hoping I have not gained the ill will of any one, not even Mr. Rowley, I will now sever all connections with celestial monopolies, drop the prefix of "professor," and again retire into modest obscurity.

O. A. GURLEY, Chief Op. W. U. Tel. Co.

Mrs. Foye, Mrs. Allyn, Mrs. Paul and Prof. Kenyon.

As the Editor of the Religio-Philosophical Journal: Since the first of February we have had able speakers before our society. Prof. Kenyon spoke four Sundays with great power and brilliancy, his health was poor, and when not under influence, was hardly able to be about.

Mrs. Paul of Vermont spoke three Sundays in March, and gave universal satisfaction. The forty-first anniversary was celebrated April 7th, when his health was poor, and when not under influence, was hardly able to be about.

Mrs. Foye gave a séance April 25th, at this place, before a select and harmonious audience of about one hundred. The manifestations were marvellous. What was pleasing and remarkable, the few colored people in the audience received striking and convincing tests; in fact, most of the spirits who came, were the friends of strangers or skeptics, while the older believers were passed by, probably because the well do not need the physician. There was not a single mistake, and the rape could be distinctly heard by every person in the hall. Mrs. Foye said it was no of the most successful séances she had ever held. She remained with us but a single day, as she had to leave to fill engagements in Philadelphia. Our great lack here is a want of interest in the churches where they are entertained and interested, more than they are with us. Until we are willing to sacrifice for their benefit, as much as the sectarian do, we can not expect success. Among many spiritualists the feeling exists that if they can have eloquent and intellectual speakers, they care not for others. The great need now is to teach the young. In that branch we have seen a person so successful as Mrs. Allyn. If she could be a proper length of time in any given place, we think great things would be done in the West. Saratoga April 25th, 1889. E. F. BULLARD.

Harriet Hosmer.

As the Editor of the Religio-Philosophical Journal: I notice in the JOURNAL of the 27th ult. that Harriet Hosmer is visiting your city. I received a notice I saw of her some time ago when she was in Europe, stating that she had invented a self-acting machine and that a number of scientific persons had examined it, and pronounced her claim true. Eventually I became acquainted with a lady who knew Miss Hosmer before she visited Europe, and who told me that she (Miss Harriet Hosmer) was a medium. I should like to hear something more in regard to that report. A. G. N. Weymouth, Mass.

Notes and Extracts on Miscellaneous Subjects.

A Pineville, Ga., man has a duck which he claims was hatched from a hen's egg.

One-third of all the zinc made in Europe is manufactured in Belgium.

The Pennsylvania Railroad Company has 89,369 persons in its employ.

It is said that during a series of twenty-one years there has been only one drought extending over the whole of Kansas.

A popular St. Louis girl recently received during a temporary illness 5,000 roses and forty pounds of candy.

Russian petroleum is competing with the American oil in the Dutch East Indies, which have been customers of the American companies.

Jonathan Battles, who died recently at Dorchester, Mass., aged seventy-six, was one of a family of eight who all became useful school teachers.

A Lawrenceville, Ga., cyclone carried part of a fence twenty feet and set it down again just as it had stood, every rail from the ground up in its place.

A train has been put on the Southern Pacific between Monterey and San Francisco which will run 125 miles in three hours and twelve minutes, including five stops.

In a Palham, Ga., spelling bee a minister failed on "balliff," an amateur florist couldn't spell "bouquet" and a high school professor went wrong on "franknesses."

A man at Springfield, Mass., who does not believe in the efficacy of prayer, offers \$1,000 to any church congregation who will pray for a given thing and have it come to pass.

A Leary, Ga., man wondered why his fine cow suddenly ceased giving milk, until one day the milkmaid found the cow lying down while the pig was industriously helping itself.

Machinery is driving out hand labor at last in the mill working trade in England. The machines have had a monopoly of the business in this country for many years.

The only great thing that could be said of Thomas Wingate, a Rhode Islander who died the other day, was that he borrowed and kept over five hundred pocket knives in his day.

Canisteo, N. Y., raised so many onions last year that growers are now dumping them into ravines and the cities to get rid of them. A New Yorker bought enough to load a car for \$1.

A Pasadena, Cal., woman who was deserted by her husband fifteen years ago has found him in the person of a millionaire named Getchell. She claims that his real name is Muirhead. Mr. Getchell is a high roller and very gay.

Mrs. Sarah Mallory, died at Long Pine, Neb., recently, at the advanced age of one hundred and six years. She was the daughter of Colonel Wright, of revolutionary fame, and the widow of Major Mallory, who was a private in the war of 1776.

George Clements, of Rome, Ga., is the talk of the state papers. He is a nine-year-old newsboy, has a bank account, and has just profitably invested a round sum in real estate. He is very small for his age. His money is all made since he was a boy.

Pittsburg used to have 720 saloons and an average of 14 arrests per day for drunkenness. Now she has 98 saloons and does not average 3 drunks per day. Misdeemeanors of all sorts have decreased 60 per cent. Even divorces have decreased one-half.

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On the evening of May 20, 1766, the citizens of Boston celebrated the repeal of the stamp act by hanging 108 lanterns on the old Liberty Tree on Essex street. One of the lanterns, which, according to its inscription, was hung on "the west bough, opposite Frog Lane," has been in the Hunneman family ever since, and has just been presented to the Bostonian Society by the widow and children of the late Joseph H. Hunneman, of Roxbury.

A large covey of partridges flew into Outhbert, Ga., and became terribly demoralized. They got scattered and completely bewildered. Two of them flew into the residence of the editor of the *Liberal* and one was captured. The other escaped through a window. They seemed to be crazed by the surroundings and would fly against houses, fences or anything that stood before them.

A Japanese tattooer who has lately set up in business at Hong Kong is so artistic in his work that he is said to have an income of about six thousand dollars a year. An English prince and an English peer have been among his patrons. He tattooed the arm of the former, and on the body of the latter reproduced scenes from Japanese history. English ladies have also sought his artistic services.

A few days ago Isaac Newman and wife, two Indiana pioneers, died at Peru, Ind., within twenty-four hours. In searching the house afterward for venereal disease, the couple, founded on a false bottom in an old bureau \$7,000 in money sewed into clothing. Newman told his son that he had a small sum in the bureau for expense, and it was not suspected that the couple had so much money in their possession.

There is a young married lady in Elberton, Ga., who is a snake charmer. She has no fear of these reptiles, and will capture with her hands any snake that she finds in the woods, and has tamed several of them for her pets. Once she captured a large snake that seized her hand. This lady did not experience any trouble from the fangs and continued her sport of capturing them. She seems to have a strange power over reptiles, and it is seldom that they offer any resistance.

Aphasia in a most extraordinary form is at present under treatment by Dr. Charcot. A Frenchman, aged sixty, learned English through living seventeen years in America, and then Spanish after his marriage with a Spanish woman. He lost the command of these languages in the inverse order. First he was unable to speak Spanish, then English went from him, and lastly his native tongue, French. The affection was cured by the softening of the brain, the left lobe of the brain, and by methodical practice in conversation he regained his normal ability, recovering the languages in the order of French, English and Spanish.

According to the *Pall Mall Gazette*, Captain Ingram, who was recently killed by an elephant in South Africa, soon died before the end of the year. The cause of death was the removal of the core cloth of an Egyptian mummy. Inside he discovered a tablet which, being translated, was found to prophesy that the person who profaned the clothes would die a violent death within three months of his sacrilegious act, and his bones be scattered to the winds. Within the prescribed time the threat or prophecy came true. Captain Ingram was killed in South Africa, and only his thigh bones remained to attest his fate.

**AN OPEN QUESTION.**  
**Is Harrison a Descendant of Pocahontas?**

It is popularly believed that President Harrison is descended from Pocahontas and from the Parliamentary soldier and regicide General Thomas Harrison, who was executed in 1660.

Pocahontas, daughter of Powhatan, manifested a friendship for the early white settlers of Virginia when she was but a girl. The story of how she saved the life of Captain John Smith, who had been carried and taken to the present day, is well known. On several occasions, she made known to the settlers their danger when about to be attacked—is well known to all acquainted with the early history of America. Her subsequent marriage with John Rolfe, an Englishman—her removal to England with a son near the present day, and her connection with the wealthy families of Virginia claim descent—is the basis of the opinion that President Harrison is one of her descendants.

Whether this is true or not it is, however, well known that President Harrison is a descendant of a noted family, distinguished alike in peace and war. The name of Harrison is already indelibly written upon the pages of American history, for General Wm. Henry Harrison—the ninth President of the United States—was the grandfather of Gen. Ben. Harrison.

The election of another member of the Harrison family is but another proof of the prevailing disposition of the public to return to healthy administration of public affairs so characteristic of the earlier years of government. A similar desire has been manifested for a revival of early manners and customs in many various ways, of which mention in particular can be made of the prevailing demand for those old time preparations which were so successfully employed in the prevention and cure of the ill and ailments which frequented the early log-cabin homes.

After much inquiry and research a noted manufacturer has procured the original methods used in their preparation and again under the name of Warner's Log Cabin Remedies, the public is presented with those well-known preparations for the cure of coughs, colds, consumption in its early stages, blood disorders, catarrh, dyspepsia, debility, and other common disorders.

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Pocahontas, during her life-long friendship for the white settlers of Virginia, besides her many acts of kindness, is said to have contained in her valuable information to the log cabin home concerning the successful methods employed by the Indians in the treatment of disease and it matter little whether the alleged relationship between herself and the President be true or not for the name of Pocahontas is already immortal.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a glimpse of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

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Science & Faith over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

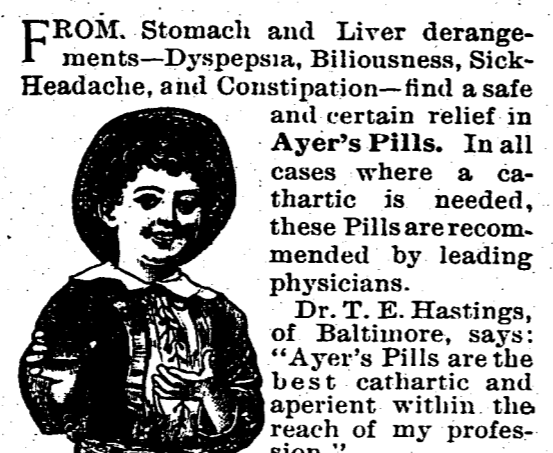
Statuism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Fahnestock, M. D. Contains a brief historical survey of Mesmer's operations, and the examination of the same by the French commission. Price, \$1.50. For sale at this office.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worthy the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and to all students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim it is theirs; the Christian scientists admit their reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimile of the one which costs \$4.00. For sale at this office.

The bones of a mastodon were unearthed on the farm of C. C. Tremble, near Windfall, Ind. One of the teeth was seven inches long and six inches in diameter, and a tusk of the monstrous animal measured nine feet. When the air struck the bones they crumbled to pieces, and but a few of them were saved.

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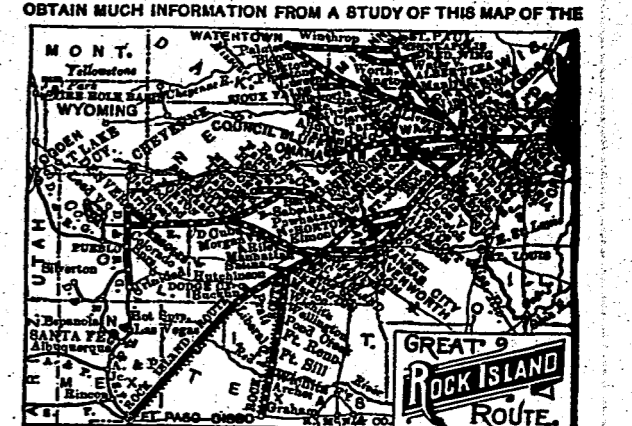
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