

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

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

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SUNNY BRAE HAS SHARED

the general stir. Nine years ago this was a bare potato-patch of twenty-five acres; to-day it is a little wilderness of trees from which about eighty tons of fruit are gathered. It is a pretty sight, the purple showers falling from the shaken trees; and magnolia and jasmine scarcely shed sweeter perfumes.

While watching the busy harvesters and directing their labors, I have often thought of the great garnerings going on in the world of thought. What a correspondence there is between the material and spiritual worlds! What pains-taking it requires to separate the leaves, and useless stems and blights dead from the fair and luscious fruit! And in the vast and infinitely productive field of mind, what keen perceptions, close analyses, what mighty siftings are necessary to preserve the good and get rid of the worthless! Just as the casual observer from the outside protests that the husbandman is at needless expense in preparing his commodities for con-sumption, so the shallow minded regard our spiritual winnowings a wicked waste. But both good husbandman and wise teacher know that the assorting and analysis are indispensable if we would approximate perfection in either material or mental pabnlum.

I am in receipt of letters from Eastern friends who express themselves as immeasurably pained by my late reference to Mr. Rowley,

THE TELEGRAPHIC MEDIUM,

cious and unnecessary little accessories to his spirit-telegraph and demand an immediate and thorough investigation of the whole matter. And in concluding my dissertation on this subject I would also implore all the service and that form-manifestations are determined apple-eating Adams in the universe, when caught in the act, never again to attempt to shield themselves behind poor Eve's petticoats.

It is not often that I am so uplifted and strengthened by any reading as I was by Giles B. Stebbins's article,

"THE RELIGIOUS OUTLOOK."

He dropped the plummet of reason into every depth and shallow of both Orthodoxy and Liberalism. By his flight of aspiring thought we are caught up to serene heights of spiritual light and peace; and by his tenof spiritual light and peace; and by mis ten-derness persuaded to leave all unworthiness For the ear, an infinite register of manufacture behind. And what gives the greater weight ous sound; every snow-flake is birthed to music; every leaf is the vision of a song. to his writings, is the man behind the thought. I have had the honor of his kind friendship for many years, and I have al-

While there is, perhaps less outward mani-festation of zeal among professed Spiritualists, and far fewer spirit shows running now than formerly, there certainly are good through death reasons for believing that the primal truths their exercise? of Spiritualism are making rapid progress in

are penetrating all manner of dark and | with the food, raiment and shelter they redingy superstitions, as sun-rays now pierce | quire, as babes are here, until they are fairly and illumine the dread dungeons, once the material strongholds of ecclesiastical tyranny. Steadily are we approaching the solution of disease-problems of both mind and body, through a better acquaintance with the psychic side of nature; and I, for one, care not what label the panacea bears, only so it is poured out freely for the benefit of all. Things have come to such a pass that one must know what pulpit the sermon is preached from, in order to determine that it was not meant

prunes lie under a cloudless sky, curing for greeting, praying he will pardon me if I have led to believe that death does not necessitate the most distant markets of the world. And done him wrong, and at the same time I the soul's dismissal from the natural, material would suggest that he get rid of all suspi- | realm; rather does it signify an extension of

and that form-manifestations are determined by the divine, indwelling idea. Before there was an optic nerve or lens. there was the spiritual idea of vision; and thus of all the faculties. Every organ of the body is but the objective expression of eternal principles. If spirit can build a habitation of gross and evanescent materials, why not a finer struc-ture of sublimated matter? We face the infinite in every direction. For the eye, boundless realms of beauty, infinitely varied. What stretches of perspective, what blending of colors, what poems in structural designs await the eye of the newly equipped spirit! For the ear, an infinite register of harmoni-The dew falls in symphonies; the sunbeams friendship for many years, all I have all ways found him a perfectly consistent Spir-itualist. Could I, or any one, pay a nobler itualist. Could I, or any one, pay a nobler of justice, virtue, love; when shall these of justice their possibilities for expanflow in rhythmic measures; the atoms build have exhausted their possibilities for expan-sion and the impartation of joy? Who can doubt that the stage of existence evolved through death presents illimitable fields for

And our dear ones, when born into the every quarter of the globe; and these truths | higher state, are taken on trust, furnished ready to begin the work of building anew for themselves. Their capital is vested in their INTRINSIC SELF HOOD. Their ability for useful work, for social ties and fond affections is their wealth or poverty; just as the future status of the infant is "fore-ordained" or pre-determined by its antenatal surroundings and inherited tendencies. We are spinning the threads here, often blindly, carelessly, that will there appear in distinctive patterns. Out of the chaos of finite conceptions of truth and duty an irresistible law will bring order, beauty | and joy. I cannot close this already too lengthy letter without a word in regard to the manner in which we should receive our angel guests. Remember, if immortal identity is a fact, it is so by virtue of a universal, eternal, natural law, and means "the survival of the fittest" in the highest sense; *i. e.*, thinking, acting, loving part of man. Thought is the worldmaster. It spans continents with railroads, seas with ships; girdles the world with instantaneous power; projects every creature comfort and produces every spiritual ecstasy on earth. Why, then, should it not do the same for the next stage of existence? There was a natural barrier between the continents of Europe and America. The energy of human thought overcame it. There may be obstacles in the way of spirit return; why should not intellect joined to love discover means for removing them? We know the way is clearing, and every home throughout this wide world

special spiciness; and "exposures" are the trump cards in the hands of every player in this wonderful game of "Who is True and Who is False?" Courage is required to "expose" and "unmask" in such a wholesale and determined manner as is adopted by some contributors; and they are to be admired and applauded for thus entering on such a fierce duel of words.

No.

But if the editor of the RELIGIO-PHILO-SOPHICAL JOURNAL will kindly grant me a hearing, I would ask a question of any one or of all, its contributors and readers; and I hope I may get an answer from some. Are there any who take an interest in the mys-tic subjects to which the JOURNAL is devot-ed, who really care for those subjects only, and as abstract matters, without regard to personalities? Who pin themselves to no teacher or guide, and are without desire for a monarchy. To owe allegiance to a king, a queen or a pope, necessitates fighting the other people who do not bow to the particular ruler of your choice; at least human nature creates this necessity. I conclude it is because those persons who must be led are born with faith, which must be fixed on some one or some thing. My complaint with regard to these persons is just that which Herbert Spencer in his "Sociology" brings against a class of persons which make the study of sociology difficult: "Along with that love of personalities which exalts everything inconstant in human life into a matter of interest," he says: "there goes the habit of regarding whatever is constant in human life as a matter of no interest."

The intense love for biographical matter,

Miscellaneous Subject

SEVENTH PAGE.-Colored Negro Help. Investigation and Application, Miscellaneous Advertisements

EIGHTH PACE .- An Interview with Mabel Collins. Confucianism. Do We Need a Bible? New York Letter. Funerals and Feasts. Miscellaneous Advertisements.

For the Religio-Philosophical Journal. ELIZABETH LOWE WATSON.

The Poet, Preacher, Farmer, Medium, and House-Wile Serves the Readers of the Religio-Philosophical Journal with Another Intellectual Feast. - Wisely and Eloquently She Discusses Many Topics.

It has not been my lot to touch the heart of man through his stomach. In this respect, alone, perhaps, I am an exceptional woman, for it is an ancient tradition with my sex that to tickle a man's palate is to delight him through and through; and the essence of all advice to women, so freely administered by all manner of men, is: "Keep quiet, look pretty and study well bow to feed the lords of creation." And it is a fact that a wellappointed kitchen is a very important department of human economy, and wholesome food, properly served, absolutely necessary to the health and happiness of the average mortal. But what patience, incessant care and delicate tact are required on the part of the gether, except his actual mediumistic powhouse-wife to serve up three meals, three hundred and sixty-five days in the year. The common male laborer's work is done by six o'clock---no artisan but can sometimes say. "There, the job is finished!" but the cook never!

THE NATURE OF OUR DAILY FOOD.

Upon the nature of our daily food depends, to a considerable degree, the quality of our organization, nerve-tissue and brain-power; and if the kitchen is out of gear, the loftiest "sky-parlor," the grandest drawing-room, are sure to feel the wave of disturbance.

And yet how little appreciated are our a strong bond of friendship and support kitchen saints. What small respect we pay evolved by the JOURNAL'S oft-repeated exthem, be they Irish or American! The moth- | pressions of confidence-the unique phenomer of a family, working eighteen hours a day, enduring the mental and physical strain of one eternal monotony of house-work, and in ands to our standard. The latter (exposure addition to that birthing and training the of the fraud) would bear witness to the world's workers, at least the first ten years of | JOURNAL'S faulty investigation, raise a storm their lives, from the farmer to the soldier and statesman,---is expected to always wear a above all, fire a bomb shell into the camp of smiling countenance and be content to have | cherished friends, scattering them in every her part in life looked upon as rather de grading.

These homely thoughts are the result of a few days' trial at general house-work, while my Irish Katy took an "outing," timidly ask ed for on her part, on account of my bad reputation as a cook, but willingly granted because of her six months of faithful service.

Well, I began with a brave heart, braced up considerably by the quantities of good bread and cakes thoughtfully provided by Katy-probably partly out of sympathy for the five hungry men I was to cook for--I wrestled with pot and kettles; I stewed and baked-myself as well as the articles on my bill of fare—and in much less than a week concluded that any woman or girl, of whatsoever nationality or education, who could endure that sort of thing month in and

ssential to human welfare be considered un-

ts jeweled drones, splendors, so long as its workers do not fail. and kills; but we can laugh at the wickedest lie regarding these things, as the majority of tions, and so many sides of these questions heart-broken. Then the man can think A wave of bustling activity has suddenly broken through our midsummer's dream, and now this broad valley presents a scene of wonderful business life. Hundreds of acres of fruit trays are spread to the sun; thous-ands of tons of golden apricots and purple

inasmuch as I implied a belief in his guilt as a spiritist fraud. I am entirely unacquainted with Rowley, but through the representations of friends and relatives who have had personal experiences with him as a professed medium, and particularly from the JOURNAL'S endorsement of him, I was prejudiced in his favor. His mediumship seemed a natural and rational phase, not more winderful than the old-fashioned raps, but much the same, and I rejoiced in his success.

True, I was surprised and sorry that the spirit teacher should show so much ignor ance and so little common-sense, as appeared in some of the pages of "From Here to Heav-en by Telegraph," for I have always fancied that communications mechanically transmitted ought to be pretty clear of mundane muddle, and bear the stamp of superior spiritual wisdom. However, as there are wise and foolish spirits, I rested in the belief that Mr. R- was a perfectly honest man. The disclosures of the RELIGIO-PHILOSOPHICAL JOURNAL, therefore, took me completely by surprise. I studied both sides carefully, and the evidence of Mr. Rowley's guilt seemed overwhelmingly conclusive. The JOURNAL'S first editorial on the subject was dignified, judicial, temperate, and carried conviction with it. The JOURNAL had given a good deal of space to the communications; its endorsement was more to Mr. Rowley as a moral, social and financial support, in his mediumistic capacity, than everything else put toers; and just in proportion to the belief in Mr. Rowley, induced by the JOURNAL, must have been the humiliation of its editor when the fraud was discovered. As I read the denunciations of the JOURNAL by some of its former friends, I had a vision. I saw the editor sitting in his sanctum with bowed head and burdened heart, face to face with the dread alternative of shielding a lie which he had unwittingly set up as a sacred truth for the admiration of tens of thousands, or, having discovered his mistake, immediately confessing his error and calling the thing by the right name. The former would keep intact enon give strength to the superstructure in process of building and help to rally thousof ridicule within the ranks of skeptics, and, direction, and in some ins ances converting

them into active enemies. It was, indeed, a terrible alternative, and required more courage to face it than to march straight up to a blazing battle-line! But after a little time the drooping head lifts, a look of stern determination flashes from the kindling eye, and the hero of a mighty moral warfare exclaims, "I will be true to the truth, the lie

shall be unveiled?" But some protest, "Mr. Rowley is a medium." Quite likely; and if he is to the extent his riends declare, let alone what he claims for himself, it will be a very easy matter for him to correct his present attitude, place himself right before the world in general and Messrs. Tuttle and Bundy in particular. It is very painful to be misjudged, maligned, slandered; but false accusations are scarcely ever fatal

TO BE GOOD SOUND SPIRITUALISM!

And every modern work of fiction-even almost the worst like "The Quick or the Dead"—as well as the best,—Elliot's, Ward's Oliphant's, Phelps's, Russell's and Kingsleys, are adorned with the jewels of our faith, and the more lustrous they are with these verities, the longer will they live, shedding light upon yet unborn generations; and, by the way, speaking of those enviable people yet to come-what great things are being done for them! Isn't it rather pleasant to remember that every good law that displaces a bad one on our statute books; every honest word spoken in favor of human-rights (including woman's); every rusty shackle of cruel superstition stricken from the soul of to-day; every battle fought for the poor labor-slave; every kies of true love printed on the lips of womanhood to keep it joyons and pure; every low appetite mastered; every soft beam of light shed from the spiritual world upon the burdened breast of earth now, are so many guarantees of health, goodness, truth, love, liberty and happiness for our children's children? Sure enough we are "all related." How it sweetens life now, and dignifies honest labor of every description; how near it makes earth seem to heaven, to remember that God harvests for immortal uses only the good and beautiful. Aye, and that which finite ignorance rejects, oftimes, as waste and harmful matter, infinite wisdom conserves and transmutes into ineffable glories! Think of the whirling tempests of wind, flood and fire of primeval years, caught in the hand of the Almighty and controlled as the dynamical energy which to-day moves our modern civilization on toward possible perfection! So out of a veritable Inferno of human passions the divine impetus communicated from the beginning, drives the soul upward until we have the white light of such characters as Socrates and Jesus, the radiance enhancing until it transfigures all mankind.

Dead forces meet in dark immensity And wildly wage the elemental wars, Till Love weds Law, then peace and purity Are birthed in all the glory of the stars!

As the days of our dear one's absence (or rather invisibility) multiply, though the heart beats more calmly and the shadow of selfish sorrow lies less grim and dark upon our work day lives

THERE ARE STILL VIBRANT CHORDS

of solemn music and soul-deep questionings that stir at the slightest touch of love and grief. How we long to know something def inite of our darling dead! What relations do they sustain to our world now? Does their advanced state of consciousness perceive nature in a new aspect? Are they still subject to earthly attractions? Are they troubled when we weep? What of their welcome and possessions "over there"? What can beings so impalpable and unreal to us find to do or enjoy? Do they miss our welcome when they visit us and we are unaware? How many mourners in an agony of grief exclaim:

HAS ITS ANGEL GUESTS.

Who can portray the disappointment of a beloved and loving husband, wife, mother, son, on returning to the sweet old homecircle at the quiet hour of twilight, when they look in vain for an answering thought of recognition? O, speak to them in gentle undertones at least; it will do no harm, even if you do not know that they are there to hear! Accustom yourselves to thinking of them as living, active, natural beings: it will put wholesome restraiats upon evil passions; it will help your solitude even to fancy sweet eyes resting upon you approvingly; it will actualize the Spirit-world to you without diminishing your interest in this; and as one by one our treasures are taken away, it will help us to bear their loss, if we look upon death as a natural promotion, not a hideons parting; a taking of degrees in the school of endless experience, not an interminable suspension.

> With smiles thy angel guests salute: They read such silent language well, And even though our lips are mute, Love weaves for them its magic spell.

And keep thy heart in readiness. Through busy days and dreamful nights, That heaven may know not one joy less For lending earth its dear delights.

And let thy heart be comforted By this: what e'er thy earthly lot,-Thy loved ones are not lost nor dead Until by thee they are forgot.

ELIZABETH L. WATSON. Sunny Brae, Santa Clara P. O., Cal.

> For the Religio Philosophical Journal OCCULTISM.

MABEL COLLINS.

to truth or individual character. And with For some little time past various friends month out for a term of years, is the degree of mediumship professed by Mr. have kindly supplied me with copies of the DESERVING OF UNIVERSAL RESPECT Rowley, actually in his possession, he can RELIGIO-PHILOSOPHICAL JOURNAL, I presume in this world and an eternity of good times defy his defamers and bring the whole civilbecause my name has occasionally appeared in the next. Why should any service that is ized world to his feet. in its columns. I have read the numbers O for one brief moment with th' dead, O for one brief mouleut with the C. One swift, assuring smile would be A quenchless beam of glory shed Let every slandered soul take courage; the sent to me with the greatest interest. The manner in which it is conducted excites the events of the moment, stoic philosophers dignified? shadow of a lie rests lightly on him who On time from out eternity. How easily the world could dispense with walks in the light of truth and virtue! To my admiration, for I cannot but applaud an | in fact, without tears, unmindful of common

common to us all, he continually points out as one of the great difficulties in the way of the study of sociology, which needs above all things the mental power of regarding accumulations of facts from an abstract point of view. The scientist must have this capacity, whatever his specialty may be; but he must have it in an extraordinary degree when his specialty is human nature itself. He has to get out of his own light to begin with, and then put every one else out of it who excites any personal feeling in him; his latent and deep-rooted prejudices and ideas will then remain and prove his greatest difficulties. Herbert Spencer's Sociology should really be called "A Statement of the Reasons Why the Study of Sociology is Impossible." Human nature itself-its craving for personal gods, its credulity, its skepticism, its faith and its free-thinking, its passion for personalities, not only in the present, but even in history and in the Heaven we dream of!-this mixture called human nature is the supreme difficulty in the way.

Now occultism is beyond sociology, and the way to it is through sociology; one must study human nature and know it before one can study the superhuman, or before we have any power to think out the possibility of its existence. We need an upheaval of human nature towards its highest development, where there is keen consciousness of being face to face with the mysteries of life; a condition in which personalities have no part and are forgotten. My essay, "The Gates of Gold," was simply an appeal which I hoped would find its way among the public till at last it reached a number of persons ready for the effort. It may have done so; if it has, the results are to be seen in the future. But I doubt whether faith and credulity will not mar most attempts. In this generation persons who think, are skeptics; persons who do not think are believers in something or other. Occultism needs the fierce spirit with the lambent flame within that burns through all obstacles; the intellect in harmony with

"As lapped in thought I used to lie And gaze into the summer sky,"

the lambent mind which makes of itself an envelope for all things; and above all a mental calibre which permits of abstract thought and of impartiality when drawn down to the consideration of facts. "Light on the Path" defines this necessary condition in the language of a special school of thought, so symbolical that Professor Ruskin calls it simply poetry. I do not know if there is any want of modesty in writing about a book which bears my name; but as I see it is being largely sold at the office of this JOUR-NAL, I think it must come within the limits of my present writing, which is addressed especially to those interested in occultism and who are not interested in personalities. "Light on the Path" is not a book for those who "have faith;" they do not need it. It is written for actual students, and deals with matters we all sometimes touch; and it can be read by the most pessimistic or unbelieving intellectualist with some interest if he will look for the actual meaning contained in its words. It is a description of the efforts and the condition of those who hope there is a supermundane state, and use the whole flame of life in the effort to discover it. These beings are so resplendent one dare hardly mention them. Gautama Buddha towers above all others. In the presence of these masters, these skilled ones, who become part of ourselves when we imbibe their thought and aspirations, those that are disciples or capable of instruction, must become indifferent to ordinary matters. superior to



QUESTIONS AND BESPONSES.

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

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween 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

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 relatious to the Family, to Society and to Government?

RESPONSE BY AN OLD SPIRITUALIST. Of all the methods which you have practiced through the JOURNAL for the purpose of enabling its readers to understand what real ly belongs to the great question of Spiritualism and what does not, I regard the plan of obtaining responses to your seven questions as practically most useful, although I con-fess your herculean labors in cleansing the Augean stables of filth and fraud would be entitled to the palm but for your liability to be so misled by false information as to cause you sometimes to confound the innocent

with the guilty. A history of my antecedents called for by your two first inquiries had little to do with shaping my mental trend at mature age, for then I began to reason about the monstrous absurdity of the orthodox theory of a future life. I did not believe or even accept it, and if true I thought the author of a novel entitled, "Thinks I to myself," was not far out of the way in soliloquizing:

"Be there the very hell they paint, Is there a heaven they desire? "Twere hard to choose, a devil or a saint, There is a page of the termal fire " Eternal sing song or eternal fire."

3. The answer I will give to your third question, I hold to be eminently significant and suggestive. My little grandson, who had never heard of Spiritualism, and did not know what jngglery meant, at bedtime with me in the room from which his grandmother's dead body had been but recently removed, became unconscious, and seizing a pencil he wrote (using some words he did not know the meaning of) pertinent communications purporting to come from my wife, and for about three weeks we had astonishing phenomena of furniture movements by his mere touch, table tipping, spirit raps and written compositions altogether above his capacity, in his normal conditions, when the power all left him and has never returned. although twenty years have since elapsed.

4. In New York City I received a letter from my daughter's physician in California, telling me she would soon die. She had conthe medium Foster before leaving, of whom

man the hitherto hidden realities of eterninia's favorite medium.'

A suspect is published far and wide as a newspapers engaged in the common cause, each other. Our dirty linen-and honesty And so it goes, and consequently, if our house, like every house divided against itself, does not fall, it will be because of the unprecedented sublimity of our truths, and that truth in general is impregnable to falsehood.

In conclusion, allow me to say that if we have people among us who like Pollock's hypocrite, have "stolen the livery of the court of Heaven to serve the devil in" and to subserve Commercial Spiritualism, that they will not long disgrace our holy cause, for, "truth crushed to earth is sure to rise again," and by the help of such superior minds and they could, order people three times or more hearts as have come to its rescue, its rise will a day into the church. They believe that the be speedy and triumphant.

From the above your readers will easily infer "what are the greatest needs of the spiritual movement of to-day" in the opinion OLD SPIRITUALIST. of an

Aug. 29th, '89.

SUNDAY FOR MAN, NOT MAN FOR SUNDAY.

A Day of Rest and Not of Restriction.

The name of the Rev. Joseph Schindler, the learned, liberal and eloquent Jewish rabbi of Boston, is well known to our readers, his utterances having often appeared in the columns of the JOURNAL. He has for some time been sojourning in Germany and has written several interesting letters to the Boston Herald as special correspondent. Previous to his departure for Europe the duty of presenting diplomas to the graduates of the Franklin School was imposed upon him, and the affair soon passed out of his remembrance. It seems that on that occasion one of the young lady graduates recited Poe's poem of "The Bells." She was a good elocutionist and she imitated the wedding bells, the morning and evening bells, the fire bells, the effects of one extreme; this cannot be firmed uterine cancer. I was curious to see the funeral bells and the bells that are tolled gainsaid. Now let us look at the other; and to invite the God fearing to church on the right here I have it before my eyes. I have

show of the startling facts which reveal to of labor had rested on the seventh day; the second version explains its necessity 'that ty, and withal are indorsed by the Scientific thy manservant and thy maidservant shall American as, if true, of more importance to rest.' The latter is the only and true explanhumanity than all other discoveries of phi- | ation. The observation of a day of rest is of losophy in all the ages, is claimed by a the same necessity to the state or to the com-learned and luminous writer to be "Califor- munity as the observation of hygienic laws and ordinances. How well it would be for people if they would make use of the golden fraud without being allowed the rights the mean in all affairs of life, but, alas, we meet criminal law awards to a thief, that is, of be- everywhere with extremes, and so also here. ing held as innocent till proved guilty. Our The one slops over on the one side of the bucket; the other jumps over the opposite instead of defending and reforming, malign | brim. It is worth while looking at these contrasts, observing their consequences, becompels a confession that like all societies we holding where they lead to, and drawing have too much of it—is washed before the the salutary lessons from such observations. public gaze, and before an impartial com- In America, the Sunday is observed rigormittee has pronounced its verdict in the case. | ously as far as the law of the State can enforce observation. Stores, shops, and factories are closed; the housework reduced to the minimum. You cannot get shaved, nor can you have your boots blackened. If you have contracted the habit of smoking you must either lay in your supply of cigars the day previous or consider the cigar a drug and buy it at the drug store.

And still there are many who are not yet satisfied, who still would urge legislation prohibiting the sale of newspapers, the riding in cars, on boats, concerts in a room, the most innocent amusements. They would, if day of rest has been ordained to benefit God. and not man. What, now, are the consequences of such a legislation and its rigid embarrassment? The day of rest, instead of being a day of recreation, becomes a burden. The tension in which the mind is held during the week does not get slackened, and, therefore, loses its elasticity, so that the thread not seldom snaps and breaks. Man cannot always keep a sober face and act wisely; he needs changes, and without all that foolishness that brightens our existence, what would life be? Rest is not synonymous with idleness, it does not mean to lay down and do nothing. Rest means a change of occupation, recreation: a modest enjoyment of all the good things that this world offers. On account of our rigid Sunday laws, the day of rest loses the greatest part of its blessing. But that is not all. Men will not yield to such a pressure, they chafe under the burden and do, anyway, what they please. If one door is closed, they creep through the other; if they cannot find recreation in public, they will withdraw to the privacy of their club rooms, and there indulge immoderately in those very pleasures which, openly and moderately enjoyed would have been innocent and harmless. They turn hypocrites, and religion does not profit by it The rigidity of American Sunday legislation has estranged the masses from the churches, and in vain now all endeavors to coax them back.

"The American people are suffering from occasionally mentioned in my previous let

for a passage-were it ever so small-between | the midnight hour-but of an apparition the two evils, and how can he help asking all well-meaning people to try and find it that he and they may creep through?" SOLOMON SCHINDLER.

The Coming Creed of the World. *

CALLIE L. BONNEY.

An explosive in the field of dogmatic theology, beside which"Robert Elsmere" becomes only a grain of dynamite, is found in "The Coming Creed of the World," by Frederick Gerhard, who, on these precepts: "Prove all things" (Paul); "Truth shall make you free" (Jesus); and "I have dared" (Ulrich Von Hutton), presents boldly and logically for acceptance as the coming creed, "A Faith more Subime and Blissful than Christianity," using the term Christianity in its corruption as applied to cant, dogma, and fanaticism. Mr. Gerbard, contrary to what might be in-

ferred, is not against, but for religion; and bases his new creed of the future on a belief in God,"the one only Supreme Being who rules the world, and to whom every thing owes its origin," and upor an individual liberty, founded on purity, truth, justice and love; insisting on a universal brotherhood proceeding from a belief in this Supreme Being, who is essentially a God of love; and not requiring that we should belong to this sect or that, but that we should be good and faithful followers

Religion and science, Mr. Gerhard holds, are not opposed to each other, but fellow workers laboring to make men better and happier. Of the Bible he says: "It is the work of men, and while containing much that is good and beautiful it also contains many errors, and not only much that is opposed to reason, but much that is unholy and unworthy to be called the 'Word of God' "; and of this he gives substantial proof that must appeal to every honest seeker after the truth. The author then portrays as horrible reality the many wrongs and atrocities perpetrated in the name of Christianity under the worst form of fanaticism, which is in direct opposition to the gospel of peace and love, stirring up persecution and hatred; and in support of this accusation he mentions the wars of the Donatish in Africa, in the 4th century; the persecutions of the Maccabees, in the 9th century; the Seven 'Crusades, with a loss of over two million of lives; the Inquisition, with its unutterable horrors; the persecution of the Huguenots; the Massacre of St. Bartholomew; the wars of the Netherlands; the Thirty Years War: and the cruel denominational persecutions in America, with numerous other persecutions, diabolical in the extreme, rivers of blood flowing in the name of the "Prince of Peace," who commanded, "Love your enemies." A most dreadful and reprehensible travesty on religion,—religion not identical with Christianity, using the latter term in the perverted sense as a cover for unreasonable dogma, cant and supersti-"Not dogma but the But people say.

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seen in the full sunlight of a summer morning, engaged in the useful occupation of mowing with a machine a field of standing grass.

On the last Friday of July, the story is, Mr. Shorter and his sister, about 10 o'clock in the morning, saw from their residence a man, with a team of white horses attached to a machine, moving in the meadow-part of a small farm, which was in plain view from their home. They saw the team driven several times around the meadow, cutting, as any farmer would, close to the fences first, and then in, towards the center of the field.

At about the same time, a farmer living in the neighborhood, while driving along the road, which the meadow adjoins, saw a man with a team of white horses attached to a machine mowing in the field, and when he came to the farm house he, neighborlike asked the owner of the meadow who was cut-

ting his grass for him. The answer was, "No one," and when the traveler along the highway had told what he had seen, the owner of the meadow made haste to visit it and found, as he expected, that no grass had been cut, that there was no traces of a mowing machine having been in the meadow, no tracks of horses as must have been left in the soft ground had real flesh and blood horses tramped over it and no imprints of the wheels of a mowing machine as must have been made had a real one of iron and steel circled around the grass.

Not long after the farmer had returned from the meadow Mr. Shorter called to tell him that some stranger was mowing in his field, and he proceeded to relate what he and his sister, whom he had called into the yard to take a look at the white horses, had seen in the meadow, not many rods distant from their house.

The farmer, by this time thoroughly mystified, said it was all a mistake, and thinking, no doubt, that "there were a thundering lot of fools" in the neighborhood, went with Mr. Shorter to the meadow to convince him that the grass had not been cut and that no white horses and no mowing machine had been at work there.

Mr. Shorter, his sister and the farmer who while driving along the road saw the white horses, the man and the machine in the meadow, have compared notes and they are all agreed as to what they saw.

On the other hand there is no escape from the fact that the grass and the surface of the meadow showed that no team had been on the ground and that no machine had been at work in it.

If mirages had ever been seen in the locality an explanation of the strange affair might be suggested, but as it is, no explanation of the kind will avail, for the apparition or whatever it may have been, was seen from too many different points of view to make possible the theory of refraction, producing a mirage. The mysterious affair has naturally enough caused no little excitement

I had heard so much, and went to him without the remotest thought of getting information from home. Two ladies allowed me to remain in the room during their scance. While naming and describing their spirit kindred that he (Foster) claimed to see, I inquired whether he saw any of my friends? He gazed vacantly around and answered, "No." Then instantly and in an earnest manner said: "Yes, yes; there comes your wife, and she is so excited I don't believe she can communicate." I had not told him that I ever had a wife, nor given a name or place of residence, nor any possible clew to anything. I then said, "Can she tell me how they all are at home."

"Oh! all well in California."

1 replied: "It cannot be my wife, then, for I know it is not so."

He roused up and said emphatically: "She says Mary is getting well, and will be as well as ever in her life."

I continued: "If she will give the date of her death I can believe it is my wife, and not otherwise.

"She says she will write it in letters of blood on my hand," and striking his down on mine that was resting on the table, I directly saw red streaks forming apparently under the scarf-skin of his hand, and in a few seconds there was plainly written: "Nov. 6th, 1868." I doubted my own sense of vision till one of the ladies read it aloud. It faded out gradually-say in half a minute.

Hastening home I found a city physician had proved our doctor's diagnosis erroneous, changed the treatment and in a year I had another grandson presented me by her.

If "Spiritualism," or what is claimed as such, produces or is associated with practices below even a low ethical standard; if it ignore the simple though sublime rule of duty enunciated by the Nazarene (Matt. 7:12); if by their fruits we shall know them, is a truism, and feeling regretfully compelled to admit that this is quite too near a true picture of what passes for Spiritualism, with-out the qualifying "if," I am obliged to an-swer your fifth question in the negative, that it is not a religion! The religions of mankind, however discrepant and contradictory in their details, harmonize generally in one grand fundamental; a belief in the survival of mortality and the necessity of preparation for it in this, our rudimental life; but with by far too many of so-called Spiritualists, this great question of preparation hasgiven place to what you so appropriately baptized by the name of "Commercial Spiritualism," and also to something still more repulsive to the feelings of honorable men and good women. Mind you, I am not dealing with such noble souls as Hadson Tuttle, A. B. Richmond and their compeers, but rather with a lower stratum of so-called Spiritualists; whose ambition is to tear angels down rather than build mortals up.

In calling their labors "a religion," I am reminded of the Indian's reply to General Gaines, who told him his "two bits a day for preaching was-poor pay." "Poor preach!" said Logan.

6. That question can be answered by a monosyllable! Truth! That word with many is becoming as obsolete, as Ara-go said "impossible" soon would be. Envy, jealousy, and spite in the service of "Commercial Spiritualism" and mediumistic party politics ignore its sacredness. Nay, more, even mediums known to possess the strongest kind of psychic power do not hesitate to substitute greed for spirit "control." Agen-uine materialization is witnessed to-day, and to-morrow bogus forms are exhibited in the same place.

same place. A new born hebdomedal, that surfetts cre-dulity by claiming Lincoln and Baron Hum-boldt as associate editors, is assisted by a pi-oneer Spiritualist in tearing down a spiritu-al Meecs that devotes to the cause are trying to build. A favorite medium who is said by her par-tisans to have given hundreds of tests as con-instory they claiming no psychic power, and her as a fraud, having no psychic power, and mean much later than the second given hum they second power, and her scrowd by saying funny things and making a

day of rest, and he was quite impressed with the beauty and solemnity of her rendition.

On the 28th of last July he was in Markneukirchen in Saxony, and it was Sunday, and there for the first time since leaving church bells of that rural village inviting the people to come to the one and only church of the place; the solemn tones of the young elocutionist came back to him, "the bells, bell her conception of how such bells should sound on a Sunday morning. But as he listened to these German bells he failed to hear that sombre, restive and devout solemnity in them that she put into her version. Who then was wrong, the church bells of Markneukirchen; or the graduate of the Boston grammar school? These "lifeless bells." he writes, "are not responsible for the sound they produce. The speaker did not take into account that circumstances alter cases. It was understood by the author of the piece, as well as by herself, that the metal tongue of a bell attunes to the feelings of the human heart; that, therefore, in the morning or in the evening, at festive occasions like that of a wedding day, our heart puts a meaning, a sentiment, into the sound of the bell that it, in fact, does not contain, and thus both author and speaker supposed that on a Sunday morning the church bell must voice the pions and devotional feelings of the parishioners. "They imagine, perhaps, a village in which the plain and simple villiagers, after a week's toil, joyfully greet the day of rest, and, clad in their best garments, flock from near and far to the church, the house of God, in which

to render praise and thanks to him for the life he has bestowed upon them, for the health they erjoy, and for the daily bread that has not been wanting. Indeed, under such conditions, the bells must sound as described by the young lady, solemnly and devotionally, 'bells, bells, bells, bells.' But, supposing that such a sentiment is lacking; suppose that the Sunday does not bring the required rest; supposing that the stores and shops are kept open all day. with the exception of the hours between 9 and 11 A. M., and 3 and 4 P. M., and that the clerk jumps out of the store (not at the first. but at the last, stroke of the bell) to take off the show cards and to close the blinds of the show windows—all this merely as a matter of form; supposing that only here and there a churchgoer is visible, while all can be seen busy at their daily occupation, the women busy with their housework, the men busy in bells would sound the same as in the other C880?

"One of the most striking differences between America and Germany—a difference which, I think, must press itself immediately and with full force upon a visitor in either of God, or solely made for the sake of man country—is the celebration of the Sunday, a way between the abstinence from all enand I think a few words in regard to this matter will not be out of place. The observation of one day of rest out of seven is, in and flourish this middle way should be sought my opinion, not a matter of option, but of for, and the initiative be taken by the state necessity. To enforce it is not so much the and those persons who minister to the spirit-business of religion as it is the business of the ual wants of the people. I know it well, that worldly authority, and only inasmuch as re- the advice to find this way is sooner given ligion did assume in former ages the preroga-than carried out; I know fully as well the tives of the worldly administration, did it difficulties that arise whenever an attempt is legislate in regard to it. It is absurd to made to distinguish between necessary and quarrel to day about who invented or es-tablished such a day first, and which of sons shall be obliged to work that others may the seven days must be observed. It is as | enjoy the day of rest. I furthermore know absurd to consider its celebration a duty due | it fully well that there is a chance for a man to God. The day of rest is a necessity both to make himself immortal by solving that

ters how the religious sentiment in Germany is in a state of dissolution, how hypocrisy prevails, and how one, like augurs of old tries to make his neighbor believe that he believes what he does not believe. I was then America he was reminded of the fair grad-uate's declamation, by hearing the call of the I still hoped that in rural districts things would be different. Alas, it is the same every where, city or country are alike in this respect, and the cause of the evil is that the state takes care of religion and that church and state are not separated. Still, queer as it may appear, the state does not enforce the celebration of the Sunday. It leaves the business entirely to the church, which, however, is powerless. With the exception of the beforementioned three hours, no law prohibits the work of any person. All shops are open. people buy and sell, the beer saloons, gardens are in full activity. Concerts, theatrical performances, everywhere. Sunday looks, in fact, like a week day, and were it not for the extra amusements that are offered on that day, there would hardly be any observable difference between Sunday and Monday. 1 visited the church, the only church in the place, and found but a few people that indif fently listened to so dull a sermon that wondered how the preacher managed to get through without falling asleep. After church they went to refresh themselves with a glass of beer. The consequences of this extreme are also obvious. While on the one hand the laborer might find the needed relaxation and recreation in the opportunities that are offered to him on the day of rest to enjoy himself the absence of all and every Sunday legislation does not allow him to make any use of it. The poorer classes do not get any rest They have to tor incessantly. The apprentice, the clerk, the salesman, who rises in America on Sunday morning with a feeling of relief that to-day he is free, is chained in Germany also on that day to his daily work. This constant work saps his aspirations, and, what is still worse, dulls his sense of duty. His daily work is not done with that preci sion we are accustomed to see it done by our young men. Whereas nature demands her rights, even if man endeavors ever so hard to cheat her out of these, rest will be sought in the intervals of labor, people will snatch recreation here and there, on week days and neglect their work. If it is true that Ameri cans are more successful and more prosperous in their work than others, the cause of it may be found in the fact that they do not sandwich pleasure between business. Whenever they work they do work, and do not idle their time away. The German will find leis-ure for this or that between business hours, their shops; do you think that the church and while this does not give him the actual rest he needs, it diminishes the efficacy of his work, by all means.

"There ought to be a way that, lies between this Scylla and Charybdis; a way between the idea that the day is solely made for the sake joyments and the sole indulgence in all kinds of pleasures. If a community shall thrive

moral precepts taught by the Christian church are the true basis of Christianity.' Not so, the essence of this Christianity is dogma, while its principal doctrines can also be found in the ten commandments, in Judaism, in the Koran and in the doctrines of Con-fu-tse, and in the Veda.

But there is one true religion, namely, pure belief in the Supreme Being. This is an unselfish devotion to the will of God, the source of universal brotherhood, and will ennoble the mind and heart, being the living principle of all our words and actions. Could the most jealous religious devotee ask higher or more beneficial belief than this?

Mr. Gerhard believes most earnestly in the immortality of the human soul, a belief founded not only on the divine love and wisdom of the Creator, but on the inherent, indestructible desire and belief which exists | arithmetic, or other task, lest the little girl in all mankind, be they Buddhists, Moham- | should injure her health by working too hard medans, Greeks, Romans, Hindoos, Esqui- at her lessons. But her marvelous progress maux, Patagonians, Europeans, or Americans. Truly, man consists of spirit, soul, and body, and the spirit, imperishable, lives torever.

Mr. Gerhard defines morality as "Religion carried into practical life," and advocates firmly established principles, and an honor- | mind of those about her, and she thinks more able following of them. In this connection he treats among other subjects of love, marriage, and divorce, upholding strongly the marriage of truth, purity, and right selection, founded on love; two joined inwardly as well as outwardly, in unselfish devotion; and, as could not be otherwise with one holding are sad, or frightened, or impatient—in other this lofty ideal of marriage, he condemns a living together in outward connection where the bond of love is destroyed, and where there | different feelings that at times she seems to can be no inward, spiritual communion, or harmony

Capitol and Labor; The Sunday Laws; National Sentiment; Liberty; Crime and its Pun- | Helen asked at once, "What are you afraid ishment; War, and other subjects are also of?" treated in a manner that proves the learned and venerable author an able exponent, well informed, and inspired by high and lofty principles.

The book must command the attention, if not the entire acceptance of every honest thinking seeker after the truth, finding many who will readily, gratefully accept "The Coming Creed of the World" as here presented-a restoration of that one commandment: 'Love God, and thy neighbor as thyself.' This followed is true religion.

* "The Coming Creed of the World." By Frederick Gerhard. Weehawken, New Jersey: Frederick Gerhard. Price, cloth \$2.00; marbled edges, \$2.25; gilt edges, \$2.50; full leather, \$2.50.

A SUMMER MORNING APPARITION

A Man, a Team of White Horses and a Mowing Machine Seen Moving in a Meadow by Three Persons -Yet a Visit | position for use. Visit.

There are few citizens in the town of Crawford better known than Mr. Jacob F. Shorter, now living in the little hamlet of Old Hopewell, some two miles from Thompson's Ridge station. He was the husband of Mrs. Mary Shorter, a very rich woman, who built the handsome church and parsonage at Bullville. and also the fine residence formerly known as the "Parmalee Place," now Mr. J. H. Wal-lick's Hollyrood Farm. Though well along in years, he is in the full possession of all his faculties, as is also his sister, with whom he lives. Neither of them would ever be accused of possessing vivid imaginations, nor

in the vicinity of Old Hopewell, and as yet no one has been able to suggest an explanation plausible or reasonable enough to account for it on natural grounds, and the general belief is that there was something supernatural about the driver, the white horses, and the machine, which, while seeming to mow. mowed not.—Middletown Daily Argus, N. Y.

Little Helen Keller, the Blind Deaf-Mute.

Helen Keller has a wonderful memory, and seldom forgets what she has once learned; and she learns very quickly. She is a wonderfully bright child, and her teacher, instead of urging her to study, is often obliged to coax Helen away from some example in is not due to her fine memory alone, but also to her great quickness of perception, and to her remarkable powers of thought. To speak a little more clearly, Helen understands with singular rapidity, not only what is said to her, but even the feelings and the state of than most children of her age. The "Touch" schoolmistress has done such wonders for her little pupil that you would scarcely believe how many things Helen finds out, as with electric quickness, through her fingers. She words, she has learned so well what movements people make under the influence of read our thoughts. Thus, when she was walking one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Some of you already know that sound (*i. e.*, noise of all sorts) is produced by the vibration of the air striking against our organs of hearing--that is to say, the ears; and deaf people, even though they can hear absolutely nothing, are still conscious of these vibra-tions. Thus, they can "feel" loud music. probably because it shakes the floor; and Helen's sense of feeling is so wonderfully acute, that she no doubt learns many things from these vibrations of the air which to us are imperceptible.

The following anecdote illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friends, a glass lemon-squeezer of a new pattern. It had never been used, and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking-glass. When the glass was brought, she placed the squeezer in proper

to the Meadow Shows No Trace of Their to how she found out a secret that had baffled The little maid was closely questioned as all the "seeing" people present. She tapped her forehead twice, and spelled, "I think."

I cannot forbear telling you one more anecdote about her, which seems to me a very pathetic one. She is a very good mimic, and loves to imitate the motions and gestures of those about her, and she can do so very cleverly. On a certain Sunday, she went to church with a lady named Mrs. Hopkins, having been cautioned beforehand by her teacher, that she must sit very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins, and ask what was going on. Mrs.

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Woman's Department.

JEAN INCELOW'S HOME.

A correspondent of the Washington Press gives this interesting account of the home of one of the most beloved of living English poets:

"But a few moments' ride from London is the Kensington home of Jean Ingelow, whose poetry is so familiar to American readers. The house is an old one of cream-colored stone, and one scarcely knows whether it has two or three stories. Liberal grounds surround the house, and even in winter shows a gardener's care. In summer the entire lawn is bordered and dotted with flowers, for the poet is a pronounced horticulturist. During the cold weather a spacious conservatory attached to the house shelters the flowers, and in the hot-house of palms and buds she is often found by her friends reading and writing. Flowers bloom, too, in almost every room in the house, on the center tables, mantels, and in the bay windows. Jean Ingelow's home is that of a poet, with books on every hand and always in reach wherever you may chance to sit down. The poet is now in middle life, but her face shows not the slightest trace of years. Her manner is most friendly, her conversation most charming, and she has a most musical voice. She enjoys a remarkably correct knowledge of American literature, the titles of the latest American books being spoken by her with wonderful fluency. Her character is eminently practical without a touch of sentimentality. All her literary writing is done in the forenoon; her pen is never put to paper by gaslight. She composes slowly and verses are often kept by her for months at a time before they are allowed togo out for publication. She shuns society and the most severe part of the winter is spent in the south of France.'

Oh, that every contributor of poetry to the newspaper press, would follow the example of Jean Ingelow. Thousands of editors would grow young again, and their families would bless the poets.

A correspondent of Washington Territory writes:

"I was pleased to read the extract from Mrs. Sara A. Underwood's letter in a late JOURNAL. The suffrage cause here, as elsewhere, has been captured and well nigh killed by the W. C. T. U. and the prohibition party....Oregon people have not much 'go' to them; the climate and the easily gotten gifts of nature here are against the necessity or incentive to exertion.

That noble woman, Mrs. Elizabeth Thompson, who, for years, while in the possession of a large fortune has lived more simply than most poor people, thus writes:

"I wish the women of the world would call on the men to give up this wild, ungovwomen would govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, etc.? Are they not, more or less, procured at the expense of moral and physical nature?....Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well ordered life, that the young might not be tempted into such extravagance as is now the bane of life?" Wise words, and timely, for us all. What greater boon could our metropolitan city receive than an impulse to that noblest of all fashions, "plain living and high thinking."—All Souls' Monthly.

RELIGIO-PHILOSOPHICAL JOURNAL.

"The Ladies' Society of Love and Mercy." To the Editor of the Religio Philosophical Journal.

This is a small Spiritualistic society(Mrs. Tingley, president, and Mrs. Butler, secreta-

ry and treasurer) which supports a home for invalids at 12 Clark Avenue, West Bergen, Jersey City, N. J. It is mainly sustained by the very remarkable psychometric and test mediumship of Mrs. Tingley, who resides near the home at 16 Pollock Avenue. This lady is not a professional medium, but she possesses most remarkable mediumistic gifts, and her weekly séances, which have been so successful during the past twelve months are about to reopen in Adelphi Hall, New York City, on Wednesday in the second week of September, at 2:30 P. M.

The entrance charge is 25 cents and the la-dies who are members of this organization, from Mrs. Tingley, the president, down, not only contribute of their personal means, but give their services gratuitously so that all that is gathered goes to the support of the home after paying the rent of the hall, and some small expenses for printing, etc. The scances are in their way unique, every one being conducted under test conditions. By the express direction of Mrs. Tingley, the committee having charge of the platform receive and place the handkerchiefs, etc., handed up from the audience, on the table before Mrs. Tingley enters the room, and it is particularly arranged that she should be kept in absolute ignorance of the owners of the articles surrendered for psychometric tests.

Each one is then taken by the medium and the psychometric reading is given before the owner's name is revealed, after which the owner stands up and testifies to the correctness of the reading or to its erroneous character as the case may be.

Mrs. Tingley seldom or never makes mistakes, and the accuracy with which she demonstrates her marvellous psychometric powers has astonished hundreds of strangers during the past year. Many converts to practical Spiritualism have been made, and the home has been supported, though its inmates, it is true, have been few.

One very remarkable case has demonstrated not only its charitable usefulness-that is to say charity in its highest and best sensebut also its practical character as an institution that so far as this particular case is concerned was conducted and overlooked by

spirit intelligence; for the home is strictly unsectarian in character. A lady of educational attainments of no mean order, and one whose professional accomplishments had sustained herself and her family in her days of health, was received into the home with her mother and a young son. She was afflicted with an internal disa surgical operation. She was and is a Spir-itualist. The most distinguished and skilful

operating surgeon in New York City consentthough it was of so delicate and difficult a na-

long, flowing white beard covering his breast, in his hand he held a pair of compasses; the second somewhat younger in appearance.carried a mason's square; the third, a powerful man, whose chin was covered with a dark curly beard, held a rule, and the fourth, a handsome youth with auburn locks. brought a level. They walked in with grave and solemn tread, and behind them, in her celestial beauty, came Our Lady, carrying in her right hand a lily stalk with brightly gleaming flowers. She made a sign to her companions, whereupon they proceeded to sketch, with practical hands, a design in lines of fire upon the bare walls of the cell The pillars rose on high, the arches curved to meet them, and two majestic towers soared into the blue vault of heaven. Albertus stood lost in contemplation and admiration of the glorious picture thus presented to his

gaze. As suddenly as it had appeared, the heavenly vision again vanished, and Albertus found himself alone; but the plan of the splendid edifice, which had been drawn by the four celestial architects, under the direction of the Virgin Mother, was traced upon his memory in ineffaceable lines, Very soon after this he presented a plan of the Cathe-dral of Cologne to Archbishop Conrad. The most high flown aspirations of the prelate had been surpassed beyond measure. The foundations of the building were soon afterward laid, and future generations carried on

A "Noble, Philosophic and Instructive Work.

Mrs. Emma Hardinge Britten in the last issue received of her Two Worlds makes brief editorial reference to "The Light of Egypt." Such high praise from so critical and able an authority must prove gratifying and encouraging to the author. Incidental-

ly, her scoring of the Path man will be appreciated by many. Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those notices of books, pamphlets, and tracts, which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only order. Her only hope of recovery rested in a | fine suggestive views of planetary cosmogony, butiling furnishes a good corrective. founded on the basis of science, fact, and reason, to the groundless assertions of theed to perform the operation gratuitously, osophy, some of which appear in quotation in this number's Leader. Ere we close this ture, and involving so much responsibility and merely preliminary notice that we have been care that thousands of dollars have been paid favored with a copy of "The Light of Egypt," ernable chase for more money, and that the to him for similar sevices. He, however, gave we would call its author's attention to the his opinion that were it not for the terrible fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn, and display of ignorance and insolence that his malice could dictate, ends by adding that this book is "by Mrs. Emma Hardinge Britten." We trust it needs no open dis-claimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled-for piece of mendacity could only have been designed by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to. It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

The difficulties that beset one in writing books of instruction for the children of Spiritualists have been fairly overcome by Mr. Kitson. While it is easy to condemn the creeds and dogmas of the churches, it is difficult to avoid dogmatism when it comes to teaching Spiritualism, for it is so little we actually know, that if one steps out ever so little beyond its borders, we are liable to drop into the errors we are seeking to correct.

The author dwells more than necessary, we think on the history and creeds of the churches, its ministers, and the Bible generally. These subjects are always "bones of contention" to the adults and uninteresting to the children when introduced into the Lyceums, and we think should be postponed until the scholars attain years of riper judgment, and can themselves grapple with them understandingly (if that time ever comes).

The early history of Spiritualism is quite entertaining, and is essential for our children to know. The "Physical and Spiritual Bodies" in chapter 3, and "Spiritual Gifts" in chapter 4, are difficult matters to treat, but they are explained in such a simple manner that every child over seven years should be able to grasp their meaning. The suggestions throughout the book of a personal God, is apt to be a little misleading, but is better probably than the irreverence of a total omission of the Great First Cause, a subject on which there is such a diversity of opinion, because of it we know absolutely nothing. The good morals with which the book abounds is a panacea for all that the hypercritical might regard as questionable in it. Without saying so in exact words, the author shows that the ethics of Spiritualism is unsurpassed by any other system of religion, ancient or modern.

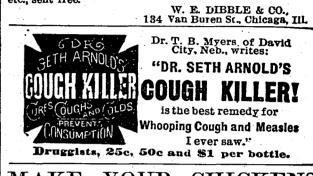
The concluding chapter on the virtues and vices cannot be instilled too deeply into the minds of our the erection, and completed as we now see it, a wonder of the whole world.—*The New York* Catholic News. avoid the vices if we expect to share them, and en-joy the Summer-land he so beautifully describes. The addendum, as it might be called to the valu-able little book, is apparently of the Lyceum sys-tem and sets forth in a forcible way the why and the wherefore of the C. P. L., and the desirability of Spiritualists helping on the Lyceum work, and is especially directed to teachers in it. As Mr. Kitson seemed to know of the apostasy of "the Rev. Dr. J. M. Peebles," it would have showed a little more discrimination on his part to have quoted from some other author as to early religious impressions; that, however, is a small matter.

> Magazines for September Not Before Mentioned.

The North American Review. (New York.) In the present issue three timely topics are discussed by men of authority. The first, Dr. Brown-Sequard's Elixir of Life, by Dr. Wm. A. Hammond; is fol-lowed by The Value of International Exhibitions, by Senator Hawley, and Capital Punishment by Electricity, by Elbridge T. Gerry. Can the Mos-quito be Exterminated? is a pertinent question asked by Dr. Henry C. McCook. The fourth chap-ter of An English View of the Civil War will be ter of An English View of the Civil War, will be read with interest. Canon Farrar writes strongly in setting forth Why he is an Episcopalian. The Transformation of Paris contrasts the Paris of 1780 with the care of the terms 1789 with the gay city of to-day.

The Popular Science Monthly. (New York.) The Popular Science Monthly does well to give space to the following articles, dealing with economic sub-jects: The Ethical View of Protection; Recent Economic Changes, and Origin of the Rights of Property. Olive Thorne Miller gives an account of the comical ways of a Lemur. A copiously illus-trated description of Animal Life in the Gulf Stream follows, and The Surface Tension of Liquide explains the behavior of liquids under certain conditions. A paper from Prof. Huxley, on the Value of Witness to the Miraculous, is in his best style.

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Ethical and Theological Essays by John Milton Williams, A. M.

Mrs. Oscar Wilde is one of the most popular women orators in England.

Mt. Union College, Ohio, has elected Miss Frances E. Willard a trustee.

Mme. Mutsu, wife of the Japanese Minister at Washington, is translating a Japanese novel into English.

Mrs. Daniel Griswold and Mrs. N. R. Thompson were recently elected on the Board of School Trustees at Jamestown, N.Y.

Miss Helen Bradley, of Boston, has given \$10,000 as a nucleus of a fund for the erection of a hospital building at Lawrence, Mass.

The statistics of Berlin show that in 4,700 marriages, or rather more than one-fourth the number contracted in that city in 1887, the woman was older than the man.

There are 62,000 women in America interested in the cultivation of fruit, and among business it is to fulfill to them the highest them are some of the most successful or desires of divine love. chardists in California. Last year one woman made \$1,600 by raspberry culture.

Rev. J.C. Walton, of Highmore, Dak., in a recent sermon upon the moral exigencies of a social, public character that now confront us, and upon the ways to meet them, named woman suffrage as one of these, and claimed its establishment.

With regard to the protest of some English women in the Nineteenth Century, G. W. Smalley, the London correspondent of the New York Tribune, says that all England was scoured to secure those sixty names and that the "protest" has already "fallen flat."

A West Seneca, New York, woman has for the last four years surported herself from the earnings of a seventeen-acre flower farm. Her income is at times as much as \$2,000 a year. She recommends floriculture as a business for women and the wild West as the best field to begin in.

Mrs. Emma J. Preble, of Gardiner, Me., upon the death of her husband, seven years ago, assumed the management of his business, that of marble and granite cutter, and her trade has steadily increased ever since. She now has in her employ eight men on marble and granite work. She employs no

There is to be a new Maternity Hospital in Philadelphia. The ladies who have it in charge are said to be experienced hospital managers. They have made their own plans, and employ no architect. An appropriation of \$30,000 from the last Legislature for build-ing purposes will be utilized. Their hospitals are entirely managed by the women of the associ-tion, although both men and women physicians are employed.

I John Ruskin's health has become critical again, and his friends fear he will not be able to withstand the strain of his last relanse.

suffering which the patient so continually experienced without any prospect of relief, the chances of her surviving the operation were so very few, and her exhausted condition so low that he would not attempt to operate without gravely warning her as to the prob-able result. In short she was informed that the chance of her surviving was hardly more than one in a hundred.

The day before it was determined that this brave and true woman should pass this terrible ordeal, she invited the sisters of this society to gather around her suffering couch where a spiritual service was held. Through the mediumship of Mrs. Tingley and others under control, it was then most positively declared that the patient would triumphantly pass through and survive the operation, and that many friends on the spirit side of

life took a deep interest in its success. The only condition made was that no anæsthetic narcotic should be administered to her for at least twelve hours before the operation. The public prediction made by Mrs. Tingley's guides on this occasion was exactly fulfilled, so that the patient is now gradually regain-

her strength, and is again able to sit at her piano and charm her friends with the brill iancy of her execution as she interprets those classical compositions of which she is so thorough a master.

This is an example of the power of pure practical Spiritualism to sustain one who not merely believes but knows that all the children, especially the suffering children of our Father and Mother God, are placed under the charge of an angel ministry whose

C. P. MCCARTHY.

A STRANGE LEGEND.

How the Great Cathedral at Cologne was Planned by a Dominican.

Several years before the foundation stone of the famous Cathedral was laid, there lived a man who was far in advance of all his contemporaries in the cultivation of human knowledge. This was Albertus Magnus, of the Order of St. Dominic. At this period Conrad von Hochstaden occupied the archiepiscopal throne at Cologne, and had for some time been engrossed with the thought of erecting a vast and majestic cathedral. With this object in view he caused the friar to be summoned before him, and directed him to design a plan for the erection of a building which should eclipse in splendor all then existing structures.

Albertus cogitated day and night in his lonely cell over the grand idea which had been entrusted to him; he prayed fervently and continuous that God would assist him. But, notwithstanding all his meditation and prayer, a mist seemed to enshroud his imag-ination; no picture that he could reduce to agents, but gives her personal attention to shape would present itself. His heart was the business. bowed down with anxiety as in the silent watches of the night he sat immersed in thought and reflection and yet the shadowy outline of a superb temple floated before his mind and seemed to fill his thoughts. When he was tired out with the strain of mental exertion, he would cast himself upon his knees and implore the Blessed Virgin to assist him in his task which he was unable to accomplish alone. In this way weeks passed On one occasion, when Albertus had been sitting by the side of his flickering lamp, deeply immersed in the construction of a design, after offering a fervent prayer for help, he became overpowered with sleep. It may have been midnight when he awoke. His cell was filled with a heavenly radiance. and

BOOK REVIEWS.

[All books noticed under this head, are for sale at,ou can be ordered through, the office of the BELIGIO-PHILO SOPHICAL JOURAAL.

SPIRITUALISM FOR THE YOUNG; by Alfred Kit son, of Bentley, Yorks, England. Keighley, En-gland: S. Billows, High street.

This is the title of a very timely and useful addition to our juvenile literature, by an earnest worker and one fully competent to interest and instruct the rising generation in rudimentary Spiritualiem. Mr. Kitson has done much in England for the cause, and his name on this side of the Atlantic is quite well known to the readers of our spiritual newspapers, especially as one long associated with Lyceum work in England, and in connection with educational matters generally; hence this little brochure should, and probably will, command more than mere passing attention; certainly we need and should encourage more of this kind of literature. The author dedicates his latest offering to the C. P. L.,-highly compliments the founder of our children's Lyceums (A. J. Davis) and acknowledges his indebtedness to Mrs. E. H. Britten and Mrs. M. T. Shelhamer Longley, from

whom he frequently quotes. The work consists of fourteen chapters, which are subdivided into easy lessons, commencing with chapter 1, A Talk about Spiritualism; 2, Spiritualism not New; 3, Man Has Two Bodies; 4, Spiritual Gifts; 5 Biblical Spiritualism; 6, The Origin of the C. P. L. 7, The Children of the Summer-land; 8, The Teachings of Spiritualism; 9, Worship, Prayer and Praise; 10, Self-Esteem; 11, The Origin of Sin; 12, The Workers Win; 13, Virtues; 14, Vices--all of which subjects are treated in a very clear and simple style, and within the comprehension of every scholar in the Lyceum, barring the youngest groups ("Fountain," "Stream" and "River").

The English Illustrated Magezine. (New York.) The usual good reading is found in the September issue of this monthly. Homeric Imagery by W. C. Green will be read by many admirers of the Iliad. Glan Conway by Grant Allen is a realistic sketch. The serials still continue to reveal startling plots.

Buchanan's Journal of Man. (Boston.) A strong table of contents is presented this month as the following shows: Wallace on Evolution; The Power of Hypnotism; Carlyle's Skepticism, etc.

Also: The Esoteric, Boston. Phrenological Journal, New York. Christian Metaphysician, Chicago. Unitarian Review, Boston.

The publishers of the St. Nicholas announce that that popular children's magazine is to be enlarged, beginning with the new volume, which opens with November, 1889, and that a new and clearer type will be adopted. Four important serial stories by four well-known American authors will be given during the coming year.

During the coming volume the Century is to have an illustrated series of articles on the French Salons of the seventeenth and eighteenth centuries, including pen portraits of many of the leaders and a detailed account of the organization and composition of several historical salons. A great number of interesting portraits will be given with the series.

Many industries have been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route) has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24tb, and October 8th.

All the railroads in the North-west have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tick-

ets will be good returning 30 days. Persons desiring to join these excursions can ob-tain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. B. B. 501 First National Bank Building, Chicago, or to William Hill, General Passenger Agent, Chicaço.

"An unusually strong and incld discussion of the great questions, which underlie ethics and theology. The author goes over the ground and comes out substantially on the conclusion of the accepted New School—New England Theology. The opening chapter, on old and new Calvapism, is a model the optimized of the discussion, exhibits unusual reading, and a thorough consideration of the difficulties in the case, which would do credit to any theologian, yet it is expressed in the plain non-technical style of a layman. The book meets a want of the times and is the very best and practical and popular exposition of current theology, in its freer and most rational form, of which we have any knowledge."-[The Independent.

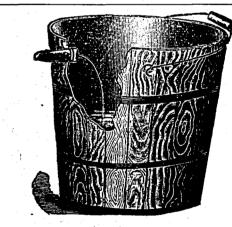
This work contains essays on the following subjects: "Old and New Calvanism." "The Conscience," "Virtue from a Scientific Standpoint," 'Regeneration," Divine Sovereignty and Free Agency." "The Atonement." "The Future of Incorrigible Man," and "The Christ of Nazereth-Who Was He?"

Prof. Wright, of Oberlin, says:

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SWITHIN C. SHORTLIDGE, A. M., (Harvard Graduate), MEDIA, PENN. (near Philadelphia).



Maurice Sand, the son of George Sand, the door leading to the hall of the monastery the novelist, died recently at the old family was standing open. Albertus rose in terror home in Nohant. He was the Maurice who from his seat; it seemed as if a flash of lightning had passed before his eyes, and he became aware of four men dressed in white cassocks entering his cell, with crowns of ful books of travel and many of her essays written while she was still young and fond of wandering about with her boy for her only heads. The first was a grave old man, with a

EVERYBODY USES IT. EVERY ONE FINDS A NEW USE.

Dentists to clean false teeth. Surgeons to polish their instruments. Confectioners to scour their pans. Mechanics to brighten their tools. Painters to clean off surfaces. Cooks to clean the kitchen sink.

Engineers to clean parts of machines. Ministers to renovate old chapels. Sextons to clean the tombstones. Hostlers on brasses and white hors is. Soldiers to brighten their arms. Wheelmen to clean bicycles.

Housemaids to scrub the marble floors. Chemists to remove some stains. Carvers to sharpen their knives. Shrewd ones to scour old straw hats Artists to clean their palettes. **Benovators to clean carpets.**

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Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manu scripts cannot be preserved, neither will they be ve turned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the

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CHICAGO, ILL., Saturday, September 21, 1889

Treatment for the Obsessed.

Harry Munzer, of this city, as our readers know, went before the proper tribunal and plead that he be sent to an insane asylum. He said he was perfectly sane but at times vas controlled to do violence, knowing while in the act what he was doing and striving | investigation was such as to cause us to beagainst the influence, but unsuccessfully. He felt himself dangerous and desired to be JOURNAL, at the same time making known put where he could do no harm. His seemed | that we were neither a telegrapher nor an a clear case of some external malicious influence exerted by an invisible person. Among the many letters referring to this case we are in receipt of one from a leading citizen of a neighboring state, a man of superior intelligence, large wealth honestly | Spiritualism and was then experimenting | acquired by his own ability and industry. and withal a man noted for his well-balanced mind and great good sense. His letter is marked "personal," but it should be given to the public, and therefore changing only the name of the Indian spirit we publish as written:

Mrs. Nichols for instruction and encouragement. The compact was made; and the mother went home rejoicing at the delivery of her darling from a state worse than death. The unruly spirit kept his promise and never again annoyed the child; and in time gave evidence of spiritual growth and "change of heart." This is in substance as we recall Bro. Nichols's graphic and unquestionably trustworthy account.

When alienists come to comprehend the existence of a Spirit-world and the influence its inhabitants may naturally exercise on mortals, when they admit this and act accordingly then will there be a vast step forward in the treatment of patients in abnormal mental states. Experts will learn to differentiate the symptoms of a diseased brain from those produced by external invisible intelligences. We are well aware of a difference of opin-

ion among Spiritualists as to the reality of obsession: and it should be confessed that we came, ourself, very slowly and cautionsly to the affirmative side of the question. But it now seems clear enough to us on purely scientific grounds that if there is a Spiritworld, and if its denizens can impinge upon the sphere of mortals, influence them and manifest in innumerable ways, then is obsession not only possible, but even probable under some conditions. Well attested cases seem to prove this beyond reasonable doubt.

ROWLEY AND HIS BOX ONCE MORE,

We had hoped no necessity would arise for further reference to W.S. Rowley in these columns; but his reluctance to forego fat pickings, and the indiscretion of his zealous advocates oblige another exposition at our JOURNAL, containing matter for special attention, the hands. For the benefit of hundreds of new readers we will give a brief résumé. W.S. Rowley, a tradesman's employe by occupation and a Methodist in religion, claimed that in his presence and with the aid of a specially constructed apparatus, intelligent telegraphic messages were spelled out by the Morse alphabet, independent of any physical effort or manipulation on his part. He named the manifestation "Rowley's Occult Telegraph," and declared the telegraphic "sounder" was worked by "unseen forces." From time to time we heard great stories about his achievements; and in December, 1887; we went to Cleveland and spent some days in-

Nichols would let him come to him through | break the scandal of this refusal he declared | ago Mr. Gaston was agent at a small station arrangements were already made for him to on the N.Y.P. & O. Railway. He was exhibit before "the professors of all the east- | obliged to learn just enough telegraphy to ern colleges" during the coming summernow past. In a circular dated May 22nd. 1889, Rowley further declared: "I have arranged to go before a convention of the most learned scientists and electricians that this country affords." In the same circular, which | tor his only technical qualification for the was scattered broadcast through the country, Rowley further says:

Upon leaving the city Mr. Bundy made arrange-ments with Prof. "H. D. G.," an eminent scientist here, to go through a series of experiments with me and report the same to his (Bundy's) paper, assuring the Professor that he would be liberally remunerated for his time and trouble. Professor G. fulfilled his contract to the letter and when he modestly suggested to Bundy that he make his promise ood he indignantly declared that he was under no obligation---even though he acknowledged in my office in the presence of creditable witnesses that the article written by the Professor had increased the circulation of his paper fully fifty per cent. The public became very much interested in the experiments, and soon clamored for more which Professor G. refused to give until Bundy had made his word good, concerning what had already been given. To protect the Professor I refused to submit to being investigated and experimented with by any one in Bundy's interest and to deter him from having the same published in his paper. Finding bimself balked in that direction he conceived of another scheme. He came to Cleveland and assisted by a few telegraph operators produced a trick box and appounced to the public that these operators could with this box produce telegraphy similar to mine by trickery, when the facts of the case are that the demonstrations produced are entirely different and the manner of producing the sounds are as dissimilar as could be conceived of, theirs being simply a trick. Bundy took this way hoping to terrorize me nto a series of investigations whereby, he might ob tain matter to fill up his paper for the next three or four months, without any mental or financial effort on his part.

Rowley, through his wife, also asserted in the columns of the Cleveland Leader in substance that we had agreed to pay Prof. G. and failed to keep the promise. The summer wore away, but Rowley neither appear. ed before the "pro essors of all the eastern colleges," nor "before a convention of the most learned scientists and electricians this country affords." He seems to have exerted his energies in securing cheap newspaper buncombe from the organs of venders of pseudo-psychic wares, such as the one edited by the Keeler brothers, and another run by Jas. A. Bliss, together with similar matter in provincial papers. He also evidently regarded Cassadaga Camp as his chief hope; there he apparently anticipated to be able to so manipulate the wires-not telegraphic wires-as to secure the official endorsement of the organization. Rothermel and Keeler once secured the unofficial endorsement of that camp, and why shouldn't he be able to do even better, especially as the Keelers and other tricksters were heartily with him in his attempt to recoup his reputation as against the JOURNAL'S exposure? He bided his time and waited until the camp meeting was at the zenith of its season, and then appeared ready for the grand coup d'etat. He was to be vindicated by giving an exhibition of his powers before a large and promiscuous audience. The exhibition took place under Rowley's own conditions in so far as the vital point of the experiment was concerned, and of course he got telegraphic messages-that was what he was there for. He got messages for Hon. A. B. Richmond and another person. but in both instances messages from the same spirits had been at some previous time given through Rothermel and Keeler. The "experts" present did not examine Rowley's box we are credibly informed until after the seance. This vitiated the value of the experiment as a scientific test, even had all other conditions been proper-which was not the case. In the discussion which followed Mr. Richmond grew enthusiastic. An eye witness reports: "J. Clegg Wright stopped As Prof. G's articles grew in length and | him, causing him to admit that his (R's) own argument would not be accepted by him. coming from a witness in court." All know who have any experience with a crowd how easily it can be hippodromed into endorsing from the alleged spirit "Dr. Wells" were in | anything, and in this instance we are in formed by various witnesses that but for the strong common sense and courage of J. Clegg Wright and Walter Howell-both mediums and lecturers—Rowley might have succeeded in accomplishing his purpose of securing a public and formal endorsement. It is a little singular, and not at all to the credit of an American Spiritualist camp that but for three Englishmen, mediums and lecturers-J. J. Morse being the third-Rowley would undoubtedly have bagged the camp. Failing in his main purpose the next best thing Rowley could do was to give to the public the following document, which we clip from the Golden Gate: We, the undersigned, a committee selected to examine the claims of W. S. Rowley of Cleveland Ohio, to independent telegraphy, *i. e.*, that intelligent messages are received by means of an ordinary telegraphic instrument, using Morse alphabet with key enclosed in a box under conditions that preclude the possibility of the circuit being opened and closed by mortal hands, beg leave to report that we met in room of the Grand Hotel of this place, Mr. N. S Rowley with his instrument, who subjected it to many and all conditions that we asked or imposed and intelligent messages were received under test conditions that would utterly preclude a possibility of Mr. Rowley's being the transmitter of the same and that without going into all the details of the said experiments, we have been driven to the inevit established, and that intelligent messages are received by and through this instrument, in a way and

perform the meager duties there at that time. He has not been in the telegraphic service for many years and has probably not touched a telegraphic key since he left the business. But even if he were now an operainvestigation would be his ability to read the Morse alphabet. In such an investigation operators do not count for more. We are assured by one of the finest practical electricians known to us that "not one telegraph operator in a hundred can connect up an instrument or knows the principles of the machinery before him. He simply knows how to send and receive messages." The only other name among the signers requiring special attention is that of our esteemed correspondent, Hon. A. B. Richmond. Opposite his name in Rowley's circular may be read: "Prominent Lawyer, Author and Electrician." We are glad to agree with the statement that he is a "prominent lawyer" and we know him to be a pleasant and versatile writer, but as neither of these vocations fit a man for scientific experiments with electricity we pass them. Rowley advertises Mr. Richmond as an electrician. This announcement in connection with the report of an experiment in telegraphy is meant to imply a great deal-no less than his competency, as an electrician, to make accurate observations of and conduct scientific experiments in electrical telegraphy. Mr. R. probably has a very good general knowledge of the crude principles of electricity, as have hundreds of educated men. He is not a practical electrician, knows nothing of detail, and is not a telegraphic operator; and is

therefore not an electrician within the meaning of that word as used in connection with telegraphy. Of the other members of the committee it is hardly necessary to speak, as it is not claimed they have any technical or special qualifications for carrying on such an experiment. Mr. Bond we have known for some years, and esteem him highly as an upright man and zealous advocate of Spiritualism in its higher aspects. But we ask: Why need to have gone through the form of a séance in order to give such a certificate? At least Messrs. Richmond and Bond were prepared to speak equally as strong before as after, and presumably some others of the ommittee selected" were of the same mind Mr. Richmond, and probably others of the "committee selected," knew in advance of Rowley's intention to visit Cassadaga, and of the opportunity it would afford for a series of experiments. They also knew of the experiments of Mr. O. A. Gurley, chief operator of the W. U. Tel. Co., at Cleveland, through whose able co-operation we were successful in exposing Rowley, and of our exposition of the whole matter in the JOURNAL. They knew, or ought to have known, that in order to render the report of the anticipated trial of the slightest value either to Spiritualism or the public, it was important that Mr. Richmond and others should acquaint themselves by personal observation with the possibilities of Rowley's instrument as exhibited by Mr. Gurley, and that working telegraphers and practical telegraphic electricians should be selected to make up a part of the committee. Furthermore they knew, or ought to have known, that no town meeting, public caucus affair like the one which Rowley gave from the rostrum was entitled to any respect or weight as a scientific trial, and would be of no value even if pronounced successful, except to Rowley. They neither took the trouble to obtain information from Mr. Gurley or to secure competent assistants. Why If Messrs. Richmond and Bond had such unlimited confidence in Rowley's claim of independent telegraphy, why did they shrink from taking such measures as they knew would settle the whole question forever? The gentlemen of that committee, whom we freely grant to be honorable and high-minded, have put themselves in a very unenviable position before the public; especially is this true as to Mr. Gaston, president of the camp meeting, and Mr. Richmond; particularly the latter, who has now put himself where it is all but impossible to retreat, and from whence retreat if at all must be immeasured ably more disastrous and humiliating. In this connection it occurs to us that i were well to give our readers a letter written to Mr. Richmond on the 10th inst. and before we had seen or heard of the certificate of the committee at Cassadaga, published above. This letter was dictated in the

SEPTEMBER 21, 1889,

ed. by actual observation, from Gurley the possibilities of the instrument. Instead of only one experiment there should have been three or more, all conducted privately with no other witnesses than a selected committee of competent persons, allowing Rowley, of course, to be represented by friends of good character, pledged to fair treatment of both sides.

You will recollect that soon after my expose of Rowley's trick, knowing that the Keelers, Stansbury and Rowley had designs on the summer camps, I offered \$1.000 for an intelligent message of ten words obtained by independent telegraphy under proper conditions, by either of these people. None of them dared accept the offer or make the trial. However much you and I may differ as to the fact of Rowley's mediumship, I presume there is no difference of opinion as to his desire to get money; and this venal spirit actuates the others claiming spirit telegraphy. Why did neither of these people push me to the issue? Why did all remain silent? I know what the stereotyped spiritnalistic answer is; but that is not the sort of answer a man of your sense will make. I know it is unpleasant to the last degree to have to acknowledge one's self fooled; but I prefer to do that rather than persist in maintaining a mistake; and I presume you would. Pardon me, but I fear your long training in the law, has, unconsciously to yourself, developed your ability as an advocate at the expense of your natural scientific acumen: and that you do not pursue the same patient, careful methods in your scientific provings that you do in advocating or prosecuting a case of your clients. I have come to have a very high regard for you personally and I beg that on your own account, and especially in the interest of scientific Spiritualism. you will not publish anything affirming that Rowley has demonstrated himself to be a medium for independent spirit telegraphy until you have made a series of experimenta entitled to the consideration of scientists, which, unless I am incorrectly informed, you have not thus far done.

It seems to me you should go to Cleveland and there with Hudson Tuttle and Mr. Gurley. or if Rowley objects to Gurley, then some competent telegrapher and electrician who will be satisfactory to myself and Mr. Gurley be substituted, and a series of consecutive experiments be made, to be continued until a majority of the committee are satisfied. one way or the other,-Rowley to have a representative present, not as a lawyer, but as a fair-minded man desiring justice to all parties and satisfactory to yourself and Mr. Tuttle. If you will do this, I will publish the report of the committee and its conclusions with the greatest pleasure; and if you wish, I will agree to pay Mr. Rowley for the time he spends in making experiments with you.

That Rowley went to Cassadaga with the expectation of getting a boom and of obtaining the indorsement of the camp is beyond all question. That he failed in this you KHOW. IOUR prestige with Spiritualists a an accurate observer and trustworthy authority on physical manifestations is at stake in this matter and needs to be fortified, I can assure you. When different observers as keen as you are and who have been on the inside of Spiritualism for from a dozen to twenty years, some of them possessing marked psychometric and psychological powers themselves, added to long training in these experiments, differ so widely from you as to Rowley at Cassadaga, it puts you to the necessity of demonstrating the declaration you make, to wit, "The telegraph key does work without any assistance from Rowley." I dislike very much to write all this to you, for at the best I cannot make myself clearly understood on paper. I am sure that an hour's conversation with you would result in a complete understanding, and with no irritation on your part, and I hope there will be none now..... You say you are not yet fully satisfied that these phenomena are the work of "decarnate spirits." On this point I cannot well undertake to expand in a letter. I cannot see any a priori reason why independent spirit telegraphy should not be as easy of accomplishment as raps or table-tipping. With kind regards, I remain, as ever, Fraternally yours,

You refer again in to-day's JOURNAL to the case of Harry Munzer. When I read, in a former number, the account taken from another paper, I was tempted to write you giv ing a case and its cure, which came under my own observation some years ago, in order that you might, if circumstances permit and you deem it worth while, cause the same means to to be resorted to in the case of this young man.

In the first place I must explain that for many years we have employed a so-called clairvoyant physician, with whose control we frequently discuss many matters aside from physic. Well, we had a neighbor, a widow who had a fourteen-year-old son who was a sensitive. He was controlled by a person who styled himself Black Bird, an ignorant, morose savage. The lad, under in fluence, would leave his mother's house a night and wander off into out of the way places, dangerous ones, too, very much to the annoyance of his mother and alarm of the friends of the family. I don't need to take your time to relate more of the story.

My wife conceived the idea of consulting with our doctor about it, and at the first op portunity she laid the case before him, and inquired if, from his side, an influence could not be brought to bear to prevent Black Bird from controlling the boy. He replied that he thought it could be done, and explained how, and promised to give the matter immediate attention. No one was present but mysel and wife, so there was nobody "to give us away," and we, of course, kept our own secret, but took occasion to learn exactly how the young sensitive conducted after that time. The result was all and more than we had expected. Black Bird never obsessed the boy again.

Many of our old subscribers will recall a on the physical side of psychic science; and, midst of constant interruptions, with no a letter to us dated June 2nd, 1889, and on therefore, his report needed corroboration on case related in these columns by our lamentthought of publication, and the stenographer other matters, Prof. James incidentally reed friend and contributor, S. B. Nichols. His the only point of interest in it, to wit: that has not perfectly reported us, but we give it as marks: "Poor Rowley. His refusal to be 'in-Rowley was a medium for "Independent Spirfirst wife was a medium; and many years ago, sent, suppressing only matter not germane vestigated' by us saved us something. I am in Vermont there came to his house one night it Telegraphy." In April last, we made arto the present topic: glad it was through you he was exposed afrangements for a crucial and really scientific OFFICE OF RELIGIO-PHILOSOPHICAL JOURNAL a poor woman having in charge a daughter ter all." Rowley's later assertion as to the who was strangely obsessed. The woman Chicago, Sept. 10, 1889. test of Rowley's claims. The result was a convention of most learned scientists and lived at a distant point and had never heard sad blow to our hopes. We not only failed in HON. A. B. RICHMOND, Meadville, Pa., electricians was in the same line of fiction. Dear Brother:-Yours of 8th before me. of Mr. or Mrs. Nichols, but was sent to them, corroborating our previously published asthank you most heartily for advocating and In the Cleveland Leader over his wife's if we rightly remember, by a spirit message. sertions, but secured evidence proving conexplaining the position of the RELIGIO-PHILname, and later in other papers and in his She told the sad story of her child's affliction. able conclusion that independent telegraphy is fully clusively that Rowley was cheating. Painful OSOPHICAL JOURNAL on the platform at Lilly Dale. Neither the JOURNAL nor I need any circulars Rowley has persistently declared, The girl would be taken possession of and and humiliating as it was we promptly did defense. All that is necessary is a clear ex in effect, that we hired Prof. G. to write up made to utter the most horrible oaths, and our duty by publicly acknowledging our manner wholly unknown to science. position of the attitude and actions of both Signed: A. B. Gaston, President of Association; E. E. Vail, J. H. Osmer, H. D. Barrett, Chairman of Association; E. W. Bond, J. M. Babcock, A. B. Rich-mond, M. E. Thomas. language too dreadful for repetition. She "From Here to Heaven by Telegraph" and mistake, withdrawing our endorsement and and this I think you understand. then refused to pay him. The facts are these: would also while in these states be wholly publishing the facts of the investigation I confess to great astonishment at the man ner in which the alleged test experiments We told Rowley and Whitney we would like unmanageable. Mr. Nichols was an experiand expose. As was to be expected, the down-Lily Dale, N. Y., Aug. 17, 1889. were conducted with Rowley at Cassadaga. to publish an account but as it would enced and most enthusiastic Spiritualist fall came like a thunder clap out of a clear Surely you do not expect that any man in the world of scientific attainments will be It is in order to enquire: Who selected this even in that early day. He at once took hold sky to thousands; but the evidence was so not benefit the JOURNAL a dollar we could committee; was it done by order of the camp not afford to pay Prof. G. But that if they of the case with his characteristic energy. overwhelmingly conclusive that but few favorably impressed with the methods or satmanagement? What were the special qualiisfied with your verdict! The details of the would agree to see him paid we would pub-Mrs. Nichols was called in and the obsessing | could resist it. That Rowley should fume fications of its members? We cannot answer experiments have been reported to me by a lish, and they would get the benefit. It was spirit invited to an interview. He promptly and bluff and falsify, and deal in cant was number of trained observers in the Spirituthe first, but can give a close guess. The came and a dramatic scene ensued. A long agreed between Rowley and Whitney on the to be expected; but he failed to hold his alist field. They all agree in essential parsecond we are able to throw some light upon. one side and Prof. G. on the other that he struggle was the result. Mr. Nichols found ground and declined to fortify his claim for ticulars; and from the evidence I am free to say that I see no additional preof as to Row-Rowley's circular for the fall trade, just should have \$100; for the work. R. &.W. out his story, treated him kindly, reasoned independent telegraphy by joining in furthwith him, pointed out and made him realize the great injury to the innocent child, and inally wrung from him a promise to abandon his victim on condition that Mr.

vestigating the matter. The result of that lieve his claim true. We so stated in the electrician. While in Cleveland we met Prof. H. D. G. of whom we had never before heard. We found he had been at one time a professor in an orthodox college-not of the first class—and had lately been converted to with Rowley; having already some hundreds of pages of manuscript detailing his observations. Prof. G. assured us he was an electrician. As he was at the head of a school for telegraphy and short hand, and as he was well spoken of by those of whom we inquired, we were led to believe him competent to make a scientific investigation and report.

He was engaged to prepare for the JOURNAL a series of half a dozen articles giving the history of Rowley's striking phenomenon.--The business details of that engagement will be given further along. Prof. G. began his work. We soon discovered he was a voluminous writer with a marked poetic, religious, metaphysical, and imaginative trend; exhibiting few of the characteristics distinguishing a scientific mind.

number and dreariness we became uneasy; not that we for a moment doubted the genuineness of the claim of independent telegraphy, but the purported communications many cases so inane, so devoid of all evidence of, not only technical knowledge, but ordinary ability in dealing with the topics treated, and so completely in harmony with Rowley's personality that we began to surmise the mystery was more "occult" than we had counted on. However the series finally came to an end; and we continued to believe in, and defend Rowley's claim against all public and private criticism. Gradually there grew up an array of facts which weakened our faith in Rowley's claim. We had already be come convinced that while Prof. G. was an amiable, kindhearted man, with a marked religious nature and competent as a pedagogue, he was not qualified to deal with problems

That Rowley is a willful and malicious, as well as a persistent and silly, falsifier we assert. We offer some examples and proofs. and shall be glad if he will oblige us to substantiate our assertions in court. A man who persistently falsifies will not hesitate to deceive in other ways. Rowley's assertion that he was to exhibit his powers before the professors of Eastern colleges was false and had no foundation. He had already declined to meet Prof. James of Harvard College and other professors and members of the American Society for Psychical Research. In this instance Dr. Whitney, then his partner, in a letter to us testifies thus:

"Rowley begged off on the plea of the loss to him financially such an investigation would incur. A reply came back offering to pay his expenses and also to remunerate him for his time. But he sneaked out by referring them to Prof. G's and your own experiments which he said were complete enough to satisfy any reasonable man."

Dr. Wm. James, Professor of Philosphy at Harvard, unintentionally corroborates Dr. Whitney's statement as to the main fact. In

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RELIGIO-PHILOSOPHICAL JOURNAL.

who was a party with him in the obligation | ly treated to which hundreds of our best citto Prof. G.

In a letter to us from Rowley, dated December 16th, 1887, he writes: "We have not | tism, sciatica, neuralgia, St. Vitus dance been very successful in raising much money | (chorea), goitre, and certain forms of tumors. yet for Prof. G-and may have to pay the most of it ourselves." Again, in another letter dated four days later in response to our suggest on that they must ease Prof. G's mind as to his pay, Rowley writes: "Prof. G. was in, and we will see to his remuneration at once." On December 22nd, 1887, Rowley writes:

"It is a Shame that \$100 cannot be raised in Cleveland for so worthy a cause and such fine articles as Prof. G-will undoubtedly prepare for publication, but it is even so. Mr. W--only subscribed \$10, and Mr. H---\$5. Mr. Hubby will pay \$10, a mere bagatelle for any of them. Whitney subscribed \$10, myself \$10, and we will probably have to pay more before it is all raised."

These letters have been shown to one of the parties named therein and also to other Cleveland people, and are open for inspection at the JOURNAL office. Dr. Whitney promptly published a card in the Leader after Mrs. Rowley's statement, in which he said:"....Colonel Bundy not only did not agree to pay 'H. D. G.,' but distinctly Mrs. Somers are regularly graduated physitold us he would not arrange on that cians, and together devote their time exclubasis, and we never for a moment sively to their profession, Mrs. Somers hav thought him bound, either morally or legally to do so. Colonel Bundy did all and even more than he promised." In reply to our inquiry, Dr. Whitney under date June of Wabash Avenue and Congress Streets 7th, 1889, writes: "We paid Gould in full, | Entrance on Wabash Avenue. Dr. and Mrs. \$100 for writing those articles, and I still hold the receipts for the whole amount. About \$30 of it I begged from a few who were interested, and Rowley and I paid the balance. I am ashamed now that we did not pay it all, for it proved to be an excellent advertisement for us.....You did all that you agreed to for us and more too." Rowley says in one of his circulars and has repeated the same in substance in newspapers: "He (Bundy) acknowledged in my office in the presence of creditable (sic) witnesses that the article written by the Professor had increased his circulation of his paper fully fifty per cent." From the day we closed our experiments in Dec., 1887, up to April 13th, 1889, when we visited Rowley and got his consent for further experiments, resulting a few

izens can bear testimony, are nervous diseases, certain forms of paralysis, rheumadyspepsia, torpidity of the liver and bowels, imperfect circulation, cases of general debility and nervous exhaustion, colds, catarrh, bronchitis, diseases of the kidneys and bladder, female diseases, and those arising from lead and other mineral poisons, and all dis-

eases resulting from over mental exertion and sedentary habits. Among the most successful in using electricty in the cure of disease is Dr. G. C. Som ers who has made it a specialty for the twenty-five years he has practiced in this city. In 1886 Dr. Somers retired temporarily from practice in order to obtain much needed rest. His old patrons will be glad to know that he has again taken on the professional harness, and in full health, with finer appliances and a larger stock of accessories than ever, is now treating with even greater success than formerly. We have known Dr. and Mrs. Somers since 1872 and are well acquainted with their practice and with many of their patients, and it affords us pleasure to give them our unsolicited endorsement. Both Dr. and ing charge of the ladies department. Their new offices and electro-thermal baths are in the magnificent Auditorium Building, corner

Somers may be consulted at rooms 34 and 35 any time of day after 9 A. M.

The Latest "Christian Science Statement."

"Christian Scientists" have furnished many astounding statements to the incredulous world, but among all these nothing has appeared so likely to paralyze the common understanding as the following, which lately appeared in the advertising columns of Boston dailies:

MASSACHUSETTS METAPHYSICAL COL LEGE.

NOTICE. THERE are 160 applications lying on the desk be I fore me for the primary class in the Massachu

setts Metaphysical College, and I cannot do my best that contains over one-quart

orthodox cult may not be so continually developing such a grist of suicides and criminals?

> experiences and clear cut-views on the second page of this issue. That a man of four score years and four can show such intellectual strength is encouraging. That he makes some mistakes is not strange. When he asserts unqualifiedly that we are sometimes so

> > "to confound the innocent with the guilty," he only expresses his own opinion, based on incomplete data. When he declares that the criminal law allows a thief "the right to be considered innocent till proved guilty," he handles the proposition in the usual misleading way, too common among Spiritualists when discussing tricky and dishonest mediums. On this point we shall endeavor to throw a little light soon, for it needs it badly. There is a pleasant feature about our long intercourse with "Old Spiritualist": we can criticise one another and differ ever so radically and yet continue to love and respect one another.

GENERAL ITEMS.

The Emperor of Japan has just taken possession of his new palace. It is furnished in European style and cost \$4,000,000.

Julian Hawthorne thinks there is more vice to the square mile in London than anywhere else in the world.

C. J. Barnes, test and materializing medium, has an engagement at Anderson, Ind., the 26th of this month.

Prof. B. F. Underwood will be at Oakland. Cal., Sept. 22nd. He reports that his general health is excellent.

Will not our old-time readers unite with us in the effort to secure 1,000 new subscribers a month for the remainder of the vear?

Mrs. T. L. Hanson attended the Vicksburg Camp Meeting. Her mediumship was instrumental in doing a good work there. She went from there to Coldwater, Mich.

Crops are good, the country prosperous there can be but few delinquent subscribers unable to square their accounts with the JOURNAL, renew, and send in an additional subscriber if only a little effort is made.

morning at 11 A. M., and Sunday evenings at 7 P. M.; also meetings every Thursday evening at 8 P. M. Mr. Walrond's address is Box 1854, Montreal, Canada. Answers to ques-"Old Spiritualist" furnishes some valuable | tions mailed free on receipt of addressed envelopes and postage.

An excellent picture of Dr. N. B. Wolfe, now travelling in Europe, graces the first page of The Medium and Daybreak for August 16th. While resting at Giant's Causeway, a strolling photographer caught the misled by false information as to cause us | Doctor. Bro. Burns also dishes up a most entertaining sketch of his generous American patron.

> That distinguished author, lecturer and journalist, Emma Hardinge-Britten, quotes in her paper. The Two Worlds (Manchester, Eng.), from Mrs. Duffey's Heaven Revised and calls it a "Charming little work." In this opinion Mrs. Britten has the support of thousands who have been charmed and benefited by a perusal of the simple yet impressive

> > FARM

LANDS

GRAND

OPPORTUNITIES

REAL

INVESTMENTS

MANHATTAN

PARK

ADDITION

CHEAP

TICKETS

REFERENCES

OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON

EXCURSION

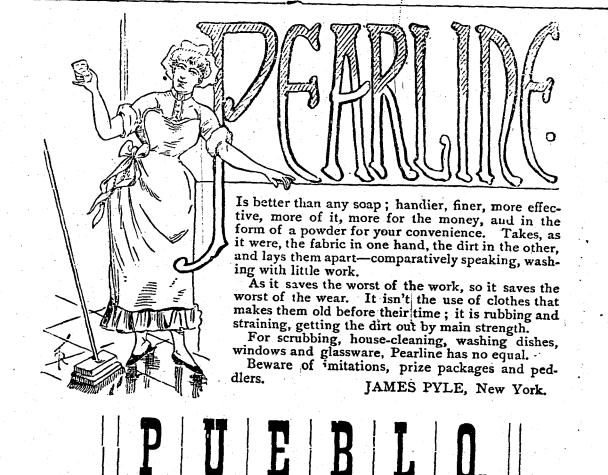
ESTATE

BUSINESS

story. Had it been published over the name of Mrs. Oliphant, Elizabeth Stuart Phelps. or some other widely known author, and issued from a house not avowedly spiritualistic, its sald would have reached a hundred thousand copies ere this.

Charles E. Watkins has been on another of his drunks. Not satisfied to go off quietly and fill up his diseased carcass, he went to Lake Pleasant and made a characteristic exhibition of himself. Boston Spiritualists must feel proud of such a medium. Several years ago "poor Charlie," while suffering from too intimate relations with poor whisky, assaulter Mr. Hudson Tuttle at Cassadaga. Isn't it about time Watkins was barred off camp grounds?

Few persons are unaware of the benefits derived rom Tar Old. When a really good article is placed comes marked every day. Tar Old is a sure cure for "Piles," Salt Rheum and all diseases of the skin. 50c. Of all Druggists or Tar Old Co., Chicago.



THE PITTSBURG Population 32,000-1-3 increase in one year-and continued rapid growth. In OF THE WEST the center of Coal Mines, Iron Mines, and Mines of the Precious Metals.

in Cleveland. Prof. G's articles did not paper order a single quire. We never made any such statements as Rowley puts in our month at any time or place. There are very many more cases in which we can convict Rowley of downright falsehood, but these will suffice.

weeks later in his exposure, we were never

In conclusion we will say that this whole theme is distasteful and very painful to us We are especially pained to be obliged to antagonize some of the persons who stand by Rowley; and were we alone to suffer, and were our own interests the only ones at stake we should have remained silent and borne all. But the good name of Spiritualism is involved and the dignity of psychic science has been insulted. A new foray upon bleeding hearts and crushed souls has been essayed by Rowley. He is being unwittingly helped to pluck the confiding; and aided so far as lies in their power to re-establish himself in the good, graces and confidence of the public by Mr. Richmond and his associates. Under these circumstances we can do ro less than shoulder the cross again, no less than to meet the issue squarely, calmly and unflinchingly. Whether our course is wise, whether it meets the approval of the Spiritualist public, time alone wil tell; but when we see our duty clear, as we do in this case, no power other than the Angel of Death can prevent our doing it.

Electricity as a Therapeutic Agent.

When Franklin coaxed the lightning down his kite string he little dreamed of the multifarious uses to which electricity would be put before the close of the nineteenth century. The best trained imagination in its highest flight would hardly have compassed what has now become almost commonplace. In bringing the people of the globe into closer and more friendly relations, preventing wars, facilitating business, accelerating works of philanthropy and charity, and in mechanics, it has wrought wonders beside which those of the fabled gods sink into insignificance. Experiments with electricity

this number. After all these were taught, another result in obliging us to increase our large number would be waiting for the same class, and the other three courses delayed. The work is more than one person can accomplish, but the demand is for my exclusive teaching, and diseatisfaction with any other, which leaves me no alternative but to give up the whole thing.

Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public for increasing patronage, 1 now close my Col MARY B. G. EDDY.

Colleges have been known to shut down for want of patronage, but never before in the history of the world was one closed up because of too liberal attendance. Verily, verily, this is an age of contradictions and a period when the unexpected happens. Is it possible that after all these years Mrs. Eddy has been unable to properly qualify pupils to become teachers? Or, is it not probable that her persistent demand for personal homage and her uncompromising assertion that she alone is the infallible authority in the "Science" has proven a boomerang, in that it has educated would be scientists to doubt the fundamental principles of the "Science" and with superstitious awe trust only the utterances of a weak and aged woman? It would seem to the unregenerate as though anything deserving the name of science, and especially when fortified with the adjective Mrs. Eddy employs, should admit of being so perspicuously stated as to its principles that no mistake could occur; and that these principles might be correctly expounded by those who had passed through the aforesaid Metaphysi-

cal College. Again, Mrs. Eddy expresses regret at the disappointment her decision must occasion. Why should she be so unscientific as to entertain regret? Regret in this instance cannot exist, for it is but the output of "mortal mind," and cannot be recognized or entertained by "Christian Science." Alas the metaphysical muddle caused by a wrestle with this latest edict of Mrs. Eddy is too much for our poor brain. We give it up, and sorrowfully lay it away in the receptacle prepared for Blavatskosophic conundrams, and

To Brother Talmage.

mourn as one not without hope.

It is some time since you have felt called of expressing their thought, notwithstanding for the cure of disease were begun many upon to indulge in wholesale slander of Spirthe fact that we occasionally have a comyears ago, and all sorts of appliances and apitualists. What is the reason, please? Did plaint from a reader that the JOURNAL obliges paratus have been invented. tried, and in them to do too much hard thinking. We many cases lapsed into innocuous disuetude you find that your malicious assaults failed know of nothing valuable in this or any othto please your auditors as much as you exafter having been found imperfect or uncerer sphere of existence that can be gained pected, or did the complete refutation of your tain in results; and, too, after having in the without effort; and the more precious, the charges by Judge Dailey and others discourhands of incompetent practitioners done unage further effort in this direction? In Milgreater the effort required. told injury. Not many years ago the popuwaukee a brother of yours-a brother in A request comes from the Secretary of the lar idea was that anybody however ignorant Society for Experimental Psychology at Jesus-was accustomed to club his aged of electricity could use a battery, and thou-Munich for permission to translate into Gersands of them became instruments of torture father to make him pray; not succeeding in man and publish in Germany, Mrs. E. B. bringing the old gentleman into a satisfacin the hands of novices. Happily, however, Duffey's admirable story, "Heaven Revised." tory religious state, the son hastened to meet out of all this experience there has develop-This is only one of the many evidences that ed a knowledge of electricity as a therapeutic | the Savior face to face and tell his grievance. in her story Mrs. Duffey has touched a re-He went by the way of Lake Michigan. and agent which renders it in the hands of a got there before a tug could reach him. That sponsive chord and given utterance to someskillful operator a boon to mankind. Mediwas only three weeks ago, yet since then the thing which appeals to the good sense of cal colleges now make electro-therapeutics a thinking people the world around. That the feature. But the general practitioner is not daily press has chronicled no less than qualified to use this agent, for it requires an | seventy-five cases in the United States where story is a direct inspiration from the Spiritamount of continuous study and practice | evangelical preachers, Sunday school superworld seems certain. George Walrond lectured to good audiwhich in the nature of the case he cannot intendents and church officials have comences at the Religio-Philosophical Temple. mitted heinous crimes; and during this time give to it. The medical profession now gen-Author of "Our Planet," "Soul of Things," etc. Montreal, Canada, Sept. 8th. Subject: "Benot a single instance of a crazed or criminal erally recognize this fact, and all reputable This is a cloth bound volume of two hundred pages, 12 mo physicians admit it, and when a patient's symptoms indicate electricity as a curative agent, or as likely to re-enforce medication this state of affairs, but as you are, on your this state of affairs, but as you are, on your this state of affairs, but as you are, on your to intercede to the end that your prominent among the diseases successful- for you to intercede to the end that your prominent among the diseases successfulphysicians admit it, and when a patient's Spiritualist has been recorded. We don't symptoms indicate electricity as a curative hold the evangelical sects responsible for agent, or as likely to re-enforce medication | this state of affairs, but as you are, on your they call in the assistance of one who is an expert.

H. Washburn of Dayton, Ohio, speaks in high terms of the mediumship of Mrs. Seary. He says: "Her bewitching songs from the spirits are listened to with breathless rap tures."

Sunset Cox died at the hour at which he had made arrangements to lecture on! "Wonderland," meaning the new west, which he recently visited. It is another wonderland that has dawned upon his vision.

Subscribers who desire to have friends see specimen copies of the JOURNAL will be supplied with extra copies on request; or sample copies will be mailed direct to all addresses sent in.

Mrs. Flora H. Hawes. who has been made postmaster at Hot Springs, Ark., over a judge who based his claims upon party service and influence, was principal of a boy's grammar school. Handling the males and letters will be no new experience to her.

Rev. James De Buchananne will speak at 3 P. M. and 8 P. M. for the "Chicago Harmonial Society," at 93 Peoria Street, next Sunday; subjects: "What, Where and Who is God;" and "Our Heavenly Home, Where is it?" Test mediums will also be present to give tests at the close of the lecture.

Mrs. Ada Foye, will conduct the services for the "Chicago Harmonial Society" at its hall, 93 South Peoria Street, at 3 and 7:45 P.M. every Sunday during the month of October. Mrs. Foy will at the close of each lecture give tests of spirit identity and messages. The JOURNAL is on sale in the vestibule at these meetings.

Now that the evenings are growing long and people gather around the library table instead of lolling on the door steps, it is a propitious time for the JOURNAL'S friends to renew their efforts to increase its circulation. Remember that if each of you send in but a single new subscriber the aggregate will double the number of readers and treble the missionary work of the paper.

The contribution of Mabel Collins in this issue will be found provocative of thought We welcome heartily to the JOURNAL'S columns all thinkers who have learned the art

GREAT MANUFACTURING INDUSTRIES	Smelters, Rail Mills, Steel Works, Stove Factories, Foundries, Iron and Lead Pipe	
	works, Nail Mills, Machine Shops, Wire Works, Copper Reduction Works and others now	
	running. Pay roll exceeds \$250,000 per month and fast increasing	

ELEVEN Eleven Railroads, and several more projected and building, give Pueblo the lowest RAILROADS going freight rates and an enormous Market for manufactured Products.

> Pueblo is the business center and supply point for the Farmers and Stock Men; on 3,000,000' acres of Fertile Soil. Market Gardners and Farmers have large opportunities here. Good Lands cheap,

Pueblo needs more merchants and manufacturers of every kind, with some means, and large energy. Wholesale and Retail Merchants, Coal and Iron Merchants, and Mine Operators, and Manufacturers of all kinds may write us for fall information about any line.

Real Estate is advancing in price and is very attractive to investors, month. we have sold over \$600,000 of property largely to non-kesidents. Every buyer, who has not sold, could do so at a large profit. The advance in 6 months has exceeded 150 per cent. in some cases,

We have the exclusive selling of property in Manhattan Park Addition and vicinity. This is the choicest Residence property in the fashionable direction. Prices, \$1,500 for blocks of 46 lots each; \$750-of blocks of 23 lots each. Less amounts \$40 per lot. Not less than 5 lots sold, one a corner lot. Terms 14 cash balance in 4, 8 and 12 months; or 1/3 cash, balance in 6 and 12 months, 7 per cent. interest. SURE TO AD-VANCE RAPIDLY. WILL QUICKLY DOUBLE. Write for maps and full information.

From all points, on all roads, north and west of the Ohio river to Pueblo and return within 30 days, at one fare for the round trip, on September 24th, and October 8th, Ask your station agent for them and come and see our Wonderful City.

We refer to the FIRST NATIONAL BANK, and the STOCKGROWERS' NATION-AL BANK, Pueblo. We shall be happy to see you or to answer your letters.



A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining memorane of the hose and eustachian tubes. Microscopic re-search, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggra-vated cases of these distressing diseases by afew simple applications made(two weeks encode by the netions at home A pample apart) by the patient at home. A pamph-let explaining this new treatment is sent free by A. H. DIXON & SON, 337 and 339 West King Street, Toronto, Canada-

RELIGIO-PHILOSOPHICAL JOURNAL.

Voices from the Reople. AND INFORMATION ON VARIOUS SUBJECTS

6

For the Religio-Philosophical Journal. BE TRUE.

EMMA TRAIN.

Be true to the light that 's around thee-True to the laws of thy life, Though circumstances have bound thee Even in discord and strife. There is a dignity ever That is attached to the few Who, in whatever condition, Are to their principles true.

If you've a creed worth believing, However crude it may be, Strive to be true in receiving What it is teaching to thee. There is a fact I would give thee, Precious to age and to youth: Better be true to a falsehood Than to be falle to a truth.

If you've a hobby be willing To ride it wherever you stray, Better than spending a shilling To ride some one else's a day. Though with the world you may differ In every practical view, Stand by the colors you're wearing And to your standard be true.

If some old dogma you're holding E'er to its precepts abide, Unless you should find it is molding. And cast it forever aside. Stand to your principles firmly, Swerve to the left nor to the right; Better be true to the darkness Than to be false to the light.

When you've outgrown a condition, Leave it forever behind. Whatever you think is your mission, Stok it not crippled or blind. Stand in the strength of a purpose Nobly to that understood; Better be true to an evil Than to be false to a good.

If but a glimmer that fallest Lighten thy pathway below, If but the mite that is smallest Thy hand may in weakness bestow. Better is this than the splendor That would o'er dezzie thy coul; Better be true to a little Than to be false to the whole.

There's a respect that all cherish Ever for one who will stand Bravely beside his soul structure, Though he has built on the sand. Then strive to be true to your colors, However dull or uncouth; Better be true to a falsebood Than to be false to a truth.

A Declaration With the True Ring, by a Representative Spiritualist.

The talented editor of The Two Worlds (Manchester, Eng.) in the issue of that paper for August 16th, concludes an answer to a contributor with the following clear cut declaration:

I was the victim of the Brazilian fever and everyone had given me up. I heard the priest say at my bedside that I would not live till morning. I was sinking into a heavy stupor, when the door opened and a golder-haired woman in a white gown glided in. She carried in her hand a curious porcelain bowl of water. "Drink," she said in a sweet voice, holding it to

The Dream Woman.

my lips. "The doctor forbids it," I murmured. "Drink and fear nothing," she said.

I obeyed and drained the vessel she held toward me. "Good night and sweet dreams," she added, and glided away as mysteriously as she had entered.

The next morning I awoke refreshed and invigorated. I asked to see the lady who had waited upon me in the night, but they smiled and said it was a delirious dream. In time I recovered my health and returned to Virginia. It was ten years after this illuess that, in riding past a fire old country house, I saw a lady walk down the path who paused to pick a rose. Her figure was tall, her hair golden, her eyes black. Her motions were graceful. With a little exclamation of astonishment, I recognized the lady of my dream, if dream it were. She looked a little older-nay, a good ten years older-but otherwise was unaltøred.

I know not in what words I communicated this fact to my friend, but I know I ended by saying: "I must speak to her. She will remember."

My friend uttered an imperative negative. "She would think you a madman," he said. "Come on. You may get yourself shot for staring at another man's wife. They do such things prompt at the south. I will find out who she is if you like."

I assented eagerly. We rode on. "Talk to me as much as you like," he said, "but never expose yourself to strangers. It is possible this lady was in Brzzil in 18—, and brought you something to drink when you were left alone. In that case a doubt that troubles you will be saticfied. You can, with all propriety, call on her and thank ber."

Lut, though he spoke in this way I knew he did not imagine it could be so. That evening we smoked our cigare in Col. L--'s company, and my friend diplomatically introduced the subject. "That beautiful house with the large garden,"

be said, "is quite a f-ature of the place. Who owns "A lone woman, widow of Mr. V----," said the colonel. "She was a belle in her girlhood. She

might still be one if she chose." "Perhaps we saw her in the garden," said my friend, beginning a minute description. "Exactly. It was no one else," said the colonel.

My friend paused a moment and then said: "She reminded B. of some one he met in Brazil. In fact, he almost believed her the same per-

60D.' "No, no," said the old colonel. "Mrs. V. has never left Virginia. We have known the family since she was 2 years old. It is only the other day that we spoke of that, and she lamented that she had not traveled more.

I felt a pang of disappointment, but found courage to say: "I should greatly like to be introduced to her."

The old colonel instantly offered to introduce me. "Rut remember," said my friend as we parted.

"never tell her of your fancy. It would spoil your chances with her, and I see it is a case of love at first sight.' He was right, and I was very fortunate-very happy. I won this beautiful woman's heart.

What Held the Door Shut?

To the Editor of the Religio Philosophical Journal. In 1887, the first year the Illinois State Fair was held at this place, there lived in a house on the opposite side of the street from my residence, a photograph artist, Mr. E. M. Phillips, his wife and a little girl-very nice people by the way. One evening during the month of October, I think, I heard Mr. Phil-

ing in the middle of the street, and he asked me to come over. I imagined from his voice and actions there was something wrong. I went over, he lead-ing the way into the house. It was somewhat dark but I could see that he carried something in his right hand, and when he went through the outside door I saw by the light of a lamp that was sitting on a table about the middle of the room that it was a pistol. I followed him into the room, and he walked directly to a door that opened from the room we were in into a pantry, which at the time was shut, and said, "Mr. Martin, I want you to look at that door." He then put his left foot against it and pushed it open about a foot. It seemed as if there was something inside the pantry trying to hold the door shut; and immediately after his removing his foot the door came quickly and firmly shut, but without any noise. I, in taking in the situation, concluded there was a burglar in the pantry. Mr. Phil-lips then with his left hand pushed the door open

again, but there did not seem to be any resistance this time. He held the revolver in his right hand and right in the opening, apparently with the in-tention of shooting the fellow if he attempted to come out. There was not a bit of noise of any kind. He still pushed the door back until it was wide open and close to the wall at that side of the pantry. We both stood in front of the open door and could see the floor, ceiling, walls and shelves of the pantry, but not a living thing was visible. Of course this only occupied a couple of seconds. Mr. P. stepped inside and put his left hand behind the door, reaching back into the corner, then slipping his arm to the floor, then upward, as if to catch anything behind it. I then stepped inside the pantry and he partially closed the door, and all we saw in addition to what has been described was the inside surface of the door, and the wall that it covered when open. I positively declare that there was nothing visible that could by any means have held that door shut as described. Another very important thing about the door was that it now stood open and would not stay closed without being fastened, and the lock on it was broken and was useless for that purpose, and had been in that condition all the while Mr. Phillips lived in the house.

Mr. P. then told me that previous to his calling me Mrs. P. had gone to the pantry to enter it. She found the door shut, and on attempting to push it open it was held against her. She became frightened. thinking some one was inside, and ran into another room and told Mr. P. what had occurred. He got his revolver and went to the door and it was held against bim. He was about to shoot through the door, but his wife prevailed on him not to do so. He then came into the street and called me as above stated.

Shortly after this occurrence Mr. Phillips and family moved back to Danville, Ill., where they had lived before coming here. Probably there are many readers of the JOURNAL there that know them; if so, they can ask them if my statement about the matter is not correct. Mr. P. was not a Spiritualist; while here at least he said he was not, and I have no reason to disbelieve him. Now, I would like to have some wiseacre explain what held that door shut. A. MARTIN. Olney, Ill.

M. L. Sherman.

Her fortune 1 did not want, but it was large. I To the Editor of the Religio-Philosophical Journal.

A SPIRIT PICTURE.

Wm.'W. Leonard Has the Photograph of a Genuine "Spook."

A common manifestation in Spiritualism is the appearance of spirit forms in photographs, suppos-edly dead and departed friends of the person photographed. To nor-believers in Spiritualism this would appear to be humbug, and they would say no other figure beyond that of the subject could appear lips call me. I went to the door and saw him standin the negative aid. In this connection the follow-

ing is something of a startler: In the first week of July Wm. V. Leonard, the buyer for Chas. D. Whitall & Co., took a short 'vaca-tion and with a friend went up on the Omaha road on a fishing trip to a station called Cable. Before starting he provided himself with a camera and also got a dozen plates. The latter he received bound together with a paper band, such as holds together a bunch of envelopes.

Arriving at the hotel in Cable one evening after a long day employed in wading streams, Mr. Leonard thought that his appearance and that of his friend was picturesque enough to be photographed. They were then on a porch in the rear of the building and about twelve feet above the ground. The cam-era was placed so as to face the light, and the slide was pulled by one of the hotel employe. As a re-sult of their having been placed with their backs to the light, the figures of Leonard and his friend appeared on the negative as silhouettes, their features being unrecognizable. But their appearance is not the remarkable thing in the picture. It is the perfectly outlined figure of a young and good looking woman who stands almost directly in front of Leonard, with her head reaching about to his shoulder. Her face is sufficiently distinct to be recognized if she were alive and known to everybody. Her figure is also very plain, especially the waist, hips and hands. From the waist down the figure gradually grows dimmer until the lower portion apparently is merged in the floor.

There is no plausible reason to assign for this phenomenon. The plate used was new, coming in the original package, and there certainly was no female on the scene at the time the picture was taken. The English papers were full of an incident which happened in lepwich not long ago, in which two amateur photographers in developing a negative of a view taken of a mill wheel and a pond, discovered in the proof the figure of a dead woman floating in the pond. The police dragged the pond and found the body. The incident has been largely commented upon, and widely copied, but it seems no more phenomenal than Mr. Leonard's "spook," which is accurately produced in a picture in his posession .--Minneapolis Tribune.

A Lady Reads a Letter Before it is Received,

To the Editor of the Religio Philosophical Journal.

Some five weeks ago I received a letter from a Patent Agency of Oakland, Cal., asking for the agency to sell a patent of mine. I signed and delivered to the said agency a contract for the sale of the same, either the whole, or for the Pacific Slope, naming for the Pacific Slope \$1,500. On the night of Aug. 9th, while seated at the table reading, about 8 o'clock, Mrs. X— said: "I see a letter for you" (de-scribing the size of it and the address very minutely). I asked her if she would not tell me its contents, and from whom. Her reply was, "That would be a miracle." In the way of encouragement I told her I b-lieved she could get me the contents of that letter, and if she did I would make her a nice present. In less than twenty minutes she asked me for a pencil and wrote the following:

Notes and Extracts on Miscellaneous Subjects.

Three sisters named Cuvelier have committed suicide at Vesinex on account of losses in betting.

The fashion of women wearing the single eyeglass has been started in London.

The whole of the sewage of Paris will soon be used for the purpose of marketing gardening.

A public school at Delmar is partly situated in Delaware and Maryland. Each state furnishes teachers for its pupils.

A. M. Britten, of Bancroft, Mich., is the owner of a pear tree which is now ripening its second crop for this season.

Mrs. G. F. Neggesmith, wife of a Harlem, N. Y., policeman, has fourteen living children, and is but forty-two years old.

A judge down in Tennessee has instructed his grand jury "to indict all persons who publicly express infidel sentimente."

Mrs. Daniel Hill, of Salineville, Pa., has picked 2,000 quarts of huckleberries this season and sold the most of them at 5 cents per pound.

A smuggler was caught at Philadelphia who had \$7,000 worth of diamonds and other jewelry tucked away in an old coat. The lot was confiscated.

A projected canal across the upper part of Italy, connected from the Adriatic to the Mediterranean, would take six years to build and cost \$125,000,-

North Dakota will be the first state, as a state, to make provision for a system of manual training. Forty thousand acres of land are set apart for that purpose.

A blue heron standing four feet six inches high became tangled up in some long grass along the Brandywine and was caught. It will be placed in West Chester's Zoo.

A young woman from the west who was visiting seashore resort was told that man-eating sharks could be caught there. "Where do the sharks get the men?" she exclaimed.

Over three thousand French deserters who have been living in Geneva have been benefited by the late amnesty law, and have left with their families to return to their country.

One hundred and thirty thousand persons sleep in the New York station houses during a year. The larger number of them were, in previous years, men; now the majority are women.

A beautiful deer, "with baby-like eyes," has strayed on the property of Dr. Trainor, at Trainor Station, Chester County, Ps., and is tugging away on the end of a rope, awaiting a claimant.

A funeral was announced recently in Connecticut to which relatives and friends were regularly invited, but it was also announced that the burial would be "at the convenience of the family."

British information about America receives an interesting illustration to the statement of the London Times that President Harrison went this summer to "Barharber Mount, on the coast of Maine."

George Buckel, a Louisville inventor, is to the fore with a mysterious vacuum bed, which will cure all pain, and a triple motor to travel with equal celerity. ease and economy on land or water or in the air.

Pretty Miss Stella Cox at twenty-two has married Nathaniel Patterson, a Seneca Indian, whose face is as coppery as the full moon. Miss Stella was a Washington girl, but the wedding was at Versailles, N. Y.

A West Virginian trained a tiny stream of water to fall drop by drop on a rock, and in five years it has worn a hole seven inches deep in solid stone. He could have made the same hole in fifteen minutes with a chisel and hammer. According to a London society paper luncheon is to take the place of late dinner as a social function, and fashionable reople, recurring to the habits of their forefathers, will take their heartiest meal in the middle of the day. A Mormon elder says the religious Mormons are steadily drifting out of Utah toward Mexico, where they can live up to the full requirements of their faith, and that altogether fully 10,000 will eventually leave the territory. The King of the Belgians has invested over \$3.009,000 of his private fortune in the Congo couftry during the past eleven years. This is why he wants to visit the region and ascertain how the development of it is progressing. Valentine Stenerwald, who lives near Brazil, Ind., reports that he has a sunflower which weighs eight and a half pounds, the stalk measuring ten inches in circumference at the ground. He has another bearing just fifty flowers. Edwin Riggs, a farmer of Pleasants County, West Virginia, being greatly annoyed by rats in his barn, half filled a hogebead with water, put chaff over the top, scattered meal on it, and in the morning fished out over two hundred dead rats. Mackey Austin, of Maple Run, W. Va., has a hen with a brood of twelve or fourteen young partridges. The eggs were found in a meadow while mowing and put under a hen for a day and night, and now Biddy is looking well after her queer brood. A child who had just mastere 1 her catechism confessed herself disappointed, because, she said, "Though I obey the fifth commandment, and honor my papa and mamma, yet my many days are not a bit longer in the land, because I am still put to bed at 7 o'clock." An Arizona paper says that at Proctor's Well-Santa Rosa, the shells of seventeen-year-old locusts were brought up from a depth of 763 feet, to which depth the piping extends. It says: "There was quite a quantity of them. The entire shell was perfect; also the limbs and hairy covering of the back. Senator Fair, of California, has given orders to have the monument to Broderick, who was killed by the late Judge Terry, renovated and cleaned. The monument is of marble, twenty feet high, and stands on the highest point of Laurel Hill Cemetery overlooking the Golden Gate. Senator Fair was an intimate friend of Broderick and a life opponent of Judge Terry. Sir Edward Watkin has been told by one of the architects who helped M. Eiffel to build his tall tower that it is doubtful if a tower 2,000 feet high can be constructed. Everything depends on the exact ratio at which the force of wind increases above a certain height. The transportation of the materials above a height of a thousand feet would be exceedingly risky. During a recent fire at Dansville, Mich., Miss Orrie Heald worked hard in removing property from a burning store, carried out a show case full of valu-able goods which two men could not remove, ran up a ladder and put out the fire on the roof of her father's house and then saved the barn. Her tremendous exertions, however, were too much for her, and she is now sectously ill. Miss Heald is but nineteen years old and decidedly good looking. An importer of Shetland ponies is authority for the statement that a wrong impression prevails that these ponies are bred in the Shetland Isles, whereas there are fewer there now than probably in any other quarter of the globe. There was a time when some rich families in that group of islands, with recollections of feudal times, used to take great pride in sending ponies to the lords and fine gentlemen of the southern boroughs. Now the average Shetlander is so poor that the breeding of Shetland ponies has given way to the smoked fish industry. A Scrantonian who has just returned from Lake Carey tells a good story at the expense of a Wilkesbarre young man. The Wilkesbarre chap took a lady out boat riding. When quite a distance from shore the boat was overturned. The man called loudly for help, and when it arrived and the lady had been lifted into another boat the Wilkesbarrean denied that it was the same lady that be had taken out with him. She lifted her hand to her head and was horrified to find that her wig had been washed

SEPTEMBER 21, 1889.

non-believer, to say we subvert, oppose, write or nercenary motives. We were married after a long speak against the doctrines attributed to Christ. On ard ardent wooing on my part. the contrary, we continually cite them, not because they are found in the Christians' text book, but because they are found everywhere, in every good book, and because, wherever found, they are divine truth, and salvation from remorse and misery, here and hereafter. To all the special pleading that in opposing theology we oppose Christ, we again insist Christ is neither in the churches, creeds, or theological dogmas, except in name, and those are false to his teachings who shrink back from the exposure of gross frauds, rerpetrated in his name.

If there is one revelation made by spirits, more universal than another, it is that of strict compensation and retribution for the good or evil deeds done in the body, also that every soul will rejoice, suffer, and answer for itself alone. Whilst knowing the stern and immutable truth of these revelations, therefore, we are far more sorry for those Spiritualists who seem so anxious to stand well with the private circle and the public church, than for the rebuke they administer to us when we insist that the words of "the man of sorrows that had not where to lay his head," are no more in the rituals of Christian faith than his person would find admittance to the Vatican, Lambeth Palace, Westminster Abbey or St. Paul's, should be come to day a homeless wanderer, and especially if he came healing the sick without a medical diploma. We would not willingly invade any law, custom, or sanctuary, but if, in our halls, where the pews have the privilege of questioning the pulpit, the Archbishop of Canterbury himself should arise and declare "there is no remission of sins, except by the shedding of blood," we would deny and repudiate his assertion, and that ion the faith of millions of revelations from sunners who had become their; own saviors and remitted their past sins, by personal atonement and subsequent good. And so, despite the plaints and pleadings of those who fear to strip the mask from theological shams, and would be quite well satisfied to erect a toy house of spiritual phenomena upon the ground already occupied by the stately cathedral dedicated to vicarious atonement or everlasting torture, we shall live in hopes yet to see the veil of mystery rent in twain; the beneficent face of "Our Father which is in Heaven" sbining in clear noonday light upon his helpless creatures; the truth, acknowledged as His Word, and the destiny of those who have gone before, and we who must follow, made plain to every living soul by the Priesthoods of Heaven, God's angels and ministering spirits.

MRS. MOLAFSKY'S DREAM.

Two Visions Typitying the Birth and | holy had any hand in it.-Chicago Times. Death of Her Child.

A bunch of white crape hung on the door at 18 Winter street, Detroit, Mich., Sept. 8th. Inside the house a young Polish woman, Susan Molafsky, was wringing her hands and crying bitterly. Her four months' old baby had died. To the neighbors Mrs. Molafsky said that a short time before the birth of the child she dreamed that she and some friends were looking at the sky when she saw a white thing in the air fly around like a charmed bird that could not get away from its charmer. It gradually came downward until she made it out to be a white dove. It came on down gradually making its graceful rounds shorter and shorter until it fluttered to her face and lit upon her shoulder. In a few days her child was born. About a week ago Mrs. Molafsky had another remarkable dream, but this time the snowy white dove took its departure from her shoulder, and, fluttering around and around, it asconded higher and higher into the azure blue until it was lost to sight. She thought nothing more of the occurrence until Friday, when the death of the child recalled the two dreams.-Chicago Herald.

Parkland Camp Meeting.

To the Editor of the Religio Philosophical Journal. editing we did between us; and much space was de-To the Editor of the Religio Philosophical Journal. cantly, the last no sooner graduated than the college In the issue of the JOURNAL for Aug. 24th, are two voted to Spiritualism, in which we were both deeply I write this to let the Spiritualists know through articles which specially attracted my attention: R. B. Westbrook's "Mediums and Money," also editorial comments on the same. That these matters are far interested students at the time. I learned its one refused to admit any more women. Thus the Eclecyour valuable paper what has been done at our interested students at the time. I learned its one great lesson (as I consider), that is, the mallea-bility of matter, and then gave up the practice and study of it. I did not leave Spiritualism for Theoso-phy, having given up the study of Spiritualism long before I read "Esoteric Buddhism," which led me as it has so many others to study Theosophy. I have never worked against the church in any way what over and I shows onnowed. tics were the first to accept women in America as camp this summer. We have had good music, good medical students. Prof. Buchanan is justly entitled speakers and mediums, large audiences and many new-converts to our cause. On the 19th of August, to the credit of setting that ball in motion. It is from being proterly adjusted, all candid minds must admit. I, as a medium, feel that great is the responworthy of mention, however, that when Prof. L. Mr. B. P. Benner, Vice-president of the First Society sibility under which rest those to whom has been given light from the hither shore, so would heartily Agassiz graduated in medicine, bis thesis was a plea of Philadelphia, brought forty-nine children from for the medical education of women. there and distributed them among the cottagers for a week's outing. On the arrival of the train they endorse anything tending to render them alive to this fact and thus remedy these wrong conditions; and while in Dr. W.'s article many deplorable facts A. WILDEB. whatever, and I always opposed its being attacked were given a warm welcome by the cottagers and in Luctfer during my co-editorship. I should be exceedingly obliged if your correspondent would kindly inform me what the "humiliation" of my poaway and that her gray hair was exposed. Frank G. Algerton. their children. Everything was done by all to make are stated there are also some points to criticise, which has been ably done in the editorial. The Senor Mercado, a descendant of the last Aztec emthe week pleasant for them. Mrs. C. Fannie Allyn To the Editor of the Religio-Philosophical Journal. peror, is engaged, with other Mexicans, in a search and your correspondent got up an entertainment is, as up to the present I am totally unav for treasures buried by Emperor Montezuma in the suburbs of the City of Mexico. He has hieroglyphic documents which convince him that it was in the hed a ten The friends of Mr. Frank G. Algerton will be g for our children and the little strangers, after which soul, though written by one sometimes termed an enemy to mediums." If he be our enemy preserve ice cream and cake were served to them. They were to know of his recent grand development as a plat-taken on straw rides through the country; those form test medium. The writer was never a great MABEL COLLINS. of it. us from our friends. Since I began attending camp Pedrega that Montezuma hid his treasures--among needing shoes or clothing were furnished them by friend to Mr. Algerton, so it will come with more The Ethics of Labor. other things a huge golden sun. A few weeks ago a valuable pearl was found, and also an emeraid near some skeletons discovered in a subterranean passage. The excavations already disclose a subtermeetings I appreciate even more than before the JOURNAL'S determined effort to weed out fraud force when I say that he has wonderfully improved the cottagere. The week will be remembered by the To the Editor of the Religio Philosophical Journal. little ones with pleasure, many asking if they could come next year. Parkland is the first camp to make as a speaker, and that I have not seen his superior from our ranks. LENA BIBLE. Lucinda B. Chandler has a very interesting article for giving clear, positive, quickly recognized tests Grand Rapids, Mich. from the rostrum to a large audience, every test be-ing fully recognized. It is expected that Mr. Algerthe poor children happy, and our vice-president was in a late number of the JOUBNAL on "The Ethics of ranean staircase, winding passage, and vaults and skeletons. He estimates the value of the buried Labor in America." It will gratify many readers if she will point out the solution of the poverty quesas happy as the little ones. I hope the other camps A genuine Stradivarius violin 168 years old is in possession of Thomas Williams (colored), of Chee-tertown, Md. Its value is \$3,000. will follow in this good work, and let the outside ton will speak and give tests from the Spirit-world world know that Spiritualists like to do good. to the friends in Chicago during the month of Febtreasures at not less than \$20,000,000, but others put to the friends in Chicago during the month of Febtion, or that of the unequal distribution of wealth. it at \$80,000,000. MES. E. CUTLER.] ruary, 1890. HENRY S. CHASE, M. D. A. WELDON. 34 A ti gita da ta da alga

We will not allow any one, whether Spiritualist or | had sufficient means and could not be suspected of and ardent wooing on my part.

She loved me, but a second marriage seemed wrong to her, and it was not until she realized that she had irre'rievably given me her heart that she would give me ber hand.

Neither of us had ever visited Europe. We decided to cross the ocean during our honeymoon. Before we went she showed me her beautiful home and all her possessions. Among them was a store of old china.

Suddenly she turned to the shelves of her cabinet and took down a china bowl--transparent, covered with flowers and butterflies of quaint conventional form.

As she held it toward me I saw again the long, low-hung, whitewashed Brazilian room, the crowd of men playing cards at an improvised table, the figure of the woman advancing toward me. It was her attitude that my wife had assumed. I uttered a

"Are you thirsty?" she asked. "It is true, then," I cried. "You are the woman who saved my life when I lay perishing of fever in Brazil?"

She began to tremble. Setting the bowl aside she threw herself into my arms.

"Long ago," she panted--"ten years ago-I thought I held that bowl in my hand and asked you that. It was night. I do not know whether I dreamt or whether I was mad. In the dead of night I thought a voice called to me: 'Save the man whom destiny has set apart for you.' Then I arose and asked: 'How?'

"There is on our plantation a spring, the water of which is magical in its power to cure fevers. J dreamt or thought that some unseen thing led me to this spring. I carried this bowl in my hand. I filled it. Then I stood in a strange room, long, low, white; and you-you -- you lay on a pallet, hot with fever. And I said: 'Are you thirsty?' and gave you to drink.

"The next morning I could have thought it was all a dream but that the bowl, still wet, stood at my bedside. Now I have told you this, do you think me mad or superstitious? I have longed so often to tell you, but I dared not." But I also had my tale to tell-the one I have told

We ask each other often: "What was it?" What did it mean? How is it to be explained? But no answer comes to us.

Whatever it may have been, it brought us together, and I bless it from my soul, for we are happy as few lovers are, my darling wife and I. And whatever it was it came from heaven. Nothing un-

Not Altogether Correct.

To the Editor of the Religio Philosophical Journal

"Mrs. Mary E. Hanchett who died recently at Chittenango, N. Y., was the second woman graduate of an American medical college. She received the de-gree of doctor of medicine from the Albany Medical College in 1848. She was a woman of great intelligence and force of character."

The foregoing appears in the RELIGIO-PHILO-SOPHICAL JOURNAL and other papers. It is, however, not altogether correct. The Albany Medical College never conferred a degree upon a woman, or received a woman student. Mrs. Hanchett, then Miss Mary E. Baum, was the daughter of a Methodist clergyman in Oswego county, N. Y., and gradu-ated in medicine at the Syracuse Medical College in 1852. I have seen her diploma. I think, however, that not only Elizabeth Blackwell but Mrs. Lydia F. Fowler, Mrs. Rebecca B. Gleason, Mrs. Margarette Gleason of Philadelphia, and a Miss Howard, all preceded Mrs. Hanchett.

Miss Blackwell had applied to Prof. J. R. Buchanan, and been accepted as a student in the Eclectic Medical Institute at Cincinnati before the Geneva Medical College concented to receive her. Signifi-

M. L. Sherman, the subject of this sketch, passed on to the life beyond from his home in Adrian, Mich., at the advanced age of eighty years. He had an at-

tack of paralysis, and during the last three months of his life was entirely helpless. He was attended by his patient and loving wife. His last days and hours were soothed and sustained by her gentle ministrations. The writer was well acquainted with Dr. Sherman, and ever found him doing battle for the cause of Right and Truth. Many are the manly blows he has directed towards existing wrongs. Ecrors of all kinds, either in church or state, found in

him a sturdy and uncompromising opponent. He wielded a trenchant pen, and has contributed several valuable works to our progressive literature, besides being often heard through the columns of the press. He was a most radical thinker and writer. The works above alluded to are the "Hollow Globe," and the "Gospel of Nature," (edited by Wm. F. Lyon) which was a sort of sequel to the former. Let us believe and hope that the field of his labor and research is now widely extended; that the vast storehouse of knowledge divested of all speculation will be ever open to him, and that his untrammeled spirit may and can yet enrich humanity.

We will close this article by giving one or two sel ections from his "Gospel of Nature:" "It is quite evi-dent that no class of thinkers have ever yet penetrated this realm of the infinitesimal, and came back laden with those truths which would solve the great problem of our origin and ultimate destiny. It is also evident that a little beyond the realm of socalled material lies a vast open field of research. bitherto quite unexplored, but that the time must come when human intellects shall be permitted to enter there and gather that which will elucidate the earlier portions of our eternal history, and show us something more definite concerning the innumerable gradations through which we have progressed in order to obtain the experiences of which we are possessed. In this age of universal inquiry we evidently stand more in need of) a knowledge of what this realm contains than at any previous period; and we cannot doubt that the needs of humanity must be supplied in this respect. Ideas or thoughts have always, in all ages of the world, found some minds in which they could be entertained at the precise time when they were required or could be appreciated, and when they could render efficient aid to the human family by their progressive tendency. This is a part of the philosophy of progression, and this is why men can appreciate many thousand ideas today that were not comprehended in the least degree fifty years in the past, and why they will appreciate many thousand more fifty years in the future, now entirely unknown to the most highly cultivated intellect. The time has arrived in the history of human progression when great multitudes of men and women demand to know more of the true character of their own previous history than was ever taught by the priest or the philosopher. They demand that this page in the great volume of nature should be opened, so that they may behold the record inscribed thereon, and learn for themselves something of their antecedents. They demand that koowledge which will bring emancipation from church creed and priest. Multitudes are looking in this as in other directions for light in a light that will bring freedom from the servile bondage they have so long, endured. Men have traced themselves back to immaterialty, or back to an infinite God; or they have learned that mentally and physically they have been developed from a very small beginning, and there the research has ended; they have left the whole matter in the hands of the minister, or else in the dark gulf of oblivion. But we trust the time has arrived when men are to know from whence they have been thus unfolded and to understand the philosophy of that progression which has attended them during their eternal journey upward, and which has ultimated them to their present condition." San Diego, Cal.

MRS. E. D. FRENCH. A Medium's Views.

"We can not you \$850 for the Pacific Slope. "OCCIDENTAL PATENT CO."

She then very minutely described the letter as beng type-written, and said it would be here inside of twenty-four hours. The following morning I went to my office and related to my partner the above incident of the night before, and showed the writing of Mrs. X-. That day, with the 2 P. M. delivery, received the letter with the facts as above narrated. word for word as given me on the night previous. I have the letter in my possession, and the parties sending it are situated in Oakland, Cal.

While Mrs. X— has repeatedly described letters the style of envelope and directions on the same this is the first time she has ever given me anything of their contents; neither does she go farther than to say that she sees them as plainly as we see objects around us.

She never has given any test in public, nor can she be induced to do so, but has on one or more occas ions, to personal friends, shown her power of vision -if that is the term-as it cannot be mind-reading, for no mind here knew the contents of this letter. XXX. What is your version of the affair? Denver, Col.

Strange Experiences.

To the Editor of the Religio-Philosophical Journal.

In the summer of 1872, on the 24th of July while sojourning in our little cottage home in New Jersey, I was awakened by the tramp of a horse coming up the road, stopping at the gate, driving through and up to the front porch. I heard my little nepbew's merry laugh at thought of our surprise and the distinct voice of my brother trying to sucpress the child: "Husb! Do not let them hear us." They drove down to the barn. I jumped from my bed (our room was on the parlor floor). My husband was sleeping soundly. I did not disturb him, hoping to give him such a pleasant surprise. I passed through the dining-room into the kitchen out on the porch. I could see readily everywhere. The night was the brightest I ever remember. The awful stillness I shall never forget. Bewildered almost frightened, disappointed, yet feeling sure o my brother's near presence, I called his name with no response, and returned to my husband telling to him my strange experience. We made a note of the date. My brother died that very day at sea the 24th of July, 1872.

Mrs. S., a lady who had made several voyage with my brother was also forewarned. She dreamed that she was on board the ship. She had something special sent, which he used to help her settle herself in. She thought it was her own brother who was assisting her, but when she turned to thank him, she looked into the face of the captain, which was radiantly beautiful. He said: "You will be with her, and you will be kind to her," repeating it three times, and most faithfully did she fulfill her trust. A young woman said she saw him standing beside her that same night. Six weeks after this date his ship arrived in New York and reported Capt. M. as having died on the voyage July 24th.

Mabel Collins in Rebuttal.

To the Editor of the Religio Philosophical Journal.

Will you allow me to correct one or two misstate ments made by your correspondent of Aug. 10th, who has not the courage to sign his or her letter An English person who had read anything would certainly not describe my father as a "critique," criticism being the least of his avocations; but as I realy think he never even heard of Theosophy, I will say no more here. As he is dead, and my husband also, there seems no purpose in introducing their names. My husband heard of Theosophy and read "Isis Unveiled," but was never interested and did not go into it at all. The (Dublin, not Edinburg) University Magazine was my property, legally and entirely; my husband gave it to me as a present. The