Beaders of the JOURNAL are especially requested to sena in items of news. Don't say "I can't write for the 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 organ ization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting inch dents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

ELIZABETH LOWE WATSON

The Poet, Preacher, Farmer, Medium, and House-Wife 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 advice to women, so ir by all manner of men, is: "Keep quiet, look pretty and study well how 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 house-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 kitchen saints. What small respect we pay them, be they Irish or American! The mother of a family, working eighteen hours a day, enduring the mental and physical strain of one eternal monotony of house-work, and in addition to that birthing and training the world's workers, at least the first ten years of their lives, from the farmer to the soldier and statesman, -- is expected to always wear a smiling countenance and be content to have her part in life looked upon as rather degrading.

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 month out for a term of years, is

DESERVING OF UNIVERSAL RESPECT

in this world and an eternity of good times in the next. Why should any service that is essential to human welfare be considered undignified? How easily the world could dispense with

its jeweled drones, and yet retain all its splendors, so long as its workers do not fall. 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 prunes lie under a cloudless sky, curing for the most distant markets of the world. And

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 dead leaves, and useless stems and blights 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 in-dispensable if we would approximate per-fection in either material or mental pab-

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

THE TELEGRAPHIC MEDIUM,

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 ignorance and so little common-sense, as appeared in some of the pages of "From Here to Heaven 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 windows. itual 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 medium-istic capacity, than everything else put to-gether, except his actual mediumistic powers; 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 denunci-ations 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 confes- inite wisdom conserves and transmutes insing his error and calling the thing by the o ineffable glories! Think of the whirling right name. The former would keep intact empests of wind, flood and fire of primeval a strong bond of friendship and supportyears, caught in the hand of the Almighty evolved by the JOURNAL'S oft-repeated ex and controlled as the dynamical energy pressions of confidence—the unique phenom which to-day moves our modern civilization enon give strength to the superstructure i process of building and help to rally thou ands to our standard. The latter (exposured for the fraud) would bear witness to the confidence of the fraud would bear witness to the confidence of the soul upward until we have JOURNAL'S faulty investigation, raise a sto of ridicule within the ranks of skeptics, a above all, fire a bomb shell into the camp cherished friends, scattering them in ev direction, and in some ins ances converg hem into active enemies. It was, inde a terrible alternative, and required re courage to face it than to march straight to a blazing battle-line! But after a tle time the drooping head lifts, a look of rn determination flashes from the kindlinge, and the hero of a mighty moral warfaex claims, "I will be true to the truth, lie shall be unveiled!" But some protest, "Mr. Rowley is a mem.

Quite likely; and if he is to the ext his friends declare, let alone what he cla for himself, it will be a very easy matter him to correct his present attitude, placenself right before the world in general anesers. Tuttle and Bundy in particular. I very painful to be misjudged, maligned, slered; but false accusations are scarcely fatal to truth or individual character. with to truth or individual character. | with the degree of mediumship professby Mr. Rowley, actually in his possessione can defy his defamers and bring the ve civilized world to his feet.

Let every slandered soul take cige; the shadow of a lie rests lightly orm who walks in the light of truth and ue! To be evilly spoken of, truthfully-alat sears and kills; but we can laugh at the jedest lie against our life and character, leed, our 'dearest foe" is often more useff us than any friend, pointing out possiblaknesses

greeting, praying he will pardon me if I have done him wrong, and at the same time I would suggest that he get rid of all suspi-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 apple-eating Adams in the universe, when caught in the act, never again to attempt to shield themselves behind poor Eve's petti-

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 ten-derness persuaded to leave all unworthiness behind. And what gives the greater weight to his writings, is the man behind the thought. I have had the honor of his kind friendship for many years, and I have always found him a perfectly consistent Spiritualist. Could I, or any one, pay a nobler compliance. compliment?

While there is, perhaps less outward manifestation of zeal among professed Spiritualists, and far fewer spirit shows running now than formerly, there certainly are good reasons for believing that the primal truths of Spiritualism are making rapid progress in every quarter of the globe; and these truths are penetrating all manner of dark and dingy superstitions, as sun-rays now pierce and illumine the dread dungeons, once the material strongholds of ecclesiastical tyranny. Steadily are we approaching the so lution 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 preached from, in order to determine that it was not meant

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 Oliphants, Phelps's, Russell's and Kings-leys, are adorned with the jewels of our faith, and the more lustrous they are with these varities, 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 one for them! Isn't it rather pleasant to remmber that every good law that dis-places bad one on our statute books; every hones word spoken in favor of human-rights (inclding woman's); every rusty shackle of crue superstition stricken from the soul of to-de; every battle fought for the poor la-bor-lave; every kies of true love printed on the ps of womanhood to keep it joyous and pur, every low appetite mastered; every softeam of light shed from the spiritual wod upon the burdened breast of earth no, are so many guarantees of health, golness, truth, love, liberty and happiness fo our children's children? Sure enough, ware "all related." How it sweetens life nw, and dignifies honest labor of every degiption; how near it makes earth seem to laven, to remember that God harvests for amortal uses only the good and beautiful. ye, and that which finite ignorance rejects, times, as waste and harmful matter, inthe 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:

O for one brief moment with th' dead, One swift, assuring smile would be A quenchless beam of glory shed On time from out eternity.

But missing the full effulgence of truth regarding these things, as the majority of mankind at present must, for want of psychic unfoldment, there are lucid intervals granted many of us, during which we feel the naturalness of the Spirit-world; and that led to believe that death does not necessitate the soul's dismissal from the natural material realm; rather does it signify an extension of our perception of objective realities and that all the faculties find opportunities for com-plete unfoldment. We must not forget

THAT SPIRIT IS FIRST,

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 harmonions sound; every snow-flake is birthed to music; every leaf is the vision of a song. The dew falls in symphonies; the sunbeams flow in rhythmic measures; the atoms build to the tune of great nature's soft cradle-hymn! And then there are the attributes of justice, virtue, love; when shall these have exhausted their possibilities for expansion and the impartation of joy? Who can doubt that the stage of existence evolved through death presents illimitable fields for their exercise?

And our dear ones, when born into the higher state, are taken on trust, furnished with the food, raiment and shelter they require, as babes are here, until they are fairly 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, earotessly, 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

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

HAS ITS ANGEL GUESTS.

Who can portray the disappointment of a beloved and loving husband, wife, mother, son, on returning to the sweet old home-circle 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 out 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 di-minishing 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 bideous parting; a taking of degrees in the school of endless experience, not an interminable sus-

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

For some little time past various friends have kindly supplied me with copies of the RELIGIO-PHILOSOPHICAL JOURNAL, I presume because my name has occasionally appeared in its columns. I have read the numbers sent to me with the greatest interest. The manner in which it is conducted excites my admiration, for I cannot but applaud an editorial system which allows so many questions, and so many sides of these questions to be discussed. The extraordinary feature, to my mind, in the surge of feeling which reveals itself in these discussions is the inwonderful business life. Hundreds of acres of froit trays are spread to the sun; thousands of tons of golden apricots and purple hereupon extend to Mr. Rowa kindly naturalness conceived of formerly, and I am

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 flerce duel of words.

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. there any who take an interest in the mystic subjects to which the JOURNAL is devoted, who really care for those subjects only, and as abstract matters, without regard 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 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 com-plaint with regard to these persons is just that which Herbert Spencer in his "So ogy" 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, 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 dear rectal projections and ideas. 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 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 the events of the moment, stoic philosophers in fact, without tears, unmindful of common speech, incapable of injury, and entirely heart-broken. Then the man can think justly in the abstract till he has thought himself into silence. For the great facts of life elude us always. We cannot prove that We only either matter or spirit exists. know of an organism—the brain. When we

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 it so of what

How long have you been a Spiritualist? 8. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars,

5. Do you regard Spiritualism as a religion?
Please state your reasons briefly for the answer you

give. 6. What are the greatest needs of Spiritualism,

or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY 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 confess 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,
Eternal sing song or eternal fire."

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 jugglery meant, at bedtime with me in the room from which his grandmoth er'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 communi-cations 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 confirmed uterine cancer. I was curious to see the medium Foster before leaving, of whom 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 seance 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 man ner 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." I 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, 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); 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 answer 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 has given 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. B. Richmond and their compeers, but rather with a lower stratum of so-called Spir itualists, 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 a monosyllable! Truth! That word with many is becoming as obsolete, as Arago said "impossible" soon would be. Envy, jealousy, and spite in the service of "Com-mercial Spiritualism" and mediumistic party polities 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." Agennine materialization is witnessed to-day, and to-morrow bogus forms are exhibited in the

A new born hebdomedal, that surfeits credulity by claiming Lincoln and Baron Humboldt as associate editors, is assisted by a pioneer Spiritualist in tearing down a spiritual Mecca that devotees to the cause are trying

to build. A favorite medium who is said by her partisans to have given hundreds of tests as convincing as mine with Foster, is denounced as a fraud, having no psychic power, and her history they claim has been misrepresented, while another who attracts a miscellaneous crowd by saying funny things and making a | day of rest, that God himself after six days |

American as, if true, of more importance to humanity than all other discoveries of philosophy in all the ages, is claimed by a learned and luminous writer to be "California's favorite medium."

A suspect is published far and wide as a fraud without being allowed the rights the criminal law awards to a thief, that is, of being held as innocent till proved guilty. Our newspapers engaged in the common cause, instead of defending and reforming, malign each other. Our dirty linen—and honesty compels a confession that like all societies we have too much of it-is washed before the public gaze, and before an impartial com-mittee has pronounced its verdict in the case.

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

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 hearts as have come to its rescue, its rise will

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 funeral bells and the bells that are tolled to invite the God fearing to church on the 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 Mark neukirchen in Saxony, and it was Sunday, and there for the first time since leaving America he was reminded of the fair graduate's declamation, by hearing the call of the 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 elo cutionist came back to him, "the bells, bells bells, bells, bells, bells, bells"—as she gave 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 solem near that somore, restive and devout solem-nity in them that she put into her version. Who then was wrong, the church bells of Markneukirchen; or the graduate of the Bos-ton grammar school? These "lifeless bells," writes, "are not responsible they produce. The speaker did not take into account that circumstances alter cases. 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 pious 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 de scribed 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 their shops; do you think that the church bells would sound the same as in the other

"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 country-is the celebration of the Sunday, and 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 my opinion, not a matter of option, but of necessity. To enforce it is not so much the business of religion as it is the business of the worldly authority, and only inasmuch as religion did assume in former ages the prerogatives of the worldly administration, did legislate in regard to it. It is absurd to quarrel to-day about who invented or es-tablished such a day first, and which of the seven days must be observed. It is as absurd to consider its celebration a duty due to God. The day of rest is a necessity both for the welfare of the individual and the well-being of the whole community. It was established not for the benefit of God, but for the benefit of man. It was one of the first steps to alleviate the hardships of the poor. It was one of the first socialistic measures to reduce the hours of labor. If biblical authority is of some use, we find in the good book two versions, one in Exodus, and one in Deuteronomy. The first one (written much later than the second) gives, as a reason for the sanctification of

show of the startling facts which reveal to man the hitherto hidden realities of eternity, and withal are indorsed by the Scientific thy manservant and thy maidservant shall rest.' The latter is the only and true explanation. The observation of a day of rest is of the same necessity to the state or to the community as the observation of hygienic laws and ordinances. How well it would be for people if they would make use of the golden mean in all affairs of life, but, alas, we meet everywhere with extremes, and so also here. The one slops over on the one side of the bucket; the other jumps over the opposite brim. It is worth while looking at these contrasts, observing their consequences, beholding where they lead to, and drawing the salutary lessons from such observations. In America, the Sunday is observed rigorously 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 rid ing in cars, on boats, concerts in a room, the most innocent amusements. They would, if they could, order people three times or more a day into the church. They believe that the day of rest has been ordained to benefit God, and not man. What, now, are the consequences of such a legislation and its rigid embar-rassment? 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, there-fore, 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

"The American people are suffering from the effects of one extreme; this cannot be gainsaid. Now let us look at the other; and right here I have it before my eyes. I have occasionally mentioned in my previous letters how the religious sentiment in Germa ny 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 visiting the larger centres of population, and 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 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 sall, the beer salconagardens are in full activity. Concerts, theatrical perfact, like a week day, and were it not for the extra amusements that are offered in that day, there would hardly be any observable difference between Sunday and Monlay. visited the church, the only church in the place, and found but a few people thatindiffently listened to so dull a sermon that I wondered how the preacher managed o get through without falling asleep. After curch they went to refresh themselves with a lass of beer. The consequences of this exteme are also obvious. While on the one han the laborer might find the needed relaxationand recreation in the opportunities that are dered to him on the day of rest to enjoy himelf, the absence of all and every Sunday legilation does not allow him to make any usof The poorer classes do not get any 1st. They have to toil incessantly. The appintice, the clerk, the salesman, who rises n America on Sunday morning with a feelig of relief that to-day he is free, is chained Germany also on that day to his daily woi, This constant work saps his aspirations, an what is still worse, dulls his sense of dut His daily work is not done with that prec sion we are accustomed to see it done by ou young men. Whereas nature demands he neglect their work. If it is true that Americans are more successful and more prosperous in their work than others, the cause of it his followed is true religion. 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,

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 of God, or solely made for the sake of man; a way between the abstinence from all enjoyments and the sole indulgence in all kinds pleasures. If a community shall thrive and flourish this middle way should be sought for, and the initiative be taken by the state and those persons who minister to the spiritual wants of the people. I know it well, that the advice to find this way is sooner given than carried out; I know fully as well the difficulties that arise whenever an attempt is made to distinguish between necessary and unnecessary labor, or to prescribe what persons shall be obliged to work that others may enjoy the day of rest. I furthermore know it fully well that there is a chance for a man to make himself immortal by solving that intricate problem, but when a person comes from Boston, where he can easily observe the evil consequences of our too rigid Sunday legislation, and travels through Germany, where he beholds the evil consequences that spring from the utter neglect of the day of rest; when one has sighed for personal freedom in the one land and does now look at the grinding slavery in which the masses are kept in the other; when he finds himself placed between the morbid self-abnegation practiced at home and the over-indulgence stimulated abroad, how can he help sighing

and while this does not give him the actual

rest he needs, it diminishes the efficacy of his

for a passage—were it ever so small—between the midnight hour—but of an apparition the two swils, and how can be help asking all seen in the full sunlight of a summer mornwell-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 Sub lime 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 fol-

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 un-worthy 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 oppo-sition 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-tion! But people say, "Not dogma but the 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 in all mankind, be they Buddhists, Moham medans, Greeks, Romans, Hindoos, Esquimaux, Patagonians, Europeans, or Ameri-Truly, man consists of spirit, soul, and body, and the spirit, imperishable, lives

Mr. Gerhard defines morality as "Religion carried into practical life," and advocates firmly established principles, and an honorable 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 this lofty ideal of marriage, he condemns a living together in outward connection where the bond of love is destroyed, and where there can be no inward, spiritual communion, or harmony.

Capitol and Labor; The Sunday Laws; National Sentiment; Liberty; Crime and its Punshment; War, and other subjects are also treated in a manner that proves the learned and venerable author an able exponent, well informed, and inspired by high and lofty

The book must command the attention, if rights, even if man endeavors ever so hard to not the entire acceptance of every honest cheat her out of these, rest will be sought in thinking seeker after the truth, finding many the intervals of labor, people will snatch re-who will readily, gratefully accept "The creation here and there, on week days and Coming Creed of the World" as here present d-a restoration of that one commandment Love God, and thy neighbor as thyself.'

"The Coming Creed of the World." By Frederick rhard. Weehawken, New Jersey: Frederick Gerhard. ce, cloth \$2.00; marbled edges, \$2.25; glit edges, 50; full leather, \$2.50.

SUMMER MORNING APPARITION.

Man, a Team of White Horses and a wing Machine Seen Moving in a adow by Three Persons -Yet a Visit the Meadow Shows No Trace of Their

Te are few citizens in the town of Crawforetter known than Mr. Jacob F. Shorter, nowing in the little hamlet of Old Hope well me two miles from Thompson's Ridge He was the husband of Mrs. Mary Shot a very rich woman, who built the hance church and parsonage at Bullville, and the fine residence formerly known as the armalee Place," now Mr. J. H. Wal-lick allyrood Farm. Though well along in ye he is in the full possession of all his facul as is also his sister, with whom he lives, of them would ever be accused ossessing vivid imaginations, nor would one who knows them ever dream of sugging that they would take liberties with tiuth, and therefore their statements in regao the remarkable story which we publishlow, are to be accepted with a weightch would not attach to the utterances opple younger in years and less firmly id and grounded in a strict relig-ious failed since their strange story is corrobot by a third party it is made all the mornderful.

The sts that of an apparition,—not a and that ghostly e prowling about aimlessly at of 1892.

ing, engaged in the useful occupation of mowing with a machine a field of standing

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 mys tified, 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 local ity an explanation of the strange affair might be suggested, but as it is, no explana-tion of the kind will avail, for the appari-tion 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 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 won-derfully bright child, and her teacher, instead of urging her to study, is often obliged to coax Helen away from some example in arithmetic, or other task, lest the little girl should injure her health by working too hard at her lessons. But her marvelous progress 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 mind of those about her, and she thinks more 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 knows in a moment whether her companions are sad, or frightened, or impatient-in other words, she has learned so well what movements people make under the influence of different feelings that at times she seems to read our thoughts. Thus, when she was walk ing one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Helen asked at once, "What are you afraid of?" 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 pat-tern. 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 position for use.

The little maid was closely questioned as to how she found out a secret that had baffled all the "seeing" people present. She tapped her forehead twice, and spelled, "I think.

I cannot forbear telling you one more an-ecdote 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. H. told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said, "I listen."— From "Helen Keller," by Florence Howe Hall, in St. Nicholas for September.

Arthur T. Halliday, son of Beecher's former assistant pastor, has become insane, his delusion being that he owns Long Branch and that it is to be the site of the world's fair

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

"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 to go 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

"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, ungovernable chase for more money, and that the women 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 that one in a hundred. as is now the bane of life?"

ing."-All Souls' Monthly.

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. Daniël Griswold and Mrs. N.

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 inter-

ested in the cultivation of fruit, and among them are some of the most successful or-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 agents, but gives her personal attention to the business.

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 building purposes will be utilized. Their hospitals are entirely managed by the women of the association, although both men and women physicians are employed.

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

Maurice Sand, the son of George Sand, the novelist, died recently at the old family home in Nohant. He was the Maurice who figures so frequently in Mme. Sand's delightful 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 companion. companion.

To the Editor of the Religio-Philosophical Journal,

This is a small Spiritualistic society (Mrs. Tingley, president, and Mrs. Butler, secretary and treasurer) which supports a home for invalide 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 scances, 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 ladies 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 in-mates, 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 institu-tion that so far as this particular case is con-cerned 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 disorder. Her only hope of recovery rested in a a surgical operation. She was and is a Spiritualist. The most distinguished and skilful operating surgeon in New York City consented to perform the operation gratuitously, though it was of so delicate and difficult a nature, and involving so much responsibility and care that thousands of dollars have been paid to him for similar sevices. He, however, gave his opinion that were it not for the terrible 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

The day before it was determined that this 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 thinkwhere a spiritual service was held. Through | sition implying ability far beyond her capac 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. 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' 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 brilliancy 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 business it is to fulfill to them the highest desires of divine love.

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 ex-

isting structures Albertus cogitated day and night in his 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 imagination; no picture that he could reduce to shape would present itself. His heart was 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 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, decoly impressed in the construction of a deconstruction of a dec

deeply immersed in the construction of a design, after offering a fervent prayer for help, he became overpowered with sleep. It may he became overpowered with sleep. It may have been midnight when he awoke. His cell was filled with a heavenly radiance, and the door leading to the hall of the monastery was standing open. Albertus rose in terror 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 caseocks entering his cell, with crowns of burnished gold, glistening like fire, on their heads. The first was a grave old man, with a

"The Ludies' Society of Love and Mercy." 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

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 direc-tion of the Virgin Mother, was traced upon his memory in ineffaceable lines, Very soon after this he presented a plan of the Cathedral 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 the erection, and completed as we now see it, a wonder of the whole world .- The New York Catholic News.

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. Incidentally, 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 treaties are which supplies not apply mirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but 1130 furnishes a good corrective, founded on the basis of science, fact, and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a copy of "The Light of Egypt," we would call its author's attention to the 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 disclaimer on our part to assure the gifted au-thor 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 poity 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.

BOOK REVIEWS.

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

SPIRITUALISM FOR THE YOUNG; by Alfred Kit son, of Bentley, Yorks, England. Keighley, England: 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 Spiritualism. 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"). This is the title of a very timely and useful addition to our juvenile literature, by an earnest worker

The difficulties that beset one in writing books of instruction for the children of Spirfrustists have been fairly overcome by Mr. Ritson. While it is easy to condemn the creeds and dogmas of the churches, it is difficult to avoid dogmathsm when it comes to teaching Spiritoalism, 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

The author dwells more than necessary, we think, on the history and creeds of the churches, its minis-ters, and the Bible generally. These subjects are af-ways "bones of contention" to the adults and uninteresting to the children when introduced into the Lycenms, and we think should be postponed until the scholars attain years of riper judgment, and can themselves grapple with them auderstandingly (if

The early history of Spiritualism is quite enter-taining, and is essential for our children to know. The "Physical and Spiritual Bodies" in chapter 3, and "Spiritual Gifts" in chapter 4, are difficult maters to treat, but they are explained in such a sim ple 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 bital 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

The concluding chapter on the virtues and vices cannot be instilled too deeply into the minds of our children, for talk and preach as we may about the beautles of the beyond and the joys of Spirit-life, we must while on earth practice the virtues and avoid the vices if we expect to share them, and en-

The addendum, as it might be called to the valuable little book, is apparently of the Lycoum system and sets forth in a forcible way the why and the wherefore of the C. P. L., and the desirability of Spiritualists belping 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, lowed by The Value of International Exhibitions, by Senator Hawley, and Capital Punishment by Electricity, by Elbridge T. Gerry. Can the Mosquito be Exterminated? is aspertinent question asked by Dr. Henry C. McCook. The fourth chapter 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 1789 with the care city of today. 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 illustrated description of Animal Life in the Gulf Stream follows, and The Surface Tension of Liquids explains the behavior of liquids under certain conditions. A paper from Part Haylor earth Value. litions. A paper from Prof. Huxley, on the Value of Witness to the Miraculous, is in his best style. The English Illustrated Magazine. (New York.

The English Hustraced magezine. (New 1618.)
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.

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,

that popular children's magszine 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 yolume 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 Raillroad (Evansville Route) has decided to run five personally conducted excursions as follows: August 6th and 20th, September 10th and 24th, 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. Tickets will be good returning 30 days.

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BY JOHN C. BUNDY.

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Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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CHICAGO, 1LL., 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 was controlled to do violence, knowing while in the act what he was doing and striving against the influence, but unsuccessfully. He felt himself dangerous and desired to be put where he could do no harm. His seemed a clear case of some external malicious innuence 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 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 writ-

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 giving 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 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 norant, morose savage. The lad, under influence, would leave his mother's house at 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 opportunity 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 myself 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

Many of our old subscribers will recall a case related in these columns by our lamented friend and contributor, S. B. Nichols. His first wife was a medium; and many years ago, in Vermont there came to his house one night a poor woman having in charge a daughter who was strangely obsessed. The woman lived at a distant point and had never heard of Mr. or Mrs. Nichols, but was sent to them, if we rightly remember, by a spirit message. She told the sad story of her child's affliction. The girl would be taken possession of and made to utter the most horrible oaths, and language too dreadful for repetition. She would also while in these states be wholly unmanageable. Mr. Nichols was an experienced and most enthusiastic Spiritualist even in that early day. He at once took hold of the case with his characteristic energy. Mrs. Nichols was called in and the obsessing spirit invited to an interview. He promptly came and a dramatic scene ensued. A long struggle was the result. Mr. Nichols found out his story, treated him kindly, reasoned with him, pointed out and made him realize the great injury to the innocent child, and finally wrung from him a promise to abandon his victim on condition that Mr. sition for a series of test experiments. To

mother went home rejoicing at the delivery of her darling from a state worse than death. The unruly spirit kept his promise and never 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 opinion among Spiritualists as to the reality of obsession; and it should be confessed that we came, ourself, very slowly and cautiously 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 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 investigating the matter. The result of that investigation was such as to cause us to be lieve his claim true. We so stated in the JOURNAL, at the same time making known that we were neither a telegrapher nor an 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 Spiritualism and was then experimenting 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.

As Prof. G's articles grew in length and 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 from the alleged spirit "Dr. Wells" were in 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 on the physical side of psychic science; and, therefore, his report needed corroboration on the only point of interest in it, to wit: that Rowley was a medium for "Independent Spirit Telegraphy." In April last, we made arrangements for a crucial and really scientific test of Rowley's claims. The result was a sad blow to our hopes. We not only failed in corroborating our previously published assertions, but secured evidence proving conclusively that Rowley was cheating. Painful and humiliating as it was we promptly did our duty by publicly acknowledging our mistake, withdrawing our endorsement and publishing the facts of the investigation and exposé. As was to be expected, the downfall came like a thunder clap out of a clear sky to thousands; but the evidence was so overwhelmingly conclusive that but few could resist it. That Rowley should fume and bluff and falsify, and deal in cant was to be expected; but he failed to hold his ground and declined to fortify his claim for independent telegraphy by joining in further scientifically conducted experiments, as he was urged to do. He peremptorily and insultingly refused Mr. Hudson Tuttle's propo-

ern colleges" during the coming summernow past. In a circular dated May 22nd, 1889, Rowley further declared: "I have aragain annoyed the child; and in time gave | ranged to go before a convention of the most evidence of spiritual growth and "change of | learned scientists and electricians that this country affords." In the same circular, which was scattered broadcast through the country, Rowley further says:

Rowley further says:

Upon leaving the city Mr. Bundy made arrangements 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 good he indignantly declared that he was under no obligation—sven 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 experimente, and soon clampred 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 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 himself 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 announced 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 into a series of investigations whereby, he might obtain 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 appeared 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

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 séance. 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 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 anything, and in this instance we are informed 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 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 a room of the Grand Hotel of this place, Mr. W. 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 and that without going into all the details of the said experiments, we have been driven to the inevitable conclusion that independent telegraphy is fully established, and that intelligent messages are received by and through this instrument, in a way and manner, wholly unknown to select manner wholly unknown to science

Signed: A. B. Gaston, President of Association; E. E. Vali, J. H. Osmer, H. D. Barrett, Chairman of Association; E. W. Bond, J. M. Babcock, A. B. Rich-mond, M. E. Thomas. Lily Dale, N. Y., Aug. 17, 1889.

It is in order to enquire: Who selected this committee; was it done by order of the camp management? What were the special qualifications of its members? We cannot answer the first, but can give a close guess. The

Rowley's circular for the fall trade, just issued, contains the above certificate, the first name appended thereto reads: "A. B. Gaston, Telegraph Operator, Meadville, Pa." This line is misleading, and purposely so. Years

second we are able to throw some light upon.

Mrs. Nichols for instruction and encourage- arrangements were already made for him to on the N. Y P. & O. Railway. He was ment. The compact was made; and the exhibit before "the professors of all the east- obliged to learn just enough telegraphy to 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 operator his only technical qualification for the investigation 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 estremed 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 nei her 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 'committee 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. Gurlev 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 immeasurably more disastrous and humiliating.

In this connection it occurs to us that it 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 midst of constant interruptions, with no thought of publication, and the stenographer has not perfectly reported us, but we give it as sent, suppressing only matter not germane to the present topic:

Office of Religio-Philosophical Journal. Chicago, Sept. 10, 1889.

HON. A. B. RICHMOND, Meadville, Pa., Dear Brother: -Yours of 8th before me. thank you most heartily for advocating and explaining the position of the Religio-Philosophical Journal on the platform at Lilly Dale. Neither the JOURNAL nor I need any defense. All that is necessary is a clear exposition of the attitude and actions of both;

and this I think you understand. I confess to great astonishment at the man-ner in which the alleged test experiments were conducted with Rowley at Cassadaga. Surely you do not expect that any man in the world of scientific attainments will be favorably impressed with the methods or sat isfied with your verdict! The details of the experiments have been reported to me by a number of trained observers in the Spiritualist field. They all agree in essential particulars; and from the evidence I am free to say that I see no additional proof as to Rowley's claim. I know the man to be a liar; and you know as well as I that a man who will lie will deceive in other ways.

It seems to me that before you entered on experiments you certainly should have learn own mouth and also by his former partner

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 ef, by actual observation, from Gurley Mrs. Vichols for instruction and encourage, arrangements were already made for him to on the N. V. P. & O. Railway. He was possibilities of the instrument. nly one experiment there should have three or more, all conducted privately at he other witnesses than a selected commo no other tee of competent persons, allowing Rowle of course, to be represented by friends good character, pledged to fair treatment,

You will recollect that soon after my pose of Rowley's trick, knowing that it Keelers, Stanebury and Rowley had design on the summer camps, I offered \$1000 for a intelligent message of ten words obtained intelligent message of ten words chianed in independent telegraphy under proper conditions, by either of these people. None at them dared accept the offer or make its trial. However much you and I may differ as to the fact of Rowley's medinmship, presume there is no difference of opinion at the darks to get money, and this year. to his desire to get money; and this vens spirit actuates the others claiming spir telegraphy. Why did neither of these peop push me to the issue? Why did all rema silent? I know what the stereotyped spirit nalistic answer is; but that is not the sort know it is unpleasant to the last degree ! have to acknowledge one's self fooled; but prefer to do that rather than persist in main taining a mistake; and I presume you would Pardon me, but I fear your long training h the law, has, unconsciously to yourself, do veloped 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 case of your clients. I have come to have a very high regard for you personally and beg that on your own account, and especially in the interest of scientific Spiritualism, you will not publish anything affirming that Howley has demonstrated himself to be a medium for independent spirit telegraphy until you have made a series of experiments 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. Tut-tle. 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 know. Your prestige with Spiritualists as an accurate observer and trustworthy authority on physical manifestations is at 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,

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 Psychleal 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 a letter to us dated June 2nd, 1889, and on other matters, Prof. James incidentally remarks: "Poor Rowley. His refusal to be investigated' by us saved us something. I am glad it was through you he was exposed after all." Rowley's later assertion as to the convention of most learned scientists and electricians was in the same line of fiction.

In the Cleveland Leader over his wife's name, and later in other papers and in his circulars Rowley has persistently declared, in effect, that we hired Prof. G. to write up "From Here to Heaven by Telegraph" and then refused to pay him. The facts are these: We told Rowley and Whitney we would like to publish an account but as it would not benefit the JOURNAL a dollar we could not afford to pay Prof. G. But that if they would agree to see him paid we would publish, and they would get the benefit. It was agreed between Rowley and Whitney on the one side and Prof. G. on the other that he should have \$100 for the work. R. & W. thought they could induce wealthy Cleveland Spiritualists to subscribe the amount. We will now prove Rowley a liar out of his to Prof. G.

In a letter to us from Rowley, dated Debeen very successful in raising much money yet for Prof. 6 -- 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. 6-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 told us he would not arrange on that basis, and we never for a moment 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 7th, 1889, writes: "We paid Gould in full, \$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 weeks later in his exposure, we were never in Cleveland. Prof. G's articles did not result in obliging us to increase our paper order a single quire. We never made any such statements as Rowley puts in our mouth at any time or place. There are very many more cases in which we can convict Rowley of downright falsehood, but these

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 will 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 for the cure of disease were begun many years ago, and all sorts of appliances and apparatus have been invented, tried, and in many cases lapsed into innocuous disuetude after having been found imperfect or uncertain in results; and, too, after having in the hands of incompetent practitioners done untold injury. Not many years ago the popular idea was that anybody however ignorant of electricity could use a battery, and thousands of them became instruments of torture in the hands of novices. Happily, however, ont of all this experience there has developed a knowledge of electricity as a therapeutic agent which renders it in the hands of a skillful operator a boon to mankind. Medical colleges now make electro-therapeutics a feature. But the general practitioner is not qualified to use this agent, for it requires an amount of continuous study and practice which in the nature of the case he cannot give to it. The medical profession now generally recognize this fact, and all reputable physicians admit it, and when a patient's symptoms indicate electricity as a curative agent, or as likely to re-enforce medication they call in the assistance of one who is an

izens can bear testimony, are nervous diseases, certain forms of paralysis, rheumacember 16th, 1887, he writes: "We have not tism, sciatica, neuralgia, St. Vitus dance (chorea), goitre, and certain forms of tumors, dyspepsia, 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 diseases 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 Mrs. Somers are regularly graduated physicians, and together devote their time exclusively to their profession, Mrs. Somers having charge of the ladies department. Their new offices and electro-thermal baths are in the magnificent Auditorium Building, corner of Wabash Avenue and Congress Streets, Entrance on Wabash Avenue. Dr. and Mrs. 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.

THERE are 160 applications lying on the desk before me for the primary class in the Massachusetts Metaphysical College, and I cannot do my best work for a class that contains over one-quarter of this number. After all these were taught, another 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, I now close my College.

MARY B. G. EDDY.

Colleges have been known to cant dwyn for

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 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 Metaphysical 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 mourn as one not without hope.

To Brother Talmage.

It is some time since you have felt called upon to indulge in wholesale slander of Spiritualists. What is the reason, please? Did you find that your malicious assaults failed to please your auditors as much as you expected, or did the complete refutation of your charges by Judge Dailey and others discourage further effort in this direction? In Milwankee a brother of yours-a brother in Jesus-was accustomed to club his aged father to make him pray; not succeeding in bringing the old gentleman into a satisfactory religious state, the son hastened to meet the Savior face to face and tell his grievance. He went by the way of Lake Michigan, and got there before a tug could reach him. That was only three weeks ago, yet since then the daily press has chronicled no less than seventy-five cases in the United States where evangelical preachers, Sunday school superintendents and church officials have committed heinous crimes; and during this time not a single instance of a crazed or criminal Spiritualist has been recorded. We don't | ing Dead yet Speaketh." The control at the hold the evangelical sects responsible for this state of affairs, but as you are, on your own assertion, enjoying very intimate relations with the Almighty would it not be well | thanked the medium for the knowledge that Prominent among the diseases successful- for you to intercede to the end that your had been afforded. Services every Sunday

veloping such a grist of snicides and crimin-

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 misled by false information as to cause us 'to confound the innocent with the guilty,' he only expresses his own opinion, based on incomplete data. When he declares that the eriminal 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 any where else in the world. C. J. Barnes, test and materializing medi-

um, 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

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. 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 raptures."

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

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 fundamental principles of the "Science" and | 3 P. M. and 8 P. M. for the "Chicago Harmoniwith superstitious awe trust only the utter- | al Society," at 93 Peoria Street, next Sunday; ances of a weak and aged woman? It would 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 of expressing their thought, notwithstanding the fact that we occasionally have a complaint from a reader that the JOURNAL obliges them to do too much hard thinking. We know of nothing valuable in this or any other sphere of existence that can be gained without effort; and the more precious, the greater the effort required.

A request comes from the Secretary of the Society for Experimental Psychology at Munich for permission to translate into German and publish in Germany, Mrs. E. B. Duffey's admirable story, "Heaven Revised." This is only one of the many evidences that in her story Mrs. Duffey has touched a responsive chord and given utterance to something which appeals to the good sense of thinking people the world around. That the story is a direct inspiration from the Spiritworld seems certain.

George Walrond lectured to good audiences at the Religio-Philosophical Temple, Montreal, Canada, Sept. 8th. Subject: "Beconclusion of the address replied to many questions put forward by the audience, many of whom at the close of the service personally

1854, Montreal, Canada. Answers to ques-"Old Spiritualist" furnishes some valuable tions mailed free on receipt of addressed en-

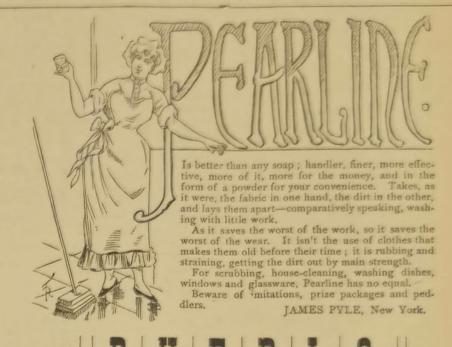
velopes and postage. An excellent picture of Dr. N. B. Wolfe, now travelling in Europe, graces the first page of The Medium and Daybreak for August 16th. While resting at Giant's Causeway, a strolling photographer caught the Doctor. Bro. Burns also dishes up a most entertaining sketch of his generous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

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

who was a party with him in the obligation by treated to which hundreds of our best cit- orthodox cult may not be so continually de- morning at II A. M., and Sunday evenings at story. Had it been published over the name 7 P. M.; also meetings every Thursday even- of Mrs. Oliphant, Elizabeth Stuart Phelps, ing at 8 P. M. Mr. Walrond's address is Box or some other widely known author, and issued from a house not avowedly spirituallstic, its sale 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 all 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, assaulted Mr. Hudson Tuttle at Cassadaga. Isn't it about time Watkins was barred off

Few persons are unaware of the benefits derived from Tar Old. When a really good article is placed before the public, its rapid growth in popularity becomes marked every day. Tar Old is a sure cure for "Pilea," Salt Rheum and all diseases of the skin. 50c. Of all Druggiste or Tar Old Co., Chicago.



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

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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 full information about

Real Estate is advancing in price and is very attractive to investors,

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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

month- we have sold over \$600,000 of property largely to non-kesidents. Every buyer,

MANHATTAN ADDITION

for blocks of 46 lots each; \$750-of blocks of 28 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

CHEAP EXCURSION TICKETS

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.

REFERENCES

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.

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IS DARWIN RIGHT? OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON. Author of "Our Planet," "Soul of Things," atc.

This is a cloth bound volume of two hundred pages, 12 mo handsomely illustrated. It shows that man is not of miraon lous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his productions. It is scientific, plain, eloquent and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPKI CAL PUBLISHING HOUSE, Chicago.

Cards. Address with stamp, HAFER & CO., Piqua, O

SALARY, \$40 EXPENSES IN ADVANCE



Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living para sites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery it that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple amplications made (two week a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.

An importer of Shetland ponies is authority for the statement that a wrong impression prevails that these penies are bred in the Shetland Isles, whereas there are fewer there now than probably in suf other quarter of the globe. There was a time when some rich families in that group of islands, with re-collections of feudal times, used to take great pride in sending ponies to the lords and fine gentlemen of

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 away and that her gray hair was exposed.

Senor Mercado, a descendant of the last Aztec emperor, is engaged, with other Mexicans, in a search for treasures burled by Emperor Montezuma in the suburbs of the City of Mexico. He has hieroglyphic documents which convince him that it was in the

Voices from the Prople. WEDRMATION ON VARIOUS SUBJECTS

> For the Beligio-Philosophical Journal. BE TRUE.

SMMA 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 cread 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, Precions to age and to youth: Batter be true to a falsehood Than to be falle to a truth.

If you've a bobby 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 irue.

If some old dogma you're holding E'er to its precepts abide, Unless you should flud 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, Seek 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 dazzle thy soul; 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; Than to be false to a trutb.

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:

We will not allow any one, whether Spiritualist or non-believer, to say we subvert, oppose, write or speak against the doctrines attributed to Christ. On 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 compensa-tion 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 he 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 on the faith of millions of revelations from sinners 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" shining 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 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 Molafaky, 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 ascended 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. I write this to let the Spiritualists know through your valuable paper what has been done at our camp this summer. We have had good music, good speakers and mediums, large audiences and many new converts to our cause. On the 19th of August, Mr. B. P. Benner, Vice-president of the First Society of Philadelphia, brought forty-nine children from there and distributed them among the cottagers for a week's outing. On the arrival of the train they were given a warm welcome by the cottagers and their children. Everything was done by all to make the week pleasant for them. Mrs. C. Fannie Allyn and your correspondent got up an entertainment for our children and the little strangers, after which ice cream and cake were served to them. They were taken on straw rides through the country; those needing shoes or clothing were furnished them by the cottagers. The week will be remembered by the little ones with pleasure, many asking if they could come next jear. Parkland is the first camp to make the poor children happy, and our vice-president was as happy as the little ones. I hope the other camps will follow in this good work, and let the outside world know that Spiritualists like to do good.

MRS. E. CUTLER.

The Dream Woman.

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 porceiain Drink," she said in a sweet voice, holding it to

my lips.
"The doctor forbids it," I murmured,
"Driuk and fear nothing," she said.
I obeyed and drained the vessel she held toward
me, "Good night and sweet dreams," she added,
me, "Good night and sweet dreams," she added,

tered.

The next morning I awake refreshed and invigorated. I asked to see the lady who had waited upon me in the night, but they smiled and said it opon me in the night, but they smiled and said it was a delirious dream. In time I recovered my health and returned to Virginis. It was ten years after this illness 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 astouishment, 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 unaltered.

I know not in what words I communicated this fact to my friend, but I know I ended by saying:

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.

"Falk to me as much as you like," he said, "but never expose yourself to strangers. It is possible this lady was in Brazil in 18—, and brought you something to drink when you were left alone. In that case a doubt that troubles you will be satisfied. You can, with all propriety, call on her and You can, with all propriety, call on her and

thank her."

Eul, though he spoke in this way I knew he did not imagine it could be so. That evening we smoked our cigars in Col. L—'s company, and my friend diplomatically introduced the subject.

"That beautiful house with the large garden," he said, "is quite a feature of the place. Who owns it,"

"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

"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 Bra-zil. In fact, he almost believed her the same per-

"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

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.
"Rot 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

He was right, and I was very fortunate-very hap-He was right, and I was very fortunate—very happy. I won this beautiful woman's heart.

Her fortune 1 did not want, but it was large. I had sufficient means and could not be suspected of mercenary motives. We were married after a long 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. Be-

ed to cross the ocean during our honeymoon. Be-fore we went she showed me her beautiful home and all her possessions. Among them was a store of old

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

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 fig-ure 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 She began to tremble. Setting the bowl aside she

threw rerself into my arms.

"Long ago," she panted—"ten years ago—Ithought
I beld 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 a art for you.' Then I arose and asked:

"There is on our plantation a spring, the water of which is magical in its power to cure fevers. 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

"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 to-gether, and I bless it from my soul, for we are hap-py as few lovers are, my darling wife and I. And

holy had any hand in it.-Chicago Times. Not Altogether Correct.

whatever it was it came from heaven. Nothing un-

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 degree 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, how-ever, 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 graduated 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 consented to receive her. Signifi-cantly, the last no sooner graduated than the college refused to admit any more women. Thus the Eclectics were the first to accept women in America as medical students. Prof. Buchanan is justly entitled to the credit of setting that ball in motion. It is worthy of mention, however, that when Prof. L. Agassiz graduated in medicine, his thesis was a plea for the medical education of women.

A. WILDER.

Frank G. Algerton.

To the Editor of the Religio-Philosophical Journal. The friends of Mr. Frank G. Algerton will be glad to know of his recent grand development as a platform test medium. The writer was never a great friend to Mr. Algerton, so it will come with more force when I say that he has wonderfully improved as a speaker, and that I have not seen his superior for giving clear, positive, quickly recognized tests from the rostrum to a large audience, every test being fully recognized. It is expected that Mr. Algerton will speak and give tests from the Spirit-world to the friends in Chicago during the month of February 1990. A. WELDON.

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 op-posite side of the street from my residence, a photo-graph 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. Phillips call me. I went to the door and saw him stand-ing in the middle of the street, and he asked me to come over. I imagined from his voice and actions come over. I imagined from his voice and actions there was something wrong. I went over, he leading the way into the house. It was somewhat dark but I could are that he carried something in his right hand, and when he want 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 pistable about the middle of the room that it was a pletol. I followed him into the room, and he walked directly to a door that opened from the room we were in into a paritry, which at the time was shuf, 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. Phillips 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 intention 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 coup'e 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 it 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 I followed him into the room, and he walked 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 cailing 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 him. 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, Iil., 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 be 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. Olney, Ill.

M. L. Sherman.

To the Editor of the Religio-Philosophical Journal.

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 attack of paralysis, and during the last three months of his life was entirely belpless. He was attended by his patient and loving wife. His last days and hours were soothed and sustained by her gentle ministration. istrations. 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. Errors 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 or 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 selections from his "Gospel of Nature:" "It is quite evident 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, hitherto 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 gradulous through which which which was presented. able 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 ime 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 to-day 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 in-tellect. 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 knowledge which will bring emancipation from church creed and priest. Multitudes are looking in this as in other di-rections 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 ob-livion. 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 pro-gression which has attended them during their eternal journey upward, and which has ultimated eternal journey upward, and them to their present condition."

MRS. E. D. FRENCH.

A Medium's Views.

To the Editor of the Religio Philosophical Journal. In the issue of the JOURNAL for Aug. 24th, are two articles which specially attracted my attention: R. B. Westbrook's "Mediums and Money," also editorial comments on the same. That these matters are far from being properly adjusted, all candid minds must admit. I, as a medium, feel that great is the responsibility under which rest those to whom has been given light from the hither shore, so would heartly 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 are stated there are also some points to criticise, which has been ably done in the editorial. The words it contained touched a tender chord in my soul, though written by one sometimes termed "an enemy to mediums." If he be our enemy preserve us from our friends. Since I began attending camp meetings I appreciate even more than before the Journal's determined effort to weed out fraud from our ranks.

LENA BIBLE. Grand Rapids, Mich.

A genuine Stradivarius violin 168 years old is in possession of Thomas Williams (colored), of Chectertown, Md. Its value is \$8,000.

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 photographe, supposedly dead and departed friends of the person photo graphed. To nor-believers in Spiritualism this would appear to be humong, and they would say no other figure beyond that of the subject could appear in the negative aid. In this connection the follow-

in the regative sid. In this connection the following is something of a startler:

In the first week of July Wm. W. Lechard, the buyer for Chas. D. Whitail & Co., took a short vacation and with a friend went up on the Omaha road on a fishing trip to a station called Cable. Before starting he provided humself with a camera and also was a deep classe. The letter he received humself to the research humanity. got a dozan plates. The latter he received bound together with a paper band, such as holds together a

bunch of cavelopes.

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 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 camera was placed so as to face the light, and the slide was pulled by one of the hotel employe. As a result of their having been placed with their hacks to the light, the figures of Leonard and his friend appeared on the negative as elhouettes, 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 she were alive and known to everybody. Her figure is also very plain, especially the waist, bips and hands. From the waist down the figure gradually grows diamer 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 Ispwich not long ago, in which two ama-teur 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 agen-Fatent 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" (describing the size of it and the address very minutely). I asked her if she would not tell me its contents, and from whom. Her really was "That would be a minfrom whom. Her reply was, "That would be a miracle." In the way of encouragement I told her I believed 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:

"We can net you \$850 for the Pacific Slope. "OCCIDENTAL PATENT CO."

She then very minute'y described the letter as being 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, I 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

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. What is your version of the affair? XXX.

Strange Experiences.

To the Editor of the Religic-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 nephew's merry laugh at thought of our surprise, and the distinct voice of my brother trying to suppress 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 parior floor). My husbed (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 of 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. 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 voyages

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 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 baving 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 misstatewill you allow he to correct one or two ansate-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," crit-icism being the least of his avocations; but as I really think he never even beard 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 en-threly; my husband gave it to me as a present. The editing we did between us; and much space was de voted to Spiritualism, in which we were both deeply interested students at the time. I learned its one great lesson (as I consider), that is, the malleability of matter, and then gave up the practice and study of it. I did not leave Spiritualism for Theosophy, 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 whatever, and I always opposed its being attacked in Lucifer during my co-editorship. I should be exceedingly obliged if your correspondent would kindly inform me what the "humiliation" of my position is, as up to the present I am totally unaware voted to Spiritualism, in which we were both deeply sition is, as up to the present I am totally unaware of it.

MABEL COLLINS.

The Ethics of Labor.

To the Editor of the Religio Philosophical Journal. Lucinda B, Chandler has a very interesting article

Lucinga B. Chandler has a very interesting article in a late number of the Journal on "The Ethics of Labor in America." It will gratify many readers it she will point out the solution of the poverty question, or that of the unequal distribution of wealth.

HENRY S. CHASE, M. D.

Notes and Extracts on Miscellaneses Subjects.

Three slaters named Caveller have committed on tide at Vesinex on account of losses in betting, The fashion of women wearing the single sp. glass has been started in London.

The whole of the sewage of Paris will soon to used for the purpose of marketing gardening. A public school at Delmar is partly situated in Delaware and Maryland. Each state furnishes teacher

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

Mrs. G. F. Neggesmith, wife of a Harlem, N. J. policeman, has fourteen living children, and is not been supplied to the contraction of the contract of the con forty-two years old.

A judge down in Tennessee has instructed his grand jury "to indict all persons who publicly at press infidel sentiments." Mrs. Daniel Hill, of Salineville, Ps., has picked ,000 quarts of huckleberries this season and said

the most of them at 5 cents per pound. A smuggler was caught at Philadelphia who has \$7,000 worth of diamonds and other jewelry tucket

away in an old coat. The lot was confiscated, A projected canal across the upper part of Italy, connected from the Adriatic to the Mediterranea, 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

A blue heron standing four feet six inches high became tangled up in some long grass along to Brandywine and was caught. It will be placed a West Chester's Zoo. A young woman from the west who was visiting a seashore resort was told that man-eating shark 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 ampesty law, and have left with their familie

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

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

A funeral was announced recently in Connecticut to which relatives and friends were regularly by

would be "at the convenience of the family." British information about America receives an isteresting illustration to the statement of the London Times that President Harrison went this sunmer to "Barbarber Mount, on the coast of Maine," George Buckel, a Louisville inventor, is to the fer-

with a mysterious vacuum bed, which will cure all pain, and a triple motor to travel with equal colody, 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, whom face is as coppery as the full moon. Miss Stein was a Washington girl, but the wedding was at Ver-

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 people, 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 eventual.

ly leave the territory. The King of the Belgians has invested over \$3,000,000 of his private fortune in the Congo contry during the past eleven years. This is why he wants to visit the region and ascertain how the de-

velopment 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 hogshead 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 ben

with a broad 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 mastered her catechism confessed herself disappointed, because, she said, "Though I obey the fifth commandment, and honer

my papa and mamma, yet my many days are not a bit longer in the land, because I am still put to be 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 being coroning of the

fect; 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 Cemtery overlooking the Golden Gate. Senator Fair was an intimate friend of Broderick and a life opponent

Sir Edward Watkin has been told by one of the 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 helpht. The transportation of the materials above a helph of a thousand feet would be exceedingly right. ceedingly risky.

Heald worked hard in removing property from a burning store, carried out a show case full of valuable goods which two men could not remove, ran up a ladder and put out the fire on the roof of he father's house and then saved the barn. Her tremendous exertions, however, were too much for ber, and she is now seriously ill. Miss Heald is but nine teen years old and decidedly good looking.

the southern boroughs. Now the average Shellander is so poor that the breeding of Shelland 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 Wilkebarre young man. The Wilkesbarre chap tooks 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

Pedrega that Montezuma hld his treasures-among other things a huge golden sun. A few weeks are a valuable pearl was found, and also an emeral near some skeletons discovered in a subterranean passage. The excavations already disclose a subjecranean staircase, winding passage, and vaults and skeletons. He estimates the value of the buried treasures at not less than \$20,000,000, but others put It at \$80,000,000.

COLORED NEGRO HELP.

Their Superstitions Subject the Ladies of the South to Many Trials.

If the Milwaukee Sentinel knows anything about the subject, women in the north bave trouble enough over the servant girl question, but their ways are paths of pleasantness compared with those of southern women, except that the southern woman is less disturbed over the more serious situ-When a Virginia woman wants to change ation. When a Virginia woman wants to enable girls she is compelled to go at least three days without any help at all. The kitchen help is black, of course, and superstitious. No colored girl will go course, and superstitious. No colored girl will go into a house until three days after the retiring help has vanished, for fear of being "tricked"—In other words, hoodoced, placed under a spell—by the dismissed help. Whatever the colored person doesn't understand he fears. He is full of superstitions, believes in good luck from the rabbit foot when in his own possession, and in bad luck when it is "put on him." Not long ago a large number of negroes were on a Virginia railroad platform waiting for a train to take them to a picule ground. A Boston drummer, with a face as serious as a patson's, took a piece of chalk and a rabbit foot and in the most business-like way began to make crosses on the backs of the negroes and touch them with the rabbit foot. The crowd broke for the woods in a panic and there was no plenic that day.

Investigation and Application.

We hear a great deal about "personal investiga-tion" of the great truths of Spiritualism, which is all right; but after investigation and satisfaction must come personal application of those truths. Wisdom come personal application of those truths. Wisdom is manifested in use of knowledge. We may well ask ourselves—bave I made the best use of the truths of Spiritualism? Am I better for their influence? Is my life ordered in harmony with its pure and lofty morality? Are my motives and thoughts such as the angels may see and I not be ashamed? Have I done all I can to let the light shine in my life? Have I made the best efforts I can to serve mankind, to work for the spread of the truth? Have I endeavored to improve to make protruth? Have I endeavored to improve, to make progress here and now? Has Spiritualism taught me to be more loving, more thoughtful, more patient, more considerate, more conciliatory, more sympathetic, more earnest, more cheerful, more forbear-ing? In a word, has Spiritualism softened, sweet-ened, rounded, harmon'zed, improved, educated, and ennobled me? Has it spiritualized and purified my life, and made me more unselfish and more willing to "do all for others?" If we answer these questions to ourselves honestly, we shall feel there is much work to be done in the personal application of the grand truths of Spiritualism.—The Two Worlds.

Mrs. Humphry Ward's father is quoted as authority for the statement that the success of "Robert Elsmere" has been incomprehensible to its authorand no less so to a great many others, it may be added, despite the extraordinary free advertising it

Prince Bismarck is suffering from inflammation of the veins. This is the outcome of his refusal to obey his physicans. They forbade him to drink wine or beer or to smoke cigars. With Montaigne's contempt for the advice of doctors he continues his usual habits, and the result has proved disastrous.

George W. Palmer of Philadelphia is another crank who threatens to shoot Niagara. He will attempt the feat with a parachute attachment which, he thinks, will drop him safely into the comparatively placid waters below the cataract.

Gen. Legitime, late of Hayti, had \$600,000 concealed about his clothes when he sailed away for Paris. It is inferred that Gen. Hippolyte will not soon be troubled with a surplus.

A. L. Graham is called the "Tomato King" of California. His shipments average 2,000 boxes a

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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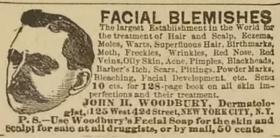
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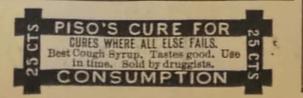
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The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:

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

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

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

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

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

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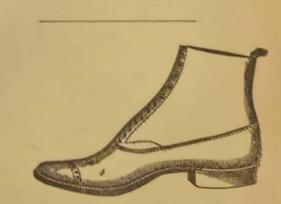


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Occultism.

(Continued from First Page,

ask that, who winds up the machinery? It is over; the first phase is at an end when we recognize finally that "He who knows most knows nothing."

But there is experiment left; we cannot cease living and thinking, and though we cannot know we can continue sensation, and perpetually test and try. The fighter arises. We are separated from all others; we have our own warrior. Mental capacity alone decides whether the fighter ever arises. Many great ones have faced the problem of life, but nover gone beyond the silence. "Keep sigreat ones have faced the problem of life, but never gone beyond the silence. "Keep silence," says the heroine in "An African Farm," This is the utterance of one who has felt the horror of life, who has thought into the silence, and never had the impetus to take up the immense study, and labor, the appalling mental effort which is involved in entering the battle and obeying the warrior. "Re not then the warrior" no indeed for entering the battle and obeying the warrior.

"Be not thou the warrior"—no, indeed, for this is a battle of intellect with the secrets of life; it is aside of the personality. Only a skilled intellectualist can attempt it. We cannot prove or disprove the existence of matter; neither can we prove or disprove the existence of spirit. Therefore, I suggest, as we stand thus, unknowing, surely that which must be the most powerful state of existence—granting the fact of existence—is worthy granting the fact of existence—is worthy the attention of the most powerful minds. To again quote Spencer: "The man of higher type has to see how comparatively little can be done, yet find it worth while to do that little." He uses these words with regard to the development of human nature. I borrow them to use with regard to the development or scientific effort towards the discovery of super-human nature.

For the Religio-Philosophical Journal.

AN INTERVIEW WITH MABEL COLLINS

How She Wrote Light on the Path, Through the Gates of Gold, and the Idyl. of the White Lotus.

HELEN DENSMORE.

The works of Mabel Collins with which we are interested, to the earnest seeker after spiritual truth, are of a character to speak for themselves. To the enlightened Spiritualist the Light of Asia, or the Song Celestial, is a pearl of great price, and it would matter little to such a student whether he had ever heard of Sir Edwin Arneld or the Bhagayad. heard of Sir Edwin Arnold or the Bhagavad-Gita; even if these works had been "cut to bits" it would not matter. It is the same with the priceless gems of Mabel Collins. They will easily bear comparison with the greatest, and it seems to me the Spiritualists ought to take an especial interest in them. While Sir Edwin Arnold's works are the results of fine scholarship and give us able and delightful translations of the inspired writings of the Orient, the works of Mabel Collins are fresh from the mint of a living in-spiration, and I feel sure that it is the prov-ince of Spiritualists to recognize their merit, to perceive they are written mediumistically, and to claim them as their own.

It is now about three years, perhaps not so long a time, since the literary world of Lon-don was surprised out of its accustomed composure at the announcement that Mabel Colfins was the author of several very pro-nounced works on theosophical subjects; among them especially commended and accepted as a text book by Theosophists were Light on the Path, Through the Gates of Gold, and The Idyl of the White Lotus. These books had been published anonymously and conjecture as to their authorship was quite freely indulged in by all who became inter-

ested in them. In the preface of an edition subsequent to the first publication of Through the Gates of Gold, the author stated that the contents of the volume had been written by suggestion or dictation from a form often present by her side when writing, being a manifestation of an objective appearance as real as if in the

Mabel Collins up to the time of this announcement had been known to the English public as a writer of novels, stories; as a con tributor to various magazines, of Table Talk in the London World, and during the season for the Pall Mall. She was also at one time on the stage, and among her successful literary efforts is the Life of Mme. Modjeska. So that it caused no little flutter in non-Theosophical circles that one of their number had been captured by this new cult, and was one of the most profound of three writers upon these subjects, and was announced as the associate editor of *Lucifer* with Madame Blavatsky.

I was fortunate enough when in London recently to meet Mabel Collins, whose charming personality and naive manner is a revelation as interesting as her delightful paragraphs. She is about 35 years of age, tall and graceful, with fair complexion and rare auburn hair. She is quite delicate in health, bears the unmistakable marks of physical suffering from disease, which mars an otherwise exquisite beauty.

This lady's home in one of the fashionable quarters of the West End is a perfect cage, delightfully appointed for the bird it holds, and she brings with her the warm atmosphere of a loving humane heart. She seems in touch with the living, throbbing life of the world of to-day. As she extended her hand her large lustrous eyes seemed to reach at once to depths accessible to their searching glance. Her greeting, so unlike the usual formal first meeting with the English host, at once won my whole heart.

When I explained my deep interest in all matters that pertain to the spiritual origin and destiny of man, that I had been deeply interested in her books, and had often felt a desire to know something of her personality and the manner of her writing, she at once put me at my ease by cheerfully saying, "Well, ask me any questions you desire and I will answer to the best of my power." Whereupon, in answer to various inquiries, she put me in possession of the following to she put me in possession of the following, to me, most interesting narrative:

This lady has been a medium since her earliest recollection. She has passed from time to time through many different phases of mediumship, and had been a Spiritualist many years before becoming interested in Theosophy. When quite a young girl she saw several times the figure that is often by her side when she writes and described as the adept in the novel, The Blossom and the

Like many Spiritualists who find in phenomenalism alone nothing to satisfy the yearning to know of the higher life of the spirit, who fall to find an answer to the questions. What after all does the life here is the destiny of the soul in its embodiment

spirit.
The Idyl of the White Lotus was commenced in 1876, the name alone being given to her by the form before mentioned, who also showed her the blossom of the White Lotns. She was also shown a branch of the apricot tree long before she wrote The Blosapricot tree long before she wrote The Blossom and the Fruit, and she has come to know whenever a symbol is given to her in this way that it is a prophecy of future work. A part only of the ldyl of the White Lotus was written at that time, the work being interrupted by the long and severe illness of her husband. A most painful episode in her life seemed at this time to break up all the foundations of her being, and to separate her for a time from all her former life and pursuits. This work was not resumed until several years after when it was finished, and before she had heard or knew anything of the theosophical movement.

This book, thought by many to be the most

This book, thought by many to be the most profound in esoteric teaching, was written without conscious outside influence, although there was always a most curious feeling of uncertainty about the outcome, not knowing what would come on the next page, although it all passed through her own brain. The Light on the Path was written next in order, and after a season of most acute suffering and span a reconcilities to what had

fering and final reconciliation to what had seemed an unbearable cross. This volume was written by her as a scribe, she having no participation in its production save to write what she saw written, and does not consider herself the author of it in any sense. She saw herself leave her body and seemed conscious of two personalities. She found herself in the place described in the "Blossom and the Fruit," as the Hall of Learning, and saw the writing in letters of gold inscribed on the wall, and the reading of it so indelibly impressed upon her mind that she wrote the entire book from memory; not only so, she still has it so fixed that she can reproduce it at any time. It seems to be so inwrought into her very being that it has become a part of herself.

"Through the Gates of Gold" was written participation in its production save to write

"Through the Gates of Gold" was written in an entirely different way. She was always conscious of a presence, and it was the same figure before spoken of. From this person or presence she received suggestions or advisor the same of the sa vice upon the theme which seemed to be wrought through her own brain; thought out by herself; formulated by herself, without being automatic in any sense of the word. It was like this, she said, if I was writing and some one came in and together we would confer, and through the help of this person what I desired to write became clear and orderly.

This remarkable statement; the high standard of the works themselves, far above the spiritual comprehension of the large mass of those who attempt to criticise them; and avowedly so by the writer of them, seems to me, to offer a most interesting study in mediumship; and one which all students of

the supermundane powers of man must be greatly interested in, along whatever lines he may be pursuing such investigations.

For myself I was delighted to find such rare confirmation of the truth of inspiration; so clear cut as to dampen the caviling of the endo-scientist and tend to stifle the dictum of the dogmatic theologian who announces the end of the age of inspiration, and auto-cratically assumes the church to be itself the only sponsor for divine revelations.

Mr. Lovell of Lovell's publishing house of N. Y., has arranged with Mabel Collins for the publications of these works in a cheap edition, to be issued simultaneously in London and N. Y. She is writing a novel to be called "The Confessions of a Woman," soon to be followed by another volume of "Light on the

P. S. Since writing the above I have seen in the JOURNAL of August 10th a communication from an anonymous correspondent on Mabel Collins, in which it is stated that this lady's first novels were "cut to bits" by the critics, and inferentially depreciates her works.

Have not the works of a majority of our best writers been "cut to bits" by the critics? It seems to be the office of the professional critic to decry the works of any new writer. And this officious pretender is only able to see merit, after the public has unmistakably set its seal of condemnation.

CONFUCIANISM.

The following was written automatically through "M. A. (Oxon.)", and published in

The religion which even now is extant in China is one of permanence. It is, as you say, stereotyped. Confucius or Kung-Fu-Tsee, the sacred Master Kung, was a contemporary of the great philosopher Pythagoras. He lived some 550 years before the era which you call Christian, in the Province of Loo. He, like the Christ, was a Social Reformer, and it was not till he was near about fifty years of age that he became in any degree a teacher. When he did so he gathered around him ten disciples, of whom one, Tzee Kung, perpetuated his teaching and mourned in life-long sorrow by his grave. He revised and reproduced the sacred books which were originally written near 3,500 years before the birth of the Christ. He knew nothing of a personal God, but only of an Omnipresent agency to which his worship was given. Laotze, of whom we have spoken to you before, was for some years contemporary with Kung, to whom he was subservient as a teach-er. But neither knew of our idea of worship, nor of the ministry of spirits. He taught that all creation is evolved from an ultimate principle, a primordial fluid which by processes of expansion and contraction, produces all that is and is perpetually producing. When man acts up to the highest instincts of his nature he is discharging his duty, acting according to the harmonial law of his being, and happiness ensues. When, suc-cumbing to temptations from without, he yields to the allurements of the world, he is out of harmony with the law of his being, and so is unhappy. He practised the art of meditation by which he might become in harmony with the Divine principle.

The sacred books of China teach that there is a Supreme Being who is to be adored and worshiped by His creatures; who is a father to His children, and who is the eternal modol on which the human is to frame his conduct. Men are to live on the patriarchal model in peace and brotherhood with all. Purity of thought, desire, and intent, are the secret of happiness. It is not needful to point out how this grand central idea of the mean? From whence have we journeyed? Mhat after the last word is spoken from the Summer-land have inculcated it from the very beginning, is the destiny of the soul in its embodiment | and we cannot impress it too strongly. God in matter? And as too often happens laying | is indeed your father and you are all breth-

more satisfying vistas for the soul. Meeting with Mr. Sinnett, fresh in his conversion to Theosophy, she plunged with the ardor of an enthusiast into the new realms of the himself. It is that which has been ever prominent in our teachings. That which Kung proclaimed 2,000 years ago, and which the sacred books of China have taught for well nigh 6,000 years is what we proclaim now. Truth is indestructible, and the germ existed then, albeit obscared by error, even as it is now. We are able to add, but we may not diminish, and that particle of Divine truth which was then revealed will be found in its due place in our teachings!

The Chinese is a sort of Family Religion?
We have so said. The first indication of that Fatherhood of God and brotherhood of man which you learned from us is found in

man which you learned from us is found in the oldest existent religion. It is the very kernel of that of which we now speak.

There is not any worship and prayer in their scheme of religious teaching?

Oh, yes; the votaries pray, ignorantly enough, as many now do. They worship, too; but it is the ancestors whom they approach. The family idea prevails. We do but point out the central idea. You will find that we do that with all.

Do We Need a Bible?.

When such a conservative body as the General Assembly of the Presbyterian Church feels an internal pressure growing year by year for a revision of the confession of faith that has been its standard for two hundred years without a change, it is time for a serious consideration of the drift of religious thought. Yesterday, for the first time in its history, we believe, the General Assembly took up and debated a resolution looking to a revision of the Westminster Confession of a revision of the Westminster Confession of Faith, a confession formulated by men who believed in the literal accuracy of the Bible, King Jame's version, and drew up their for-mula of principles in strict accordance with its teachings as they understood them. From that day until the present the Presbyterian Church has held it to be little less than sacrilege to change one jot or one tittle of this embodiment of doctrine; but now 15 presbyteries out of 200 ask for a revision.

Revision implies imperfection. If the Westminister confession is a perfect expression of Christian faith, as its framers thought it was and as their successors for 200 years have believed it to be, there is no

thought it was and as their successors for 200 years have believed it to be, there is no need of a revision. If it is imperfect, then there is no escape from the conclusion either that the Bible is imperfect or that it was wrongly read by these plous and learned men. The Bible has not changed. As it was in the days of King James, who ordered the present translation, so it is now. Even the revised revision, of which great things were expected, makes only verbal changes in the text, and the many private translations that have been made agree that the sense of all have been made agree that the sense of all its weightier declarations is well expressed in the old version.

Nevertheless, many learned men insist on going behind the decision of the Council of Laodicea and the decree of Pope Innocent I., and declare that our present Bible is incompatible with the Book of Nature. These are patible with the Book of Nature. These are the men who believe in the Darwinian theory, who reject miracles because out of the order of nature, and who, taking nothing on faith, submit all the declarations of the Bible to the test of pure reason. These are the men who are stirring up a spirit of unrest in the churches and causing them to ask if there may not be something wrong, after all, with the ancient faith

with the ancient faith.

To those who believe that the Author of the Bible is the Author of nature the conclusion is inevitable that the two works must agree. If the Bible narrative asserts that the Noachian deluge covered the whole earth and the geological evidence shows that it was confined to a section of Asia Minor, some way must be found to reconcile the two, or one of them must give away. If it can be proved that the declarations of the Bible are in no way compatible with the proved discoveries of science, then the Bible is fallible and we need a new collection of Holy Scripters. and we need a new contection of holy serip-tures. All mankind in general are inter-ested in the settlement of this question and a great many thousands of individuals feel a deep personal interest in it.

If the Presbyterians can discover a new truth and publish it, they will do the world an inestimable service; but it is not probable that they will do so. It is much more likely that they will discover, as so many students and controversialities have discovered, that the teachings of the Bible depend to a great extent on the interpretation placed upon them and that, as yet, science has proved nothing to interfere with the faith of those who prefer to regard it as a perfect and Divinely inspired volume.—Philadelphia Inquirer.

New York Letter.

To the Editor of the Religio-Philosophical Journal.

Already the city begins to put on its autumnal garb and the seekers after rest and change are fast returning to their homes, ready for another season's work. The camp meetings are, this year at least, a thing of the past, although the good they may have accomplished is not yet apparent. Why there is not some concerted plan of action among the managers of these great convocations, is a mystery to all intelligent persons. The thousands who attend can get but a small idea of what Spiritualism really is, since it plays at best but a secondary part. If the platform could be more emphatically emphasized, and a distinctive line of thought followed out by speakers who are intelligent enough to grasp the real genius of the movement, the advantages gained would be enormous; but as it is, the investigator and thoughtful student is one day entertained by a dissertation upon re-incarnation or theosophy, or any of the kindred subjects, which on the following day he hears denounced with equal fervor and vehemence, until the mind is so confused that it is impossible to draw a logical conclusion from the ideas presented. If there could be an intelligent committee

formed, and a list of subjects chosen, which should, in a way, represent the most advanced position of the Spiritualists, then definite conclusions could be arrived at, and both press and public would see some sense and uniformity in the work being done. The Concord School of Philosophy undertook something of this kind, and set an example it were well to follow, since without heat or prejudice the great issues of the day were calmly and dispassionately discussed. It must be remembered that the line of thought followed out by the Spiritualists thirty or forty years ago will not do in the present. Then the attitude was from necessity an aggressive one; but now the work of construction must begin if any lasting good is to be obtained. Who is the man or where the society to inaugurate this movement?

The First Society here is soon to begin its meetings with Henry J. Newton in the chair, and Mrs. Helen J. Brigham, as regular speaker, assisted by Miss Hagan and others. This society has thus far accomplished but little the failure at the door of Spiritualism it ren, His common children. His ear is ever good since its policy is negative, and is esself, Mabel Collins began to reach out after open to your cry; His care is unwearled over sentially under the control of one man, Mr.

Newton, whose idiosyncrasies are too well known to call forth discussion. He has been for some time an advocate of materializations, and has this summer been closely identified with Mrs. Etta Roberts, whose exploits in the "frand proof cabinet" have attracted some attention. There is already the distant mutterings of a gathering storm in this direction.

The following is an account of a scance productive of goo! results. The affair took place at Boffalc on the evening of Sept. 6th:

"... Friday evening was set for the event and not more than twenty persons were invited to make up the dark circle. Among the guests was William Baker, a well known betterstables and with him was a kin little photographer, and with him were his little Kodak camera and a flash light. These two small factors, it is needless to say, were not shown to Mr. and Mrs. Cobb. The evening shown to Mr. and Mrs. Cobb. The evening began most auspiciously. Mrs. Cobb entered the cabinet made for the occasion out of bed quilts hung over a frame. She was securely bound and the lights were turned off. Then a winsome little spirit began making lace. She was dressed in filmy gauze and was talking in husky spiritual tones, explaining some of her earth history, when suddenly there came a blinding flash of light, a shrill shriek from the spirit, and a sound of senffling, broken by the collapse of the cabinet. "The light was turned on and Mrs. Cobb was found dressed in little else than mosquito netting, and held in the firm grasp of John Vincent, a detective. Mr. Bavier's dryplate speedily developed a pictorial record of the scene. A dummy was found in the cabinet on which the detective and Mrs. Cobb were seated side by side. Mrs. Cobb went in

net on which the detective and Mrs. Cobb were seated side by side. Mrs. Cobb went into convulsions and Mr. Cobb vowed vengeance on his persecutors. Finally the worthies were compelled to sign a paper admitting that they were and always had been arrant frauds, and agreeing never to attempt such deceit again."

And so the passing show goes on, and the

And so the passing show goes on, and the public wait impatiently for a solution of the subject, "If a man die shall he live again?"

FUNERALS AND FEASTS.

A Custom Peculiar to Remote Regions in the Keystone State.

A funeral in the rural districts of Lehigh county, Pennsylvania, means a feast. It is a county, Pennsylvania, means a feast. It is a practice antedating the present century, and to-day it is as much in vogue as a hundred years ago. It is not an uncommon thing to see from 100 to 300 people at a funeral. Farmers frequently leave the harvest field to do homage to the departed. People go in vehicles of every description, on foot, and others take the steam cars. It is an almost unnatural enterm but a house of mourning unnatural custom, but a house of mourning is often turned into a house of feasting. With the coming of death comes a season of preparations of the edibles to feed the relatives and friends. The latter includes every one in the vicinity. The family bereft of one of its members must of necessity begin to prepare bread, pies, rolls, etc., entailing a great deal of labor and time which in cities and towns is devoted to private contempla-tion. Sometimes a neighbor's wife will lend a helping band, but nearly always the members of the bereaved family must do the work themselves.

The funeral services are first conducted at the house and then at the church. Then those in attendance return to the house and await a big dinner. It seems rather hard that the survivors of a dear husband and father should return to their home of mourning only to plunge into the work of supplying the hunger of the "friends" of the deceased. There can be no denying the fact that this peculiar practice often entails an expense which is hard to meet. Some of the afflicted families are in straightened circumstances, but they are compelled to continue the obsolete practice. Advanced civilization has put no check upon the feasting, and it would seem that the mode will be in force until death ends all things. Recently a prominent farmer died in the

northern part of the county, and it is esti-mated that 500 people took dinner. The house was entirely too small, and seven long tables were constructed in the barn in order that the "friends" could feast. However, at this funeral the neighbors' wives and daughters assumed control of the dining room and the work of preparation, and thirty pretty country girls, with nice white aprons, waited on those present. The meal lasted three hours. It is said that 400 pies, 200 loaves of bread, several hundred pounds of beef, and several bushels of potatoes were consumed, to say nothing of the coffee that was disposed of. Funerals in some sections of Pennsylvania are certainly feasts.

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VOL. XLVII.

CHICAGO, SEPTEMBER 21, 1889.

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

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For the Religio-Philosophical Journal. ELIZABETH LOWE WATSON.

The Poet, Preacher, Farmer, Medium, and House-Wife 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 house-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

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.

er of a family, working eighteen hours a day, enduring the mental and physical strain of their lives, from the farmer to the soldier her part in life looked upon as rather de-

These homely thoughts are the result of a few days' trial at general house-work, while my Irish Katy took an "outing," timidly asked 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 wreatled 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 month out for a term of years, is

DESERVING OF UNIVERSAL RESPECT in this world and an eternity of good times in the next. Why should any service that is ssential to human welfare be considered un-

How easily the world could dispense with

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 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 pab-

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,

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 w: nderful 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 ignorance and so little common-sense, as appeared in some of the pages of "From Here to Heaven 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 todelicate tact are required on the part of the gether, except his actual mediumistic powers; 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 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 phenomenon give strength to the superstructure in process of building and help to rally thousone 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 of ridicule within the ranks of skeptics, and, 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 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 friends 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 truth or individual character. And with the degree of mediumship professed by Mr. Rowley, actually in his possession, he can defy his defamers and bring the whole civil-

ized world to his feet. Let every slandered soul take courage; the shadow of a lie rests lightly on him who walks in the light of truth and virtue! To

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 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 north term of the north te apple-eating Adams in the universe, when caught in the act, never again to attempt to shield themselves behind poor Eve's petti-

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 tento 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 every quarter of the globe; and these truths | higher state, are taken on trust, furnished 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

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 joyous 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 So-

crates 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 definite 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:

> O for one brief moment with th' dead, O for one pries moment with the Cone swift, assuring smile would be A quenchless beam of glory shed On time from out eternity.

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 harmoniof spiritual light and peace; and by his tenderness persuaded to leave all unworthiness behind. And what gives the greater weight ous sound; every snow-flake is birthed to music; every leaf is the vision of a song. The dew falls in symphonies; the sunbeams friendship for many years, and I have all to the tune of great nature's some ways found him a perfectly consistent Spiritualist. Could I, or any one, pay a nobler hymn! And then there are the attributes of justice, virtue, love; when shall these flow in rhythmic measures; the atoms build have exhausted their possibilities for expansion 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 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

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

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 hideous parting; a taking of degrees in the school of endless experience, not an interminable sus-

pension. 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.

For some little time past various friends have kindly supplied me with copies of the RELIGIO-PHILOSOPHICAL JOURNAL, I presume because my name has occasionally appeared in its columns. I have read the numbers sent to me with the greatest interest. The manner in which it is conducted excites | the events of the moment, stoic philosophers my admiration, for I cannot but applaud an | in fact, without tears, unmindful of common 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

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 flerce duel of words.

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 mystic subjects to which the JOURNAL is devoted, 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, 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 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; thousands of tons of golden apricots and purple Government?

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 between the two worlds?

4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

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

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 confess 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?
"I were hard to choose, a devil or a saint, 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 jugglery 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 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

"Oh! all well in California." I 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 "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, without the qualifying "if," I am obliged to answer 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!"

6. That question can be answered by a monosyllable! Truth! That word with many is becoming as obsolete, as Arago 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.

man the hitherto hidden realities of eterni-

nia'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 public gaze, and before an impartial com- In America, the Sunday is observed rigor-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 faisehood.

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 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. 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 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, bells, bells, bells, bells, bells, bells, bells, bells"—as she gave 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 pious and devotional feelings of the parish-

"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,' 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 their shops; do you think that the church and while this does not give him the actual bells would sound the same as in the other

"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 prerogatives 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 established 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 same place.

A new born hebdomedal, that surfeits credulity by claiming Lincoln and Baron Humboldt as associate editors, is assisted by a pincold and large of the whole community. It was established not for the benefit of God, but for the benefit of man. It was one of the first stope to alleviate the hardships of the world any one ever dean estigobserve the world any one ever dream that they would take liberties would any one who knows them ever dream they would take liberties with the truth, and therefore their statements of the remarkable story which we will below, are to be accepted with a spring from the utter neglect of the day of rest; when he and sall they would take liberties with they would any one who knows them ever dream of suggesting that they would take liberties with they would take liberties with they would take liberties with they would take liberties of the vall expending the problem, but when a person comes with the truth, and therefore their statements in regard to take with a truticate problem, but when a person comes with the truth, and therefore their statements of t to God. The day of rest is a necessity both to make himself immortal by solving that

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. mittee 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

"The American people are suffering from 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. I 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 I 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 toil 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 leisure for this or that between business hours, 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

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 Huton), presents boldly and logically for acceptance as the coming creed, "A Faith more Sublime 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 inferred, 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 fol-

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-But people sav. 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, inmaux, Patagonians, Europeans, or Americans. Truly, man consists of spirit, soul, and body, and the spirit, imperishable, lives

Mr. Gerhard defines morality as "Religion carried into practical life," and advocates 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 this lofty ideal of marriage, he condemns a living together in outward connection where can be no inward, spiritual communion, or

Capitol and Labor; The Sunday Laws; Naishment; 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

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. to the Meadow Shows No Trace of Their to how she found out a secret that had baffled

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. Wallick'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

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

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 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 destructible 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 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 firmly established principles, and an honor- | mind of those about her, and she thinks more 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 well as outwardly, in unselfish devotion; and, are sad, or frightened, or impatient—in other are sad, or frightened, or impatient—in other words, she has learned so well what movements people make under the influence of the bond of love is destroyed, and where there | different feelings that at times she seems to read our thoughts. Thus, when she was walking one day with her mother, a boy exploded s torpedo which frightened Mrs. Keller. tional Sentiment; Liberty; Crime and its Pun- | Helen asked at once, "What are you afraid 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

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.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

"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 to go 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

"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.

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, 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 inter-

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 building purposes will be utilized. Their hospitals are entirely managed by the women of the associ-tion, although both men and women physicians are employed.

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

the novelist, died recently at the old family home in Nohant. He was the Maurice who 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

"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, secretary 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 ladies 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 sense but 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 disorder. Her only hope of recovery rested in a | fine suggestive views of planetary cosmoga surgical operation. She was and is a Spiritualist. The most distinguished and skilful operating surgeon in New York City consented to perform the operation gratuitously, osophy, some of which appear in quotation in though it was of so delicate and difficult a nature, and involving so much responsibility and 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 Thesuffering 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 probable 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 regainher strength, and is again able to sit at her piano and charm her friends with the brill iancy of her execution as she interprets

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 ested in the cultivation of fruit, and among business it is to fulfill to them the highest

those classical compositions of which she is

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 imagination; 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 Maurice Sand, the son of George Sand, the door leading to the hall of the monastery was standing open. Albertus rose in terror 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

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

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 Cathedral 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 the erection, and completed as we now see it, a wonder of the whole world.—The New York Catholic News.

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. Incidentally, 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 ony, butalso furnishes a good corrective. founded on the basis of science, fact, and reason, to the groundless assertions of thethis number's Leader. Ere we close this osophical 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.

BOOK REVIEWS.

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

SPIRITUALISM FOR THE YOUNG; by Alfred Kit son, of Bentley, Yorks, England. Keighley, England: 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 Teach ings 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," "Scream" and "River").

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

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 avoid the vices if we expect to share them, and enjoy the Summer-land he so beautifully describes. The addendum, as it might be called to the valuable little book, is apparently of the Lyceum system 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.

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 followed by The Value of International Exhibitions, by Senator Hawley, and Capital Punishment by Electricity, by Elbridge T. Gerry. Can the Mosquito be Exterminated? is a pertinent question asked by Dr. Henry C. McCook. The fourth chapter 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 1789 with the gay city of to-day.

Magazines for September Not Before

Mentioned.

The Popular Science Monthly. (New York.) The Popular Science Monthly does well to give space to the following articles, dealing with economic subjects: 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 illustrated description of Animal Life in the Gulf Str-am follows, and The Surface Tension of Liquids 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.

The English Illustrated Magazine. (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.

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 24th, 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.

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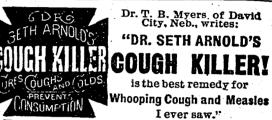
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This work contains essays on the following subjects: "Old and New Calvanism." "The Conscience," "Virtue from & Scientific Standpoint," 'Regeneration," Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incorrigible Man," and 'The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

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Keligio Philosophical Dournal

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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 writ-

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

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-vear-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

Many of our old subscribers will recall a case related in these columns by our lamented friend and contributor, S. B. Nichols. His first wife was a medium; and many years ago, in Vermont there came to his house one night a poor woman having in charge a daughter who was strangely obsessed. The woman lived at a distant point and had never heard of Mr. or Mrs. Nichols, but was sent to them, if we rightly remember, by a spirit message. She told the sad story of her child's affliction. The girl would be taken possession of and made to utter the most horrible oaths, and language too dreadful for repetition. She would also while in these states be wholly unmanageable. Mr. Nichols was an experienced and most enthusiastic Spiritualist even in that early day. He at once took hold of the case with his characteristic energy. spirit invited to an interview. He promptly came and a dramatic scene ensued. A long struggle was the result. Mr. Nichols found out his story, treated him kindly, reasoned

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 opinion among Spiritualists as to the reality of obsession: and it should be confessed that we came, ourself, very slowly and cautiously 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 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 investigating 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 from the alleged spirit "Dr. Wells" were in | anything, and in this instance we are in 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 on the physical side of psychic science; and, therefore, his report needed corroboration on the only point of interest in it, to wit: that Rowley was a medium for "Independent Spirit Telegraphy." In April last, we made arrangements for a crucial and really scientific test of Rowley's claims. The result was a sad blow to our hopes. We not only failed in corroborating our previously published assertions, but secured evidence proving conclusively that Rowley was cheating. Painful and humiliating as it was we promptly did our duty by publicly acknowledging our mistake, withdrawing our endorsement and publishing the facts of the investigation and exposé. As was to be expected, the downfall came like a thunder clap out of a clear sky to thousands; but the evidence was so overwhelmingly conclusive that but few Mrs. Nichols was called in and the obsessing | could resist it. That Rowley should fume and bluff and falsify, and deal in cant was to be expected; but he failed to hold his ground and declined to fortify his claim for independent telegraphy by joining in furth-

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 arrangements 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 be 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 himself 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 announced 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 obtain matter to fill up his paper for the next three or four months, without any mental or financial ef-

fort on his part. Rowley, through his wife, also asserted in the columns of the Cleveland ${\it Leader}$ in substance that we had agreed to pay Prof. G. and failed to keep the promise. The summer wore away, but Rowley neither appeared 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

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 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 tes 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 able conclusion that independent telegraphy is fully established, and that intelligent messages are received by and through this instrument, in a way and manner wholly unknown to science.

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. Richmond, M. E. Thomas.

Lily Dale, N. Y., Aug. 17, 1889.

It is in order to enquire: Who selected this committee; was it done by order of the camp management? What were the special qualifications of its members? We cannot answer the first, but can give a close guess. The second we are able to throw some light upon.

Rowley's circular for the fall trade, just with him, pointed out and made him realize er scientifically conducted experiments, as he the great injury to the innocent chiid, and shandon his victim on condition that Mr. Sition for a series of test experiments. To say that i s

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 midst of constant interruptions, with no thought of publication, and the stenographer has not perfectly reported us, but we give it as sent, suppressing only matter not germane to the present topic:

OFFICE OF RELIGIO-PHILOSOPHICAL JOURNAL Chicago, Sept. 10, 1889.

Hon. A. B. RICHMOND, Meadville, Pa., Dear Brother:—Yours of 8th before me. thank you most heartily for advocating and explaining the position of the RELIGIO-PHIL-OSOPHICAL JOURNAL on the platform at Lilly Dale. Neither the JOURNAL nor I need any defense. All that is necessary is a clear exposition of the attitude and actions of both and this I think you understand.

I confess to great astonishment at the man ner in which the alleged test experiments were conducted with Rowley at Cassadaga. Surely you do not expect that any man in the world of scientific attainments will be favorably impressed with the methods or satisfied with your verdict! The details of the experiments have been reported to me by a number of trained observers in the Spiritualist field. They all agree in essential particulars; and from the evidence I am free to say that I see no additional preof as to Row-

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

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 experiments 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 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 tothe 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,

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 a letter to us dated June 2nd, 1889, and on other matters, Prof. James incidentally remarks: "Poor Rowley. His refusal to be investigated' by us saved us something. I am glad it was through you he was exposed after all." Rowley's later assertion as to the convention of most learned scientists and electricians was in the same line of fiction.

In the Cleveland Leader over his wife's

name, and later in other papers and in his circulars Rowley has persistently declared, in effect, that we hired Prof. G. to write up "From Here to Heaven by Telegraph" and then refused to pay him. The facts are these: We told Rowley and Whitney we would like to publish an account but as it would not benefit the JOURNAL a dollar we could not afford to pay Prof. G. But that if they would agree to see him paid we would publish, and they would get the benefit. It was agreed between Rowley and Whitney on the one side and Prof. G. on the other that he should have \$100; for the work. R. &W. to 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 havthought 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 weeks later in his exposure, we were never in Cleveland. Prof. G's articles did not paper order a single quire. We never made any such statements as Rowley puts in our mouth at any time or place. There are very many more cases in which we can convict Rowley of downright falsehood, but these will suffice.

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 for the cure of disease were begun many years ago, and all sorts of appliances and apparatus have been invented, tried, and in many cases lapsed into innocuous disuetude after having been found imperfect or uncertain in results; and, too, after having in the hands of incompetent practitioners done untold injury. Not many years ago the popular idea was that anybody however ignorant of electricity could use a battery, and thousands of them became instruments of torture in the hands of novices. Happily, however, out of all this experience there has developagent which renders it in the hands of a skillful operator a boon to mankind. Medical colleges now make electro-therapeutics a qualified to use this agent, for it requires an give to it. The medical profession now generally recognize this fact, and all reputable they call in the assistance of one who is an

who was a party with him in the obligation | ly treated to which hundreds of our best citizens 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 diseases 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 deak be I fore me for the primary class in the Massachu setts Metaphysical College, and I cannot do my best 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, I 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 superstitions 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 Metaphysical 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 mourn as one not without hope.

To Brother Talmage.

It is some time since you have felt called upon to indulge in wholesale slander of Spiritualists. What is the reason, please? Did you find that your malicious assaults failed to please your auditors as much as you expected, or did the complete refutation of your charges by Judge Dailey and others discourage further effort in this direction? In Milwaukee a brother of yours—a brother in Jesus—was accustomed to club his aged father to make him pray; not succeeding in bringing the old gentleman into a satisfactory religious state, the son hastened to meet ed a knowledge of electricity as a therapeutic | the Savior face to face and tell his grievance. He went by the way of Lake Michigan, and got there before a tug could reach him. That was only three weeks ago, yet since then the feature. But the general practitioner is not | daily press has chronicled no less than seventy-five cases in the United States where amount of continuous study and practice | evangelical preachers, Sunday school superwhich in the nature of the case he cannot intendents and church officials have committed heinous crimes; and during this time not a single instance of a crazed or criminal physicians admit it, and when a patient's | Spiritualist has been recorded. We don't symptoms indicate electricity as a curative hold the evangelieal sects responsible for agent, or as likely to re-enforce medication | this state of affairs, but as you are, on your

orthodox cult may not be so continually developing such a grist of suicides and crimin-

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 misled by false information as to cause us | Doctor. Bro. Burns also dishes up a most en-"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

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 mouth.

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

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.

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-

Sunset Cox died at the hour at which he had made arrangements to lecture onl "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

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 of expressing their thought, notwithstanding the fact that we occasionally have a complaint from a reader that the JOURNAL obliges them to do too much hard thinking. We know of nothing valuable in this or any other sphere of existence that can be gained without effort; and the more precious, the greater the effort required.

A request comes from the Secretary of the Society for Experimental Psychology at Munich for permission to translate into German and publish in Germany, Mrs. E. B. Duffey's admirable story, "Heaven Revised." This is only one of the many evidences that in her story Mrs. Duffey has touched a responsive chord and given utterance to something which appeals to the good sense of thinking people the world around. That the story is a direct inspiration from the Spiritworld seems certain.

George Walrond lectured to good audiences at the Religio-Philosophical Temple. Montreal, Canada, Sept. 8th. Subject: "Bephysicians admit it, and when a patient's symptoms indicate electricity as a curative agent, or as likely to re-enforce medication they call in the assistance of one who is an expert.

Prominent among the diseases successful
Spiritualist has been recorded. We don't ing Dead yet Speaketh." The control at the don't ing Dead yet Speaketh." The control at the landsometry in the call ing Dead yet Speaketh." The control at the landsometry in the conclusion of the address replied to many questions put forward by the audience, many of whom at the close of the service personally then agiven to the publication of whom at the close of the service personally then all the volumes the pressure thanked the medium for the knowledge that for you to intercede to the end that your had been afforded. Services every Sunday

This is a cloth bound volume of two hundred pages, 12 mo nation of the address replied to many questions put forward by the audience, many of whom at the close of the service personally thanked the medium for the knowledge that for you to intercede to the end that your had been afforded. Services every Sunday

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.

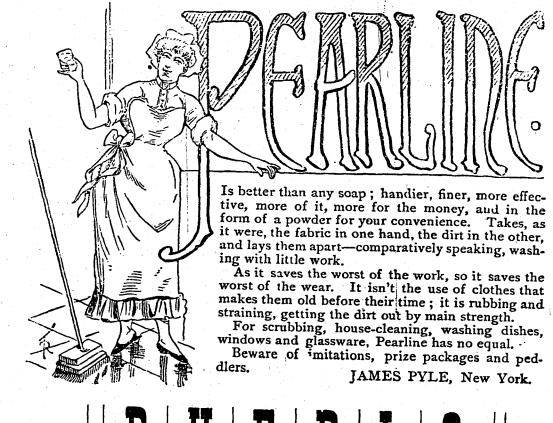
> An excellent picture of Dr. N. B. Wolfe, now travelling in Europe, graces the first page of The Medium and Daybreak for August 16th. While resting at Giant's Causeway, a strolling photographer caught the tertaining sketch of his generous American

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

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 sale 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, assaulted 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 before the public, its rapid growth in popularity becomes marked every day. Tar Old is a sure cure for "Piles," Salt Bheum 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.

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

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

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LANDS

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 op-

GRAND BUSINESS

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 full information about

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OPPORTUNITIES

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.

MANHATTAN PARK ADDITION `

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.

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REFERENCES

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.

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Voices from the Reople. AND INFORMATION ON VARIOUS SUBJECTS

> For the Religio-Philosophical Journal. BE TRUE.

Be true to the light that 's around thee-True to the laws of thy life, Though circumstances have bound thee

EMMA TRAIN.

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, Seek 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 dazzle thy soul; 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 fall ebood

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:

non-believer, to say we subvert, oppose, write or niercenary motives. We were married after a long speak against the doctrines attributed to Christ. On ard ardent woolng 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 insirt 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, respetrated 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" shining 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 Molassky, 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 ascerded higher and higher into the azure blue until it was lost to sight. She thought nething 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. I write this to let the Spiritualists know through your valuable paper what has been done at our camp this summer. We have had good music, good speakers and mediums, large audiences and many new-converts to our cause. On the 19th of August, Mr. B. P. Benner, Vice-president of the First Society of Philadelphia, brought forty-nine children from there and distributed them among the cottagers for a week's outing. On the arrival of the train they were given a warm welcome by the cottagers and their children. Everything was done by all to make the week pleasant for them. Mrs. C. Fannie Allyn and your correspondent got up an entertainment ior our chiidren and the little strangers, alter which 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 needing shoes or clothing were furnished them by the cottagers. The week will be remembered by the little ones with pleasure, many asking if they could come next year. Parkland is the first camp to make the poor children happy, and our vice-president was as happy as the little ones. I hope the other camps Mes. E. Cutler.

The Dream Woman.

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 golden-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

my lips. The doctor forbids it," I murmured.

"Drink and fear nothing," she said.

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

I obeyed and drained the vessel she held toward

health and returned to Virginia. It was ten years after this illuess that, in riding past a fine 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 unalt-

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 Brazil in 18—, and brought you something to drink when you were left alone. In that case a doubt that troubles you will be satisfied. You can, with all propriety call on her and

but, 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-

"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

"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

He was right, and I was very fortunate-very happy. I won this beautiful woman's heart. Her fortune 1 did not want, but it was large. I To the Editor of the Religio-Philosophical Journal. 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'r evably 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

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

all her possessions. Among them was a store of old

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

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 a art for you.' Then I arose and asked:

"There is on our plantation a spring, the water of which is magical in its power to cure fevers. I 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

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 uc-

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 graduated 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 consented to receive her. Significantly, the last no sooner graduated than the college refused to admit any more women. Thus the Eclectics were the first to accept women in America as medical students. Prof. Buchanan is justly entitled to the credit of setting that ball in motion. It is worthy of mention, however, that when Prof. L. Agassiz graduated in medicine, his thesis was a plea for the medical education of women.

Frank G. Algerton.

A. WILDEB.

A. WELDON.

To the Editor of the Religio-Philosophical Journal. The friends of Mr. Frank G. Algerton will be g friend to Mr. Algerton, so it will come with more force when I say that he has wonderfully improved as a speaker, and that I have not seen his superior for giving clear, positive, quickly recognized tests from the rostrum to a large audience, every test being fully recognized. It is expected that Mr. Algerwill 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 Febto the friends in Chicago during the month of Feb-Pruary, 1890.

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. Phillips call me. I went to the door and saw him standing 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 leading 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 sbut, but without any noise. I, in taking in the situation, concluded there was a burglar in the pantry. Mr. Phillips 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 intention 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 hack to Danville, Itl., 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.

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 attack 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 miristrations. 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. Ecrers 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 evident 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, hitherto 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 knowledge 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.

To the Editor of the Religio Philosophical Journal. In the issue of the JOURNAL for Aug. 24th, are two articles which specially attracted my attention: R. B. Westbrook's "Mediums and Money," also editorial comments on the same. That these matters are far from being pro erly adjusted, all candid minds must admit. I, as a medium, feel that great is the responsibility under which rest those to whom has been given light from the hither shore, so would heartly 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 are stated there are also some points to criticise, which has been ably done in the editorial. The soul, though written by one sometimes termed an enemy to mediums." If he be our enemy preserve us from our friends. Since I began attending camp meetings I appreciate even more than before the Journal's determined effort to weed out fraud from our ranks. LENA BIBLE. Grand Rapids, Mich.

A genuine Stradivarius violin 168 years old is in possession of Thomas Williams (colored), of Chestertown, Md. Its value is \$3,000. 26.1

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 humoug, and they would say no other figure beyond that of the subject could appear in 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 vacation 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 camera was placed so as to face the light, and the slide was pulled by one of the hotel employe. As a result 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 Ispwich 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 Reccived.

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" (describing 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: "We can net 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

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. 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 nephew's merry laugh at thought of our surprise and the distinct voice of my brother trying to suppress the child: "Hush! 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 voyages 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 t 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 editing we did between us; and much space was devoted to Spiritualism, in which we were both deeply interested students at the time. I learned its one interested students at the time. I learned its one great lesson (as I consider), that is, the malleability of matter, and then gave up the practice and study of it. I did not leave Spiritualism for Theosophy, 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 whetever and I always opposed its being attracted. whatever, and I always opposed its being attacked in Lucifer during my co-editorship. I should be exceedingly obliged if your correspondent would kindly inform me what the "humiliation" of my pois, as up to the present I am totally unav MABEL COLLINS. of it.

The Ethics of Labor.

Lucinda B. Chandler has a very interesting article in a late number of the Journal on "The Ethics of Labor in America." It will gratify many readers if she will point out the solution of the poverty queetion, or that of the unequal distribution of wealth. HENRY S. CHASE, M. D.

To the Editor of the Religio Philosophical Journal.

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 sentiments."

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

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, Pa., 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 in-

teresting 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 courtry 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 hogshead 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 i 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 per-

fect; also the limbs and hairy covering of the 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 Cometery 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 ex-

ceedingly 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 valuable 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 seriously ill. Miss Heald is but nine-

teen 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 he had taken out with him. She lifted her hand to her head and was horrified to find that her wig had been washed away and that her gray hair was exposed.

Senor Mercado, a descendant of the last Aztec emperor, is engaged, with other Mexicans, in a search 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 Pedrega that Montezuma hid his treasures-among other things a huge golden sun. A few weeks ago a valuable pearl was found, and also an emerald near some skeletons discovered in a subterranean passage. The excavations already disclose a subterranean staircase, winding passage, and vaults and skeletons. He estimates the value of the buried treasures at not less than \$20,000,000, but others put it at \$80,000,000.