VOL: XXXV










 lwith Paon A


The Cbritues
ar. mish battis J. ray. 0, I wonder! Auntee tell me How that thay lime laby And the wind was blowing dreeaffol, And I know 'twas atorming awtul When my nurse put me in bod. Bot thls morning here I found 1 ,
Soug and warma na 15 could bo: Islippos ti there Jast a minuti, Caristman day! Fve Just foon thinkiog. Mamma got $1 t$ in her atocinge. Saata brought it in last night Bat I really wonder, Auntle,
Not a bit cold did 1 s seem; How he managed it so nloely, He ls such a funany tellow, Large red applee, oweet and mellow, And those iltte candy micee And be gare to me a dolly, Always looks so alco and jolls,
Never scolds, or freta or criee Well, I gues Tu go to babj, Tor, perriam, Not a bit ot nolse doess ma Well, Tre been to see the baby, I just think kheos awful laxy, So I think Ful Jost toll Suntan. That III gre tio tal the And take one that ilikee to play. Fond du Iac, Wia

## When Mgr. Capel atigmatizes Sectland  this eeclesiastical tramp if he has not "for gotten Italy, where, the per centage of illit Or does his knowledge extend to the eoun anot particulariy ehaste and honest. At Seas  ways go together, but thez are, more related than ignorance and virtue." A gentleman in Cambridge, Mase, Who agys hat in his youth Sojourner Truth wha in an inmate of his father's house, write hat Sojourner did not know her own age cideed from what she coold tell ahd fro hat those who had long known her sal  age ahe has of hate. years claimed tor horsel?

CHICAGO, DECEMBER 22, 1883
No. 17

- by dr. ह. ह. whestriook.


 The instititition of this mass, 19 nceredited


 Wa, the conkluason that he was born the zsth It is hardiy neceasary to ayy that this is A
 ceind thirty-three different oplinlons have been
and
exprested



 the birth of Jesan, sid so obecause she hhd must hive had gome other reason for fixing
her Christmas feativites at this partieular
 in each year, corresponding with the 23th
day of the izh month, from the earilest
dith bill natlons iave been necaatomed to hold of the Romiath chareh. so far from the truth,
is the idea that cellebrations now kDown as is the Cidea that celebrations now known as
Chritmas hoildays, are lean than nineteen
 before the infant Moeses was rescued from the
ark of builromese, of to young hillo o Mary myrrb" "adhistic temples, betore the dawn of
 modern curistuns were ceilebrater woue

 changed among triende and relativear
In the Chineese sacred books, we have simb

Celebratlons stlll more Imposink were held
on the 2 th day of Deember among the
 rowtal times when the Hebrew eaphive that
by the river of Bobyon, and mingled ther
tears with the targid waters, "as they re Festivitues in honor of Oairis and ise, and

 tions werr all held in commemoration ot the
nilleged birth of a divine man, harlug
an bil
 Thearrations, al had virgin mothers, and

 Indis, mado thousands of years ago. Wha

 popilice tor the introdaction of emilinto the first woman to oplock a forbladea spple. This
 atope evil prinelplol- and noteenitated the
brought of eloting. The milechet the ageny of the oun, white they Sdean ined


 Thec to the doobtiog apostle Tbomes.







 mand and Eater, with their apeein) serviceed
mill point to the Solar worship while the Mas:

 bat we should not allow the priestly powers
o palm them upon the worid. for whit they



 a reter. itha pure ilife orecerent wormily-


 and erergreens in defiance of the mrath of
Yather Tertalliat, who, serenteen huadred
yed
 the ancelent Druides or the follage of laurel. sought to entice their sylvan delities from the
torests to their tooushold Aroeldee. In the





 all goo "
Cartatian herever found, on Pagan or on
round. Lfe-Thoughts-The Ideal and the Actael. by Gzo. Likberanecht.


## 

 Tind The leesons of lifol How laspliting. bow


 Whan the Gerinan emigrant-bog bids fare
well the te laed of his birt and boyhood, to mother and sisters and the tillage nelghbors


 with colerr, brickit sumsiting, and the oitule

 igg castle of old, rieh fa Hastorie lore




 5billobe




## 




 ness, that 1 madecs up a atory to my welt about
its occupanta



 mamma, , hhe married a man nho haat bo soen
great taill-he drank. That tellat worid of
 When she was about the age of Jemane and
me. Then tr Janes
new worse than before negleeted thiags. ran Ma debt and mortgaged
their bomestead to Mr. Dean, and then he
The gentle widow refased to leave the olf
 alone, summers and winter, 1 thas theen about Se0 year and he never deducted a a copper turniture, and this tall very yiltte remaineed
to her of all the household that was once her
 ed coo mee unit Aumid eame to me with the
daughter ot the Widow Janes. And Aunty the girt by her side had such a trace of sud neem on her face that my heart was melte9
within me, and $I$ seemed to hear Aunty
Yourelyn. as you would she would do by

ranged.
nitue next morning I wrote you for the for
niture
in unty
doom, which ou know we do not need; alat for my quarterty a llowance
in atvance. And when your letter came cou

what I was to do with them, 1 telt, as neve before, What a dear. good mamman, yon arel

 charity. But between you not quite bestow


 Wan ueeded, and came back with tears in wher
 Stella and Mabel and I and stellia's bromper. James, easily kot We had oreriousty enganed a carpenert, and aname had a can ot paint up the bores and open them and help us int
 mueh eleaner, soon had Aunty charpet on the old mathogany table remaining in the
 ehair and the littie rocker and footstool, they tor any thing." And I thooght to poo, ass 1


 heamster over for tit and thi leen than setit the

 Then I took your draft, mamme, with my And ones with more than It


##  <br> 都 <br>   <br> Mixicinl <br>  <br> DR. SOMERS'

peace when Orion shatil rise andset no moter
and twio stats fhall be blotted out forever.
Whien opiates fail, then try Samaritan Ner-
rine. It's a certain cure for all nervous ail
ments.
Many London Laties crop their hair short,
It in phaninly evideat that he married men in
that eity will soon lose their grip.

GWMRMIS.
Ghristmas the Year Round. $=$ mancisi


## The basis of the ethical movemeint.

 THE SOCLAL IDEAL WHY UNITARIANISM DOES MOT SATISFY US.

vaviv

## SPORE-KILLER.



MRS. L. B. HUBBELL,

## MASSAGE.



OFVICE, ENOM 43,
Central Music Hall Block,


## 

# PILES <br>  <br> THE INIDEX 

HADICAL WEEKLY JOURENAL








## TOBACCO AND ITS, EFFECIS.



 THE HISTORY OF THE CONFLICT

RELIGION AND SCIENOE. 5, has w. pumen, $\pi$.


## CONTRASTS IIN SPIRIT-LIFE

BAMUEL BOVVT FB



## THE IMAGE BREAKER.



HOME CIRCLES.


How to Investigate Spiritualism

OFFER TO EXPOSERS AND COMJURERS OF


## STARTLING FACTS

Moderi Sivirifalisisll




Terms of Subseriptton In Adrance.
no 0 Opy, one year,




## 

## Kotered at the $p$. soceond elias matter.

speclal notices







Chicalao. ILL, Baturnat, Deeember 22, 1889.
notice to subscribers.
Bubserptitions not patd in advance
are charged at the old price of $\$ 3.15$
per are charged at the old price of \$3.15
per yeai. To acommodate thosoo old
Bubserbers who through force of habt
 ont continueds but t t must bedistinet-
in understood that ut st wholly as a favor on the part of the Pubusher, an
ane terms are PAYMENT IN AD
VANOE. To all intelligent, earnest, honest men and
yomen who are interested in the phenomena and phllosophy of Spirituallsm, the RzLatioPumosopricaL. JovnsaL sends greeting; and Ing the Interesta of true sipirtual culture.
The pobllother and editor is striving to the utmost limit of his quility to give you a good paper; one on which you can implicitly rely.
Those of yon who ure regular readfin, know how thoroughly unsecer how Ithas stood un-
ent tis the paper, and hend Alinehlogly through every trial, in support of honesty and purity.
The publisther and The pubisher and editior asks that you
will, one and all, co your level best to in crease the eirculation and influence of the Jovanat, both by Inereasing the subserip.
tlon list and by contributions to totucolumne. This to no selash request; the Interest is a
common one, vital to all to whom these worda a are addressed. The moral support of
the JovaNLL Is a lundred told greater than the Jovnsal. is a lundred fold greater than
eree before, and it depends on you to see that the finanelal patronage keeps pace therewith.

## (hristma× Day.

Jast now the Natlon Is in a spasm of en-
Joyment, and eagerly seeking for means of joyment, and eageriy seeking for means on
manifesting it. Publishers Isoue handsomer
booka than usual, and their toreses are crowd books than usanal, and their stores sire erowd-
ed with eager purchasers. Toys, jewels, ed with eager parchasers. Toys, jewels,
fancy goods of all kindsa are rapialy chang: Ing hands. Huge masees of contectionery
appear and disappear weth maxevellour rapid. appear and disappear with madvellous rapid
ity, and buas matrons are bendog all theit
energies to newer acherementa $\$ \mathrm{ig}$ cookery
 this in every etty of the land - in an major.
ity of the homes in the land. Odin and young. rich and poor, wise and foolish, the buyg and
the latio ones -all welcomet this day.
 1 y hoonored with leess apparent reason. Cer-
tainly britty ts celobarated, certasinny not in the
same month, nor even in the year to which same month, nor even in the year to which
our calenars asagna the event. There e s
reaumn to believe ho wwas born in apring.time, March or Aprili: some say even years earilier
than we unaalit reckon; nor wwis the day chosen originally as the real anniversary of a festival was heid in honor of the sun; the
people beling accastomed to a celebration on poople belng accostomed to a celebration on
that day, wero moro easily persanded to con-
tinue It as a feetival ta hooor of the birth of tinne it ag a feot.
the eon of Mary.

## But the obeerranace or his become unlversal- overy where where men can bo found io street

 of elty or dangsoo solitaude, on height ofmountain or ta depth of mine, on gea or athore, Chritatmas day to halled with joy. The
Charch hase appointed other festivals, and made them as popatar as it conla, but none manity as that day does.
morlap Not
observe Christmas diy. Nay, wo have heard
of Jewish pariata lamenting that jewish echlldren elamor for, and have, Christmas
trees; certainly with no thodght of commemoratling tite brtit of the desplsed Naza-
rene. still tesa is it because pomis braches年e. Still tese Is it becausas somas braacie
 Christmas day. A child born? Yes; how stroig an appeal to home memorres. Rejolce? Yees, but
why? That they are men and women, and all men and women belong to the same fami-
I. II tas as 1 temech year a wave of love paseed tho thought of all men nas a day of tove, a dayy
to to feel and to create joy, a day tor torgive
ness of injury, it day to consider the poor So ought every day to be, sayy one who don't
Ilke Christmas observes
 that men should agree, once a year, that only
loving thoughts ghall rule, is too large a galn to be ellghted, even it they are as sellash as ever all the rest of the yoar.
Juast think of it. afty millions In our own land alone, all striving to discover what new
pleasure they can glive to chilidren, friends. pleasure they can glve to echlidren, friendss
neighbors, atrangers, forgetting their sellab:-
 Is not ths worth dolng? One mil hat appror-
imately perrhas, ealculate the beneatit to the Imately, perhapp, ealeculate the beneant to the
race, even in dollara and cents, and the total would be enormous, bat the epiritual gain.
rin It is absolutely ymposible to estimate. For
It is unt tikely that the onfaence of the pervaing
with the day. Mein cannot be as hard and grasplng, ans actetlous and eynical the day
atter Christmas as they were before. They have felt the impulse of an unseldash love for one day, and cannot at once get back into
the old rats. The themesof the preacher, the schemes of the statesman. the plans of the business man, ail are modined by the tañ-
ence porvading the time. No preacher talks
of hell and panifhement. only yo heaven and ot hell and punithament, only of heaven and
the love which makkes it. Oar courts ad. journ, lest the bitterness of petponal fend
should mar the sweetnees of the holy timea day consecrated to We have aft thes
We have alat that all men observg thls day Puritan, the Spiritualist, at least some of the latter. A. curious conjunetlon, the Ag-
nostic and the ones who wolly have hanged him as a blasphemer, the Spiritcualist nad the witcth hanter, tor them to agree in anything
is strange, evet hey do agreo-the Purtian be-
canse Chridt canse Crristmas was inventea by the Romlst son-tolthim-that be don't know, and the Spir-
itualist because he looks so ateadily heavenward he is apt to orget his youth; Ao afraid
of the church he has teft, that it is sumicien? to condemn a thing it the clurch proposesst
We object to all this: We are human and rejoice in our humanity. Christmas is not the-
ologicali) it is the embodimetit of an idea old er than Moses by centurles, "God manifest in
the feesh;") the divinity of humanity. So we eat and drink better food on that day to grat-
it ono side of our nature, and give in reity one side of our nature, and give in re-
sponse to the diviner impulses we reeganize. What If some do hold a theology we rejeet,
and Christmas day ta nsed as an Illustration, a support of that system, ean w., Not tet them link whatever other tidea whin they wim,
and rejoce that in the feeling of hamai
brotherhood and love pervading the day, we. brotherhood and
too, ean share?
But to Spirituallats, Chyrtmas day bas a
special eignifcance. Not the birthany, but the day on which is commemorated the birth of the greatest medium the world has seen.
the moot woiderfol teacher of our falthe the
unfolder of the doetrine we believe, that you can beet serve God by beling helpfalt to man;
aid who gave wondertul tests, and always reterred to them In proot of the truth of his
misesion; who from the dark circle at Bethlehem to the materialization in Mary's pres ence.r.om the mangor to calvary, was a aways
attended by invisblo spirits; the first Spirituallist, in the enene of teaching it as a trath, vdelopew. Whoever shrinks from observance
of Chrite of Christmas day, it Ahoulé not be the Spirit-
uallist, for Jesas was their prophet, their example, their revelator
Prot. Fellix Adler lectarie before the Ethicwith Mr. Salter. The small hall was packed to its utmost capacity,many gtandilg. Among the audience werd many Spliftuilists, and
there should have been many mere. The lecture was a very fine effort: II receelved the
 appliauded at en the complete notes to place betore
that thas
tes Joveaders. On Monday the ealitar of the
Jompany with many other citi-
 patd his respeets to Prot. Adier at the Leland
House, where an Intormal reception wis held.


The Probability of the Immortallty of Man,
Constered from a Ratlonnil and Phillo-
sophlebi Stand Pol sophleal stand.Folnt.
This was the nubject of Mr. TIIfany's leccago, on Saturday ovening, the 15 th inst. He proposed to examlne the question trom premi-
ises so nearily self-elldent, that the contrary

 sidered na self-existent; that belng self-exsidered as sel-existent; that being seir-ex-
istent, It was neceasarily self-sumlcent and
eternal; that the attributes of the univerae, oternal; that the attributes of the univeree,
Included, power. Ilfo and conselousness, which must haveco-existed with the unlverse, and theref
existent.
HIa seco
His second presikso was: That the viniverse,

 and at a certala stage had commenced creat. ing organa withn the indiviaun, and en-
dowlug such organs with faculties having
 of such Individuals, there had been orderly and continuous progress, from the beginning
to the completion of the individual in the to the completion of the indivdual in the
human formit that in the order of such crea-
tion and endowment of the individual, that tion and endowment of the indivldual, that
which preceded any adrance became easential to that whlch was to tollow; and that which
tollowed could have been created only from the preceding adyynece. And that it was ao
from the befininlag of any individual form. His third premlee was: That so far a the universe, the tendency was in the diree tion of creating a complete individanal, or a
 to the manifestatlon of Individual IIfe; and that Indivinuan IIfte was esenential to the manifestation of Individual mentality; and
Individaul was essentipl to the race, ete.
His foorth premise was: That it woul
appear, trom all that had come into mant teetation, that atl the operatlons of univeral being and existence, were engaged in ulit-
mating a race of tadividuals, endowed with every essential attribute of the universe itself, In form, taculty and funetion; that trom
the elemental particle to the altimate buman Individual, the operations by whiteh the completo individual has been created and so far as could be known, complete in the
haman constitution, as no individaal had human constitution, as no individual had
hitherto been created containing other and gher capacities.
His atth premis
His atth premise was: That the human
ndividual containa is ty and function known as belonging to the yniverse; that is, he possesses all thero is or
can be of the elements of form; alt there of
or can be of theelements of iffe and ail there is or can be of the elements of mental
fty; and that he posseseseach in such a de-
 added to his completenees. Ho theref ore e in suppose that man had become Immortal as the universe whieh had begotten him.
His sixth premise was: That it wou His sixth premise was: That it would be
unphliosophical to infor the contrary, becanse there exists and is the eternal and im-
mortal universe which has created dowed him, to draw from, and supply every thing essential to an immortal eristence;
and beease otho Individual toman. in his
untimate individdaation, sa so connected with this universal presence, that he can reeeive
that which to esential to an ertiless and eternal Ifte; and because, he has an aspliation for such a life, which he conld not have
ifit was impossible to the human constitution; and he concladed by the 1nguiry, "Has
man, through the eternal and progressive operations of the universe, attained to this
ultimate status of individuation only to perish ns he arrives nt the posesibility of com phetenest, What must be the staplatity
what the bindnaess! whyt the intellectual
and moral cannot see in all theee things sone whe thich
 ations of the self-existing Presence of the
universe; and cannot feel the dignity and value of that humanity which is net oaly the
flower, bot is the eteraal frattagogt the uni-
 the paper, each premise ovatalined by eltas.
tion of facts if natural and spirital history. Then commeaced ihe criticlsme. Protessor
Van Buren Denslow, commenced by sayVan Buren Denslow, commenced by say-
ing that these wordy papers or talks aboot ing that these wordy papers or talks about
tmmortality, using large words, which it rould take a half hour io explatio or define, nabstantial facta ins bricke. The only way to
mate so oe able to talk with the diality. That these
the side talks about Mmmortailty dia not amount to
naysthtug; we neod the prootby talking with the dead, and that such was the only eridence
whleh woold be satistactory, Prot. D. prowhich he had witnessed which could not of secoounted for by any known natural law or prineiple; and he -instanced slate writing
onder tmpoesible eireumstancess aceording
 so Instanced the formation and disolotion
of the human form in his presences where here was no opportanaity for trick or hallue.
ination; and gaidid that the most expert prestldigitators had đeciared these thinga beyond
their art. But still they did not establish in dgis art. But still they dild not establish
this mind the fact of man's immortaility.

Dr. Gairrison $1 l$ kowise erttcleaed the speak-
or, not the paper, except to contradiet the fuet that all the known elements of the untverse had been found In the human aystem. He declared that he would not belleve the
atatements of any one or every one who statements of any one or every one who
would certity that they had witneseed these Wextraordinary phenomemena, becauso ohe would
not bellieve himself or his own aenses sh such mattera.
There were other criticisms of the subject matter of man'a immortality but none of
the posittona taken in the paper. They all seeme to mistake the subject under discus tion of the operations of the unverse, so far as they have come Into manifestation. It
was not proposed to prove the immortality of was not proposed to prove the Immortality of
man from any other premlees than the unt man from any other premsees than the un-
verant teachinges of such operations of the aniverse, and they should hate been critcils the deduetions made trom the same.

## Almost a Miracele.

A correppondent of the Inter-Ocean from Eureka, Cal., relates, an incident of the re-
markable preservatlon of $a$ little girl about two years of age, Stella Hendersoo, who was
riding in a covered wagon which, with the horses, was projected over an almost per pendicular ehasm, a distaneef of over one
hundred feef. When the dead horseas and
crusted wain . crughed wagon were reached, Hitle stella
was found 1 ylng on her back be
 had the horse ntruggled, she would most sureIy have been killed. The horses ware so ter-
ribly eruabed it is conjectured that they never moved atter striking the bottom. About
twenty feet from the dead horses lay the wrecked wagon, itterally emashed to plecee. The uninterrupted fall was over one hundred
teet. Had not the vehicel been momentarily stopped before the tinal leap, by the hind
wheels striking againas a pants would most certainly have all been killed. When pieked up the chlld was ery. ing. Her taco and Arad were brutiod, and
her face considerably swollen, bot fortunateiy no serious injury was austalned. It will
over remain a mystery and a matiter of con jecture as to how and in what manner the child became extricated from the wagon in its plunge and crash and got between the
dead horses' feet, twenty feet awiy, since the wagon was covered, and the wreek shows theed, taxen-haired 1 title girl is is now more
not dolized than ever. When the wagon was
momentarily stopped by the log, all the cupants thereot managed to get out, with
the exception of the little walf, whose life

## $\longrightarrow$

The deteetives are agaln telling the story of Che revival that had occurred in the jall in
Hartord, Conn. The prisonera held thelt religlous meetlagg in a room given them for
that purpose. The zeal rain espectally to musse and the songs were of the shouting
kind. Great progress was made,and an abundant harvest seemed certain, but it was aeci-
dentally disisoered that the ilck absentees Mrs. S. L. MeCracken, semi-trance medlim will naswer calls to lecturie. She writes: "Spiritual Independent," instead of Splrit.
ualist. Why they make the requēet I know not, unless it means independent of all spir dox ones. At any rate I Indthem very forelcontemptible trickery, wherever it may be Tound, irrespective of creed or name."
Prof. Brooks, of Phelps, N. Y. , thinks itpos. Piblet that the peculiar lishts attendiog our aunriees and sunseta are dae to our being
enveloped in the tail of a gigantic comet. An
 what is ealled the zodiacal 4 d g$\}$ t, a a nebulo girdle, having thenuin fortitr center. There
seems bo be to certainty or well-dellined seems bo be yo cemarinty or well-defined
theory among telentife men as to the causo of the phenomenon.
It appears that notwithatanding all that the Vatican Library is a hollow fham, and that the recent opening of that Lastitution to
the secular public was not much of a boon atter all. $A$ Mr. Carmitchael whe was of a boon
 qiiol Royal soelety a fow dayy -ato that the
falled to see there "a a veetige of a printed "spanan the The brif" betwee, therefore, the That was to ern thought is really a weak plank.
An Euglish Eplisoopal clergyman-Canon
Furse-recently advised the fondon pupil tegchers to read the works of Cardinal New-
man and Joha Morley. distingulthed Roman Catholie writer IVling: the other the greatest of the Agnotio writura,
and he ls,moreover, the panegrist of Voltalre, Canon Furse quallifed his advice by telling the pupil teachers that Mr . Morlog's and Cardinan Newman's books mhonld be read " as a
stuafy in good compoaition." But the pupil coaschers will hardly read them for that purIn reply to an Inquiry: The Jocrasis wel-



 ased, whet her
writer.or not.

## general notes.

Mra. A. J. Davis has gone to Washlagton, Mrs. . M. M. Dole, the medium, has gone to chhoon, Kanass, for rest and pleasure.
Any book in the market advertised if the owspapers, can be obtained through the
Mra. Kate Blade, the alate-writing medium,
Jital nas gone to Buffalo, N . $\mathbf{Y}$., where she will ro-
naln tor two weekg. maln for two weema.
The JovansLL wishes Its tens of thoosanda
(readera a merry Christmas, and kendi good will to boht friend and foe.
Xs the oid year draws to a close, we hope
ar subseribers will redooble their efforts to increase our aubseription list.
Suberibers of the
Subseribers of the Jovasul, having friends
whom they woild Whom they would like to aee coples of the Jovaval, will
the pubbisher.
 number of the Joursal, have been narimald ably crowded out. They will appear in our next tesue.
derson Cequested to gay that Mrs. L. P. Anderzon has returned from her Eastern trip.
and will reeelve calls at 465 W. Madison $S t$., opper fat. on the peeple with hin been no long Impooing atlons, wes fined $\$ 100$ on the 12 th for holding Last Sunday. GIles B. Stebbins lectured at Good Templar'a Hall, Detroit, Mich,., for the
Splrituallsts. Ho lectures there also the 23rd and 30th. Lyman C. Howe lectures day, In place of A.J. Davis. Hẹ lectures thero also next Sanday.
A correapondent writes that Mra. Mary
Parkhurat, the well known healer of Porbe ter, N. Y., is Kept fally oceupled, and is very Mrs. C. Fannie Allyn will hold a parlor Sunday morning at 10:45, and also lecture in the evening at 7:30. Conference and medtS.M. Baldwin \& Co., have started nn Archasological bookstore, 207 44/ street, next to
N. E. Corner Pa. Ave., Washington, D. . 0 . rare and new booka are bought, sold, loaned We are informed that Mr. Bates, the well kown propritior of the Bates Hosese, Sara--
toga Springs. and a aucecesstul magnetic Healar, sued 3irs. Hebbard for
Sargents "Selentife Basiso of Spiritualism"
is a book which every Spritualist shonld own and be a thorongh master of its con-
tents. No better book can be placed in the
hands of investigitooge. PTrtee, postpaid $\$ 1.50$. In Shawano County, Wisconsin,a 16 months
old baby was lately carried of by a bear. The child was playing in the door yard when seiz-
ed; its sereams were heard by the mother who without succees. The San Marcos Free Press says that Binfy
Reed gives a rather marvellous story of clock at Maj. Standifer's. It is thirty years
 "The Ifentity of Primitive Christianity
and Modern Spiritualism," is a valuable book in two volumes. Volume secend of this sork.
containing a a large mans of well
and containing a large mass of well authenticatvolume, postpaid.
A spaniel belongling to William H. Baylles
of Providence, saw a horse that had broken loose froma a hitcting a horse that had broken fall into Lobin's Pond. The horse was too bewilderod to onnd
his way out. The Spaniel plunged in, swam o the horse, seized the bride with his teeth. and gradaily philed dhe
guided him to the shore.
In the nine years last past, 541,196 people In the last four yeara 401.200 came. The Marquisof Lorne, knowing this to be the case, is
lecturing in England about the superiority of Canada to the Unilted States as a feld for English emigrants. The Marquis shoold be
reailled to canada to persande the Canadians reanted ho camada
The beat results in the investigation of the phenomena. In true spiritual calture this can only bo obtalned by earnest endeator on the part of the fodividaal, aided by the.
beat thoughts of writera and medfoms to be tound in eurrent splritoal literatare. Money now squandered in witneessing the Panch
and Judy. thowe could be protabily Inveeted and would return steadily inereasing value ${ }^{1}$ epent in books and papers.
 London Nece, both appoar in most gorgeoos
holiday attire. The Chriatuas numbera both papers are works of art. The colored engrarings, of which there are sevecal, are marvels
of besoty. The Graphicocotalngat engraving
 now numbers beetdes ita netual ataff of proleasional artiste, no lees than two thousand. seven handred and thrty, persons over the
country, who send them sketehee for their 름


The Terre Hante (Indiana) Evening Gasette contains an interesting letter from F. A.
MeNutt, son of our old subseriber, Judge MeNutt. Mr. MeNatt writes from the U,
ohip Eaterprise off Batavia, Java Island, and gives a very thriliing account of the recent earthquake.
where John Calvin, the the town of Noyon, former, was born, the very name of Protest antism has been'almost forgotten, and that the name of Caivin was unknown. M. Cadot the Baptist pastor of Channy, has sueceeded
in opening a small room for the preaching of the Gospel in the place. M. Cadot says he found a hesrty welcome, and that his meel families. The result of his visit will be the tounding of a new church.
The January "Popular Selence Monthly "The Past and Fatare of Religlon." Hie point of view hag been developed in past tlmes, and is to oo still further evolved in the coming ages, and his problem has been to find the fandamèntal law of this progress. ti the fortheoming paper, which will proba bly be claimed as the final neientife position on the subject. The ground taken is that religion la not destihed to pass away, but
that it will be purified and exalted with the further evolution of human nature, of white an Chlestraction element. has moved ino Tribune says: "Col. Ingersoli has moved into hls new house at Washington, very charming one. Mra. Ingersoll bes a wonderful tact as hosteas, and her two daugh lers are gifted the same way. During the winter they give weekly receptions. Every manner la welcome coat and gentlemanly manner ls welcome. But somehow the gatho not go ta the Ingersoll's. The est people atheism is over that home. His family feel ained friends or feputation by his intil. Christian assaulte. Consequentiy he is giving up lectaring.

Mr. O. A. Bishop at the West End Opera House.
On last Sunday evening, Mr. O. A. Bighop
gave a very interesting fecture at the Weat gave a yery interesting fecture at the West
End Opera House, his subject being."Frauds." He briefly alluded to the fraudalent merchgoods and imposes on his credulous purchaser, giving an example where a prosperous ful swindling operation by manufacturing ahoddy blankets, and representing them as too, was brought prominently forth, and his randulent practices exposec.- He then in frands, legal, frauds, political frauds, and amination of spiritaal fraude. Being a Spir-
itualist, he earnestly desired to see the spirters who are constantly preying on the cred ality of the people.
Mr. Bistop alluded to a mountebank by the ame of Ackerly, who has been giving exhi nder precisely the same conditions employ-
dity tekerly. Mr. Bishop imitated him ex ctly, making all the manifestations thai The lady aiting by his side conild ceances the spirite were at work; apparently lbth of his hands were completely ide white the
guitar and banjo were thummed, bells
rung. "spirit" hands appeared and messages

It was very difficult-indeed, well nigh ished this work so very nicely, until he step. hand carefully concealed under his coat producing the exset preasure of the natura
hand, leaving one hand free to carry on the methods by which the trick might be ae
complished. His suecessful exposure of the ways that are dark, employed by Ackertly
Shea and other frandolent medlums throug out the conntry, wer
ed by andience.
Those who were present and who had been
uped by the fraudulent mediums of thi ity, wondered how they could have bee ope-tying triek, the methods adopted to de. eling "played" in Philiadelphia, eailed "ether and their fraudalent nature fully exphiblited were highly interesting.
For the benefit of thousands who will see
this nnmber of the Jotrsis we deesire to this number of the Jourasis, we desire to
 and test mediums of this eltf. Lsat Sunday porning, fie weather beln ry-Allyn proposed to adjourn to the larg
arlor oft the hall. There a very cozy an neresting weeting was eajoyed. The firs
cantion, What are the renulis of Dark the people, and what influence Scances on the people, and what influenee do ho resulta on the people are bedi the cond number of pargehometrie resdings which Mra, Ailyn gave the childrea a alee enter olock to 7 , with a magie lantern presented
her y Mrs. Gen. Toum Thumb; they
eneme ceeivged her subject, "Predeotiaation," fro
be audience; it wha yory ably is iseageed.

| Foretold His weath. <br> A Young Man Near Baltimore Predicts ! e Hour of His Denise. |  |
| :---: | :---: |
| Rutrmonk, Md, Dec, R-At the servicen ateond; Oin mel Cemetery, near this city, yesterday, the Rov. $\qquad$ |  |
|  |  |
|  |  |
| polat to a newer and higber phlicomply. Yoang last Wedoenday. Ho belonged to a promilneat fam- |  |
|  |  |
| Uy bere. His mother, who had Leot raveling in |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Brooks hid never had any trouble with his hearh and bis friends in whom he made the statement wets in no way concerned about it. Dr, Mack, bil |  |
|  |  |
|  |  |
| pligsiclas, Jaughed at it, and said of the contrary that he would get well. The yougg man-whg how- |  |
| ever thorougthy impresed with the lelect |  |
|  |  |
|  |  |
| companled a lady friend to an entertalinment the afternoon of Dec th, spent the evening in ber com- <br> Absolutely Pure. |  |
| fany, and recelved a promise that it the wrote to for the next aflernoon she would come to say good. |  |
| by. His physiclan told the brother and the motber of the youth that he wouid divert his mind from the $\square$ un morn wiem alum of phap tibic <br>  |  |
|  |  |
| Brooke rose as usual, ate an unusually hatary braak. <br>  delock he complatined of feeliog falot and ated to |  |
|  |  |
|  |  |
| be amisted to this room. Afker renting in the bod a fow moments he wrote to the young lidy, and isabout tweoty minuten stie arrived. Ho died is the |  |
|  |  |
| premace of the family at s:i0 oclock of parailel but two or three moments later, and were shocked to |  |
|  |  |
|  |  |
| I wrote to Mr. Christopher C. Brooks, of which the following is a copy: <br> "DEAR Sir: My only exeuse for troabling <br> - choicost Foods in the Worid, for old and Yoyng. |  |
|  |  |
|  |  |
| you at this time, is my great desire to know <br> whether a statement publiahed in the New |  |
| York Times of the 10th inst.. copied from the |  |
| Batumore Sun of the 8 th inst., is correct andtruthful. 1 am a searcher after trath, andhave been so often misted that Ifeel it some-- |  |
|  | have been so often misled that Ifeel it some--What neessary to be cautious about accept- |  |
|  |  |  |
| ing newapaper statementa as trat, "Fore-told his own death, is the heading of the |  |
| artiele referred to, which states that your son |  |
|  |  |  |  |
| he previously stated was given him by an old friend who died sonhs tive months since. <br>  <br> Chし, |  |
|  |  |  |  |
| the particulars connected with this very remarkable case? GEO. H. Jonis." |  |
| New York City. $\qquad$ |  |
|  |  |  |  |
| 239 McDonogan St., Baltimora, Md., Dec 12. |  |
|  |  |  |  |
| If the articie in the N. Y. Times of 10th inst., |  |
| is the game as encloged alip, it is correet inall important partifulars. Sy son resided in |  |
|  |  |  |  |
|  |  |
| death, when be went to live in Brooklyn in |  |
| the family of Dr. Mann (ant saw) the cele- |  |
| was with my son in New York the sth and |  |
| Dec. 1st.; that day I left at noon, leaving |  |
|  |  |  |  |
| hec. st.; wa all presumed, in good physical |  |
| Weaith. Ireeeived a telergam of his death |  |
| He stated to his mother two weeks before his |  |
|  |  |  |  |
| the 5 th of December, and the same to me ou the 27th of November, and again on 29th he |  |
|  |  |  |  |
| adhered most positively to thls all the while. We attached no importance to it, but seeing the deep impression made upon him, and |  |
|  |  |
|  |  |

SEXUAL PHYSIOLOGY.
 Prowess of scliding





Chicago Magnetic shied fo no. 6 ceatral music hall chicaco, ill T프드․ FOR JANUARY
contents: gexeral shermax
 "DR. SEVIER," BY GEORGE W. CABLE

 "his wire's deceased stster." Emiskoro olp tows


the forty inhortals.
 as ayerage max.
"HCsBANDEY IS coLOSY TIMES,"

"Is wordswortiss coistry."

## THE OTHER CONTENTS


 The Century Co., New Yerk. alling Story for the Times. TALE OF MORMON LUEE ANO PEBFIDY.

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The copy in the N. Y.Times is the same a
the original in the Baltimore Sun.
GED. H. Joszs.

## zusintss hatites.

 (ini-Dr. Butterfield will withe goo a clearr, polated grous, and the prooppect of a natical cure Keviminem

Cunas Evair Ches or Puas
zasied to Spirit-Zifi.


COLLREE OF THERPPETICS.
 7 th of January,

 THE FEE FOR THE COURSE WILL BE $\$ 20.00$

DR. J. R. BUCHANAN,
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## Home Ambsemants

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## Any of tho Above Sent Poatpali on

## Esoaipt of Price.

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DANIE. F. BEATTY, Washington, New Jersey

## 


mothm we heard love's lultaby.
 For rogal priace or lowilest born,
God menaures not tits meed of lons But unto all, as comes the morn.
Froan lights celestial founta atorn. So couns thepe, alient, ungeen powers,
To guide to warn, to tiess and cheer,

 They crowned the dark hrowel Socratee,
With paris of wisloin, love and truth, Unvellilog life's deep mjsterien
To boary ago and cager youth.
 - Peace and grod will to all the world. nd uato Peter, John and Paul Fen as to-day they comene to all,
Helpiog our holy thought and deed. Along IItes shadowy patha of pain,
They walk bealde us day by day, Aod by theelr sacred love reetrain,
Whea blindily wo would go astray.
 Dutll our wayward wanderings cease.
The last great chango on Rert, slall come,
Thejll meet os oa the farther shore And mad us tender welcome Home.

Oar Mollday Vistion trom the Realma
of Space.

 Welcome and all hail! and to ask of them what lest-
nons they cau briog us troun the deeps of outer dark-
nem?

 cams the tood of flames and has a consequence, 150 .
000 Yreochimen fell a scertice to the sigots of a Mos.








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|  <br>  <br>  <br> We poed matit worntit figrine toet <br> AD0 ofteo pham depirin iniv <br> But hop h plagto it be broas <br>  <br> It le not Is :thls ephere alone Oar activas live or dle; <br> Our work out itese are wrill above Add live eteralig. <br> And <br> Enempry sithlin the soul <br> And as we maka life true or fay Sorrow or peace secures Swampecott, Man |
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## Mre Brooldyn Eptritual Frateralty.

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who are able in various wass to act upola livigg





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How beautifol and limpreaslve is the ministry of


 Carrol



 25上vavewaw 2vaty FAIRTERMS． JOHN B．ALDEN，Publisher，IS Vesey Street，New York，P．O．Ror，1927．


An litelligent spaniel＇lately suved＇a borse trom

The ola Teviament Reerstio Coumany hes com－


What ho mine ，even to ny Ilt，lis bers I Tone；but


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## Ayer＇s Cherry Pectoral，







## AYER＇S CHERRY PECTORAL，

DR．J．O．AYER \＆C0．，［ Analytical Chemists ］LÓWELL，MASS

## Books．－－－Vičtory－－－Vox Populi．

## OOn which aide lies the final vietory in the desperate＂Battle of the Books，＂the following $\mathbf{x}$ tracis，eharacteristic of tens of thousands received，signify：




## Better than Gold．

 LONDON AGENCIES

Religio－Plilosopplical Journal， Light for Thinkers
 LICHT FOR ALL．

THE PROOF PALPABLE



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VIEWS OF OUR HEAVENLY HOME． 1 STELLLR KET TO THE SCHMER－LISD．號 INGERSOLLS INTERVIEW8 TALMACE．


## A GOOD PAPRR AND A GOOD BOOX

The Wexky Inter Ocean and the National Standard Dictionary FיOR \＄1．50．


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## This，Gun will be Seut to any Addreas，Charges Paid，on Recolpt of \＄1．zs．

PRAIRIE CITY NOVELTY CO．，
69 Dearborn St．，Chicago， 11.
so-called between scelence and relliglon is al
most entrety at an end, though still we somenoses entrely atan enat they are irreconcil
thmes hear the cry that the able and that the tendency of scientiac atud-
lee Is towards laddellityit is only the aylag
gtrugglo of an exploded idea; Before the strugglo of an exploded idea; Before th
comet of 1812 returna to vistit the earth-vicin
 dead ideas, where it of right belougs
All Natare IS Instlact $w$ ith intelligent Iffe
ing
 ence, ,eaching in Its detalls all we can leari
of himself, the expression of whose mind it
is. I do not wonder at the worahip of the sun
In I do not wonder at the worship of the sun
and othor forces of Nature; It was the ntanost
grasp of the Intelilgence of those days of a
 When the trath shall be entirely grasped,
that spirit underlies all creation and 19 the
ane onergizing prineiple, then, we
 What a arommentary on the poition of the
Wene eocalled "learned" as regards the source of
aill knowledg.; as if learning wero not the
reateat gulde to the knowledge of him whon greateat gugte to the knowledge of him whom
coknow 11176 eterant
Go Go on, dear friead, teach the race what
true Spirituallsm is, overturn and overtionn,
cleanse it of all its errors and prove to perfect conviction and irrefutable demonstra
tion that our loved ones have only "gone to
tive elaewwhere" Hive elsewhere."
Hopplng that all the coming years of your
IIfo and of those who are dearest to you, may
 Ity and with the compliments of the
mast tide. Iam very trany your frien
New Orleans, La., Christmas, 1883

Materiaglsm V. Spiritualism.

## by hudson tuttle.

There has been a constant attempt in some
quarters, to unite Spiritualism with Materiallsme or in milder phraee free thought nind
Ilberalism. Ih ins been the cuastom for the
Inene
 meet in such a hall or grove, Undoubtediy
the motives which proupted such announce.
mente, were good enough, thoughi, perhaps, mente, were good enough, theughi, perhaps,
the trouckilng upirit of hoping to gan popu-
larity by the uilon might at times be detect

 prolifice causes of bringing in lasues remote
from those desired by Spritualist.
All spirtualists are Liberalists and free

 tualism ta much nearer related to Christhan-
tyy than to Materialsm. There are many
thinga held In common with the frat; none

 hold a meeting," etc., is atrangor than an nat-
nonncement of "the spirituanitsts and Meth-
odlats," or any other ehureh, would be.
 Tor wherever and whenover tried, the attompp
has been an unter falloure. No persausion can
make water and oll unlte, without bleating make water and oll unite, withotut blending
both Into pomethng far remote and distinct.
The platform, where Mraterialism and Spirit. The plattorm, where Materialism and Spirit.
ualism have equal righta, has been an ireni
where one destroyed what the other built. Where one destroyed what the other built.
Destruction Is anarow plank fort two great
movementa to work on together, yet Spirtiual-
 erallsm; and even in thls respect the harmony
in appearance only.
There

 through the ehanges ealled ereation. There
In no need of external titelligenece or God.
There is no spirit existence. Love, juastice,
truth and right grow out of sellishness, are A
 this sclence of dirt, the philosophy of well-
fed catile.
Splitallam sets out with the claim, that
benpath the fleeting phantasmagorla calted

 not because In the "struggle for existenco"
man has found sach most oxpedtent as rules
of conduct, but becauget they are Inwrought Into the foundation of things. The human
being is not anare thrown up from the Beeth-

 those most interested. seek to become free
As Spiritanalista wo
from superation and bigotry, bind bocome liberal In the broadest genas. S Bi Bet an we
have escaped from the beliets and dogmas of the churches, we haye at the same Nome pass-
odo over the barren deldso of Materialism. The
Ant firat taught us that future exatence was
something foreign th this ilfe, which was be lowed because of our acceptance of certain
beliets, or for the pprpooe of feartul pulals.-
The latter would have us belleve that here is no tature wout, and that our hopes
nd naplrathons are cruel mockeries. Netihher mountan Aummit where we can gaze back-
ward and forward, into the dim gas of
 hleh nature has puraued her underlating
mantil the pertected frutage of the Tree
Life, appaars as man with his moral and ateliectual conselousanes. Beyond, into the
atare, we see the escaplng spirit earrying
and broken continulty the individuality whith Tha muek phiflosophers may talk of the
morailty of chenical changes the rellgion of






 Thus cleariy deanec Anitar poytion, haning


 white ani omer Hous patan Hen tontompt to marshal tho






## Remarkable Tests Given Through Henry Slade.

 happens to be rooming in the very bullding
where nearly four years ano throogh the in
strumentalliy of Dr. Henty slade, he recelved hit Arst direct and unquestionabte evidence
of lmmortallty. His apartments were just at
the other ent of the hall. and ns 1 pass and repass the doors that $g i v o$ entrance to them,
T atit forctivy remminded of trin exeiting ex-
 together that of giving a recital of those ex-
perlenees, i will merey mention mene of the
many which made a very vivid impression
upou my mind.
 diomship is remarkable; I had seen an ac-
eordion played without contaet ofther than
that of tening held ty the bottom part in the
right hand of the medium, keyd downward; keys to move without visible touch, playing
"Home Sweet Home" in a beautiful manner;
had seen a book disappear into onothingueas or at least beyond the reach of sight or search;
had seon a slate kllde from under the farther
nid of the table, describe a haif cirele up Wad of the table, describe a half circle up-
Ward In tha alr and go back to the hands of
the medtum; I had seen a chair dive feet a way

 Ifestatlon of all.
"You may now write", gald slade. "the whom you know to have passed to spirit-1ifo.
As a matter of course tho nameo of many oc.
curred to me at once, but desiring, as a bet. ter test to to maka use of Bome odd or unusual
name. I bethought me of a beloved pupli, a Cuban who many yeara before expired eud
denly in Havana while I was a reeddent of
that elty. Accordingly, taking the glate close that eity. Aecordingly, taking the slate close
tomy person I cardongy wrote the name of
Manuel Jammeandrea, using great precau. tion that Slade shofid not nee me write, or
even the motlon of my hand. I then care-
fully placed the slate upon the table, the


 at the same instant hiearda scratehing up
on the siate and with ereted curiosity,
awalted the result. The end of the aliate io
ward me pro waith the table, so that -a considerable por-
nean
tion of the surfice was exposed to view, and
as



 nad the room was nas light nas two windows
looking out upon the noon-day sun could
make ta .
 An eatimable lady of my seguaintance who
never has had any fath In Spritualiam, neev-
ertheloss relates the followng ocurrence in her Ilfe experience, and says it is only one
of many that have forced, themselves upon
her observation: her observation:
"My home was "My home was in one of the Western States
before eoming to the Rocky Montann reglon,
but I have now been a reeident here for a great many years. My husband preeeded me
ot thly oountry by some months in the eariy
days, and likfog the country very mueh, be
wrote for me to come. The poople of ohr vilt
 away and reolved. on mankog a party for me
whteh took place on the evoning provious to
my leving In the mornilg. II was a pleas
ant affair and broke up at a late hour. I was

 head been settled apon my plilow when I felt
both my hands clasped nex manaer onatur-
al and tamillar that Invtnatarity exelatmed 'Why Heary, is thls youp The grasp was
reiaxec, but there came no reaponge. peall.
ed to my friend who was fin the adjolining ed to my friend who was in the adjolning
apartment, who came ruaning to me, and
sald, My husband has been here; ;ow did he
get into the honse


 but reanoof
At thils 1 felt






 of mediumship to ignoble purposes, and puts
the 日alal of condemnation upon every case of
trand on the part of elther spirita or mediums,
The stern jurpose of the Jocranal in the
rigorouas treatment of many gified mediums, who have been detected In positive traud, has
often mpresed your readers with the ideas
that you were uncharitable and not the methat you were uncharitable and not the me-
diums friend. Any person who contemplates
the past of modern fopirituallam nnd wishes
its its welfare in the future, will readily see
that a public jouranal asppring to a healthy
growthand commanding infuenee. seking
to oxalt in tha to eralt in the minds of men the value of
spiritual truths, owes to the cauge It espous.
es and to the pubble it seeks to ednceate, es and to the public it seeks to edncate, a
duty which muatibunfinehlngly performed.
Truth sa a cardinal virtue. It is the essence of knowledge: It Is synonymosis with honencesty
on hits npplination to the dealings of man
in ith man, and of angels with angels or men. with man, and of angels with angels or men.
The higner the apparent foureet the pureer
should be the ntterane. Integrity in our
dealings should be insisted upon both of and dealingg should be insisted upon both of and
for ua. In the economy of nature I suppose
it must.be conceded that everythlng perves
some parpoese, and onder that oconcesion the
Iiar, the fraid and cheat among the human
 the lizzard, viper and pole-cat in the animal
kingom. But who will say the world will
not bo Improved when they are extlinet, and
indr Their placees sapplied with something better.
It Is pleasig po know that human advanee.
ment is postolated on the eradication of this


 innocent against them. For agres the elergy
has been preaching agatinst the devices and
wickedness of a personal, eppritual devil. wickedness of a perponal spiritual devil.
Spiritanilsts know just how much truth
there is in thts doctrise, and they cannot is.
nore






 To carris
A contorter, a bearthecheeror!
Tis Tis uie etar of Home,
Tis the Christ masa Star
That thines fro That aninem from tue
And whereser
Nor And wherever or tar,
Whelber near or
If jou moit thine Then open the etring Of your soul to the star,
II will make II forever clearer! We welcome to this world of ou
You llle helr to foy and toil, Which like the poleoos and the flowers
Are mixed lo the You thr $^{\text {and }}$


An angel allghted from the sky
But would not llager with mas mortals;
His plalona grow, he tried to fls.
And found ajar the portalo!

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sattor of Sentinet, Overols, Toma.


[^0]:    EPES SARGENT，

    WHAT WAS HE？
    JESUS ns the light of the miseteryth，cestudit．
    
    

