### VOL. XLIII.

#### CHICAGO, DECEMBER 17, 1887.

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

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#### THE ROSTRUM.

is God.

A Lecture Delivered by A. E. Tiedale, at

Providence, R. I.

the Helizio-Philosophical Journal, and Pub

PRESIDENT, AND FRIENDS:
10 word of God, or who and what is God,
he subject for your consideration this
ing. Who God is, I frankly confess I do
know. I have said that facts are the finger
ts of God; and that one fact, if it be no
art than a grain of sand, overturns of theories, and lives forever. The God is said, by the greater portion ndom, to be the Bible, and it is as-tt a knowledge of its truths and

valueless without proof; hence ing I shall consider myself in a netice, and will assign your worth

saked why did not God restrain him, and rotect his innocent brother. Probably he ould have done so had there not been a cod reason for permitting the homicide; ad perhaps the time may come when God's lethod of dealing: with this murderer will e quoted as evidence that the Bible was the rst to teach reformatory measures in dealing; with criminals, for Cain, you will remember, was not only permitted to live, but as even allowed to find a wife in an uninabited part of the world.

ing with criminals, for Cain, you will remember, was not only permitted to live, but was even allowed to find a "wife in an uninhabited part of the world.

The next thing to which we shall refer, is the flood. We read that God, saw that the wickedness of man was great. He, therefore said, "I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping things, and the dowls of the air; for it repenteth me that I have made them." But Noah found grace in the eyes of the Lord, and received instructions from him to build an ark; and after he and his sons, and his sons wives, and two and two of every flesh wherein was the breath of life had entered into it, then the windows of heaven were opened, and it rained forty days and forty nights, and every living substance was destroyed.

Pleture, if possible, this horrible scene.

opened, and every living substance was destroyed.

Picture, if possible, this horrible scene. The angry waters roll over hills and valleys; higher and higher the surging billows climb. The terrified people flee to the mountains; fathers hold their frightened children aloft as they struggle through the water; mothers raise their trembling arms in air and pray for mercy. Above the waves are beard the piereing cries of helpless despair, until it seems as if the very heavens must tremble at that spectacle of human woe. The ark moves lightly by on the billows, its plous inmates so absorbed in caring for beasts and creeping things that they have no time or sympathy to squander upon human suffering. We can imagine that they had so long talked with God that their state resembled, the redeemed in heaven, who contemplate the agony of lost sonls without the weakness of human pity.

Two lessons may be drawn from this: (1) God's hatred of sin and disobedience; (2) his tender mercy in setting his bow in the clouds, as a covenant that there should no more come a flood to destroy all flesh.

The next event was the destruction of Sodom and Gomorrah. We read that the wickdness of Sodom and Gomorrah was great, and their sin was very grievious; and God went down

om and Gomorrah. We read that the wickdoess of Sodom and Gomorrah we read that the wickdoess of Sodom and Gomorrah was great, and their sin was very grievious; and God went down himself to see whether the report that had reached him was correct. So great was the wickedness it seems, that he rained fire and brimstone out of heaven, and overthrew those cities and all that was in them.

This scene of smoke and flame is too horrible to contemplate. Really, ladles and gentlemen of the jury, the inhabitants of the city of Providence ought to be very thankfail that the widespread skepticism of the age has not urged this God to anger and consigned, your city to a like destiny.

Right here, let me say to the ladies assembled, that the punishment of Lot's wife presents a lesson which should not be omitted. She was so much attached to home and friends that she could not refrain frem looking back and for this seems to the seems.

formed into a pillar of salt, and that was a very light punishment. I assure you for so great an offense; and really, if God's justice was not tempered with mercy, many liberals

very light punishment, I assure you, for so great an offense; and reality, if God's justice was not tempered with mercy, many liberals and infidels would be subjected to a like ordeal.

Time will east allow me to call attention to the daughter of the innocents by Pharaoh. After Moses was chosen to lead the children of Israel out of Egypt, another scene occurred. The lord, for his own wise purpose, of course, had seven times hardened the heart of Pharaoh, and finally at midnight he smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dangeon. And this illustrates the uselessness of trying to comprehend the mysterious methods of God by the feeble powers of reason. It is singular to me that the king, after having witnessed so many evidences of divine power, should have attempted to pursue the Israelites, for by so doing he lost his own life, and there remained not so many as one of the Egyptians.

death of Jesus was a part of the great scheme of salvation. Without the shedding of blood, we are told there is no remission of sins; and thousands of young and tender hearts have been tora with agony at the thought of the sufferings endured for them. Without the death of Jesus, we are told that God could not have been reconciled with his children. The idea of sacridicing Jesus for the sins of the unjust, of course could never have been conceived by man; for, ladies and gentlemen of the jury, human law demands punishment of the offender, while divine justice demands that the innocent suffer for the guilty. This scene at the cross simply presents the spectacle of a God-like man giving his life for a sinful world. "Jesus died for me. He paid the debt, all the debt I owe." Well, if he paid the debt, all the debt I owe." Well, if he paid the offender, while diving any more about it? "Jesus died for me. He paid the debt, all the debt all the debt I owe." These words have been repeated from childhood to old age. Man is powerless to save himself from demoralizing influences and habits, and must wait until God or Jesus accomplishes his reform. We are told, too, that a proper appreciation of this inspires a meek submission to the divine will; that when it is universally accepted, society will no longer be disturbed by a clamor for human rights, and that

own stepsons, David had this horrible sacri-fice offered. The 9th verse reads: "And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest."

odies of her poor murdered children, sat upon crock near by, guarding them night and day,

months, which was granted. The balance of the story we learn:

"And it came to pass at the end of the two months that she returned unto her father, who did with her according to his vow which he had vowed."

Now then, if God had not been perfectly willing that this vow should be fulfilled, would he not, I ask you, during the two months have released Jephthah from the obligations of the vow? Under such circumstances, doesn't the fact that he accepted the offering prove conclusively that the offering was an acceptable one?

Again, in the 24th chapter of 2nd Samuel, first verse, we read: "Again the anger of the Lord was kindled against Israel, and he moved David against them to say: go, number Israel and Judah." And David did as he moved him to do. And, then, to punish him for his obedience, God killed seventy thousand innocent persons. What can be more horrible and detestable than the injustice of that action? What harm was there in David taking a census of the people, especially when God had moved him to take it? And, admitting that the act was a wicked one, why, did he wreak his vengeance upon sevity. Shousand innocent persons? Will my opponents please rise and explain this?

Again, in the 7th chapter of Joshua, 24th to 25th verses: "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep; and his tent, and all that he had; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned him with stones, and burned him with stones, and for this act God was not satisfied to punish Achan himself, but had thirty-six innocent men slain, although ha inquiry revealed the fact that Achan was the person who committed the offense.

The 19th verse reads: "And Joshua said unto Achan: My son, give, I pray thee, glory the had all face of the source."

The 19th verse reads: "And Joshua

offense.

The 19th verse reads: "And Joshua said unto Achan: My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me."

"And Achan; like a foolish fool, he did make confession; and he and his entire family, and all that he had, were brutally stoned to death and then burned. And thus you see, because one of the plunderers had kept back a garment and a little goll, this righteous, merelful God of the Bible felt compelled to ask for the lives of thirty-six innocent men, and even a number of poor dumb brutes.

This is only one of the many instances in which, for some triding offence, frequently committed by others, and they often permitted to escape, this Bible God has put to death innocent women and children, and even poor dumb brutes.

Again, in the 32ad chapter of Exodus, 27th to 29th verses, we read:

"And he said unto them: Thus saith the Lord God of Israel: put every man his sword by his side, and go in and out from gate to gate throughout the camp, and siay every man his brother, and every man his companion, and every man his sombalid: "Consecrate yourselves to-day to the Lord, even every man upon his brother; that he may bestow upon you a blessing this day."

Now just think of it, will god? Three

a blessing this day.

Now just think of it, will you? Three thousand, or, as many of our Bible authorities would have it, twenty-three thousand bleeding human sacrifices offered to God in any other secsion. The stationary existing existing and was stoned to earth to explain the pulling sites on the Sababath; and you all all control of all contro

verse, we read: "They utterly destroyed all that was in the city, both man and woman, young and old, or, and sheep, and ass, with the edge of the sword."

By direct command of God, Joshua butchered all. He left nothing remaining. He utterly destroyed everyshing. And these murders, remember, were not committed on account of anything which the poor victims had done.

The 10th chapter of Joshua, 424 verse, reads: "All these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel."

Now. I shall refer to but one more, and that can be found in the 31st chapter of Numbers; and my reason for selecting these from different parts of the Bible is to show that they are prominent features. I could go on from the commencement of this book, and follow them one after another; but it would occupy too, much time. .I propose, however, before closing, to present to you my opinion of God, dad my idea of what the word of God is.

Now, I say the last to which I shall refer is found in the 31st chapter of Numbers. Here we have an account of the destruction of the Midianites, by the command of this same God. This description of sickening atrocities, eclipses all those of which we have any account in the history of the world. The soldiers who had been sent out against the Midianites slew all the men, who did not seem to be prepared for such an attack. The women and children were spared, and brought into camp; and because they were spared for such an attack. The women and children were spared, and brought into camp; and because they were spared for such an attack. The women and children were spared, and brought into camp; and because they were spared for such an attack. The women and children were spared, and brought into camp; and because they were spared for such an attack. The women and children were spared, and brought into camp; and because they were spared for such an anticak. The said to the officers: "Harp ye saved all the women alive? Now, therefore, killevery male among the little ope

the warm bed of his little boy and pit the knife into his bosom.

Now, ladies and gentlemen of the jut ask you as sensible people, can .any pe who is in full possession of his reason lieve that the infinite Spirit of Wisdom rules this universe, ever commanded thus in cold blood to cruelly and brui butcher their sons, brothers, neighbors companions? And how can Christians the face to say that the Infinite Spir Wisdom was ever this blood thirsty Lord of Israel.

risrael.

Now I am still aware of the penalty erjurer. I am still aware that I am ourt of justice. Hence I must still;

The Progress of Spiritualism in France

Spiritualism appears to an outsider to have become stationary in France, after having made apparently gigantic strides since the introduction of what is termed Modern Spiritualism into the mether country, with such mediums as Joan of Are was in olden days.

Despite th active war waged by priestshood against the doctrines of Spiritualism, against the teachings that God is a God of Love, and not one of revenge and hatred; despite the voluntary blindness of official science retusing to accept the facts of spiritualism communion, the tide of truth has rollestendly from the other shores of the Atlantic, and swept slowly but surely Catholic bigotry and scientific folly from its path. Few years had elapsed since the Rochester rappings, tiny harbingers of light, had created inquiry about Spiritualism in America, before France, following the lead of her younger sister, had many thonsand Spiritualists, whose belief in certain facts was so strong that neither stubborn denial nor willy insinuations on the part of materialist or priest could shake that belief, which, found at last that the grave has no victory, and death no sting.

Spiritualism appeared to have reached the

at last that the grave has no victory, and death no sting.

Spiritualism appeared to have reached the climax of its progress in France when the crowned head then ruling was not afraid to say that he, too, was a Spiritualist, and openly received at his court a true medium in every sense of the word. Table-tipping became a fashionable rage, but the solid truths of Spiritualism were unheeded in the whirl-pool of thoughtless pastimes and pleasure, that was dragging everything down to fatal political struggles, war and civil strife. Spiritualism had become a pastime for the wealthy and thoughtless; the poor could not look higher than the hard daily toil for their bread. Science disdained to enter into investigation of a court game; Religion, largely paid, forgot-to-aunthematize the devil let loose in a Catholic country; and Philosophyshingged his shoulders at the thought of communion with the dead, when those who practiced that communion seemed to consider life as a mere bubble, filled with pleasure, which; when burst, left no trace in the hereafter.

But fortunately an undercurrent of serious

But fortunately an undercurrent of seriou

But fortunately an undercurrent of serious bought was kept up by a series of earnest seekers, such as Henri Delaage and other men, the found consolation in the result of their seearches, and who still worked on the great roblem of the future, far away from the hirlpool that was fatally dragging France ad-the French Court into ruin.

The war of 1870 finally broke out; disaster a disaster accumulated on the head of the stode country, and civil strife finally apared to have awept out Spiritualism, as it ad endeavored to sweep out Catholicism and espotism; but poor mutilated France, slow-raising herself from the ground where she ad been thrown, began to lift her eyes to igher things than mere pleasure, and sought one of the series of the

ny a widowed mother, many an orphan

Many a widowed mother, many an orphan, and many a childless parent, sat mourning n the thousands of desolate homes, traces of he pitiless ecythe that Death had put among he herds of human beings driven to slaugher to prop a tottering throne. Desolation ay on the face of the land; smoking ruins were to be seen in the place of smiling hometeads; feeble old men, tilling a soil sodden with the heart's blood of their healthy and hearty sons, whose bodies had become the orey of kite and raven. This was a picture, tearful indeed, to contemplate, but, alsa! a natural consequence of thoughtlessness, squandered time, and despised responsibilities.

Then came the time when the work of the quiet seekers began to bear fruit; that the light began to dawn in many families where war had, perhaps, feft more than one vacant place. Spiritualism began, working at the root of the social tree, sind having thus started it made very rapid though silent strides. Still the blind gropers of official science refused to investigate. "Magnetism," they cried, "means imagination, and Spiritualism folly," But facta accumulated. America, England, Russia, Germany, all had their selentific anthorities, who were honet enough to say, "I have seen, but I cannot understand," and others who frankly confessed they, too, admitted to be true what the "mad "Spiritualist advanced as the cause of certain phenomens.

But, France must ever follow the light tears the class of the search of the sea

ualist advanced as the cause of certain phenomena.

But France must ever follow the light found by others; while the knowledge of certain facts is admitted by many tens of thousands, officially they cannot and must not be facts, because they are outside of the routine of French science. But routine cannot hold its own against truth; and Science finally decided to quash magnetism and Spiritualism at one blow: Spirit rappings were produced by the muscles of the leg; that M. Schiff found out by himself and the troop of scientific sheep followed the bell-wetter. But sometimes the communications concerned parties by events of which no one present was cognizant!

Could not spiritual phenomena be explained by magnetism? "Although magnetism," said they, "is outside the boundaries of our omniscient human science, it is better to admit comething that may be imagination than to admit semething else that is certainly folly."

o admit semething ease has in technically "

French Science began to dig out the rice of magnetism, hoping to prove after all. Mescher's animal magnetism is a something more than magnetism, hat all the other Faculties of Europe een measurements of the folly, it is not that something new had been discovera "force" dubbed hypnotism, by which could by his will control the will and as of other men. Science then lifted its in a stonishment, and Immediately Charcot was called "litustrious."

Prof. Charcot was called "lilustrious."

Ent, timidy objected the Spiritualists, we claim that animal magnetism has the same proporties, that it produces the same effects, and is precisely the same thing as your hyp-

properties, that it proceeds to a saw categories, and is precisely the same thing as your hypnotism.

"Huah?" replies grandiloquent Science.

"We call it hypnotism; though it is precisely the same in its effects as animal magnetism; yet it cannot be so, for you know animal magnetism is a myth; it is hypnotism and nothing clae."

Astonished at the ramarkable "discoveries" made in "hypnotism. Everything became hypnotism. Aman cuts his neighbor's throat, he is hypnotised, another say he believes in table tipping.—the man and the table also are hypnotized. A man of scientific valor, like Grookes or Zellner, believed he saw, but bah! we know what hypnotism means.

If the hypnotic rage continues, we shall soon hear that the earth is hypnotized by the sun, and "engreeted" to revolve in its orbit.

But is hypnotiam a force? "Ohi dear, no." says Belesco; "it is a cerebro-spinal disease." Yet, Irienda, know once and forcers that

magnetic sleep, somnambulism and catalepsy are nothing but diseases of the brain and nerves. Under penalty of scientific excommunication I warn American Spiritualists that they must believe that Spiritualists that they must believe that Spiritualists is likewise a species of infammation of the brain; French Science has declared it to be so. A girl in "hypnotic sleep," reads a closed book printed in some foreign tongue; it is not clairvoyance, it is a "nervose," an eating away of the brain by some new infusorise. But a woman has painless parturition when under the infuence of "hypnotism." Surely that is not a disease? Why, certainly, a very bad case indeed. She must be affected with total paralysis of the brain, the organ that secretes thought and sensation, as the stomach secretes pepsin!

Poor Science, you have made a leap into what is darkness to you, and you have become so dazed by the sudden light that you see. Some of these days you will be forced to admit, in the face of the world, as you have done with magnetism, that there is a soul in the body you love to study; that the reoul is worth while studying also, and that a rap is a rap and not a "suggestion."

The "tide of truth is becoming stronger and-faster; somnambulism, both natural and provoked, is being discussed as magnetism was discussed, and the step from somnambulism and clairvoyance to the spiritual trance is not far to take.

Facts accumulate on facts,—facts that cannot be denied, and theories crumble to dust before the face of the sunsome few years hence some professor will "discovers" Spiritualism as Professor will "discovers" Spiritualism for his liustrious professor in potential science to admit the truth sfor which modern Spiritualists have been fighting so long; this illustrious professor on potential, has been the cause of the facts, instead of merely asserting

since then."
"Yery good, doctor, within ten years you will say that Spiritualism is a science also."
"If I could see and control displacement of material objects without visible contact, I would be a Spiritualist."
This is the eternal reply: we must see and control.

control.

More harm has been done to our cause here
than can be imagined by fraudulent mediums from other shores. These impostors,
though mediums also; believe they have tum-

More harm has been done to our cause here than can be imagined by fraudulent mediums from other shores. These impostors, though mediums also; believe they have tumbled into a country where people will swallow down aideways the first "apple-ghost" offered to them. It is a very grand mistake, and for one man they may convert by genuine phenomenal, they render five hundred completely skeptical by practicing a single fraud.

When I say that "mediums" are lacking, I mean men or women who would withstand ridicule, of which the French are so afraid; the public scofing and shrugging of shoulders, a feature particular to the French character, when it cannot understand a new problem. Hypnotism has any amount of public lecturers and experimenters, because no man can yet say, "Come and see, and ye will believe."

We want a public medium who speaks the language; who has the courage to withstand spoffing, and who is honest. We want some one it start a good society here composed of honest people, who are Spiritualists. What confidence can Spiritualists have in themselves, or outsiders in Spiritualists, if it is a well known fact that the very head man of a spiritual society is less of a Spiritualist than many a bigoted Catholic, and that he only wraps himself in the cloak of Spiritualism the better to live on the fact of the land, instead of honestly plying his tailor's needle, and commits actions which would send any other man twenty times, instead of only once, before the police court?

Such, Mr. Editor, are the great evils that hinder the progress of Spiritualism in France. Lack of good public mediums; those that are good hide away with small family circles; badly directed spiritual societies as a rule. When these three svils are banished Spiritualism will make such rapid strides that I hope in twenty years hence, it will sit triumphant in the sanctum sanctorum of the University of Paris.

For my part, my mission is to help it get there, and with the help of my guide it will be there.

G. D. Home.

Paris, France, Nov. 8, 1887.

The bogus lord, Hugh Courtnay, or John Reginald Talbot, who has been fooling Newark (N. J.) society people, has sent a Newarker a eketch of his life, with sundry advice on the art of getting on in the world without industry. Newark circles are very much stirred by the claim that he has several spley letters from Newark belies, photographic copies of which he may some day see fit to send to the newspapers.

copies or which he may some day see ht to send to the newspapera.

Caris may now be seen almost daily conveying packages and boxes from the railway station to the Vatican, all Jubilee gifts to the Pope being admitted by the Italian Government free of duty. His Holinces is said to take great pleasure in personally superintending the unpacking and directing the collection of these gifts as they arrive.

The Boston Herold says: "With a refined and cultivated woman in the Riysée, Parisians will be much more contented with their new president than they were with the good Grey, who was formerly a washerwoman, was tabooed by society, though respectfully tolerated as the wife of the first man in France."

Maria Steel, a negress, whose age is put at 115 years, has just died at Savannah, Ga. Two sons, both of them very old "uncles," survive her.

"The McBattenberg" is Punch's name for Princess Beatrice's Scotch baby.

A wise man is not inquisitive about things

In Memoriam of Nathan Tuttle.

In Memoriam of Nathan Tuttle.

On Thanksgiving day, at the advanced age of 89, my father joined the immortal ones, the thoughts of whom have during the last years of his life been his great consolation.

He was born at Northville, Long laland, June 1st, 1798. The early years of his life were passed on one of the old farms that his ancestors purchased from the Indians. There have been nine generations from the John Tuthill (as the name should be written) who first came to Orient. It was a romantic locality, then somewhat lonely, the sound bounding the farm on the north, the coast being formed of high precipitous bluffs. The solitude of these slient fields impressed his sensitive nature and combined with a naturally sad temperament, tinged his character.

when fourteen years of age he was engaged in repelling an attack of a British man of war on a coasting vessel driven on the beach. The combat lasted all day, and at night the enemy left the handful of defenders masters of the vessel.

se emery set the handful of defenders masters of the vessel.

It became weary of the farm life on the Island, and hearing of the advantages of Cayuga Co., N. T., then the far West, he istarted on foot to make the long journey on his twentieth birth-day. The next year he married Miss Moriah I. Monroe, who was a native of New Hampshire, and one of the Leland family. After four years they moved to Almond, N. Y., and began on a wilderness of the farm. But the discouragement were sorted and the strength of the strength of the turned his farm. But the discouragement were sorted and the wife up the Lake to the rude pler at Huron. That Port was a rude collection of buildings, but its inhabitants entertained it office expectations. He muddy streets soon terminated in the by-paths of the wilderness, which fringed the shores of the Lake. In the fall of that year he secured the land on which he erected a log house, and made his permanent home. The land was covered with heaviest growth of wainut and oak, which he cleared off with his own hands. His was an intensely religious nature, and he was educated in the ways of the old fashloned Westminster Catechism, but his active mind was not content. It rebelled against the narrow creed, and in mature life he became a Unitarian. This did not sative human he was constantly harseed with doubto, which he imputed to hea subnor of evil. Of course these misgivings affected or vil., Of course the mysteries in which he had been ensured to the darkness. In every respect he became the days of the property of the

faithfully through life's long day. The harvest was fully ripened. He had nothing to gain by staying here; he has the progressive possibilities of the angel spheres now before him, to go forward in the grand deciting of immortal being. Our prayer is, and we know it will be answered, "Remember us here in the shadow, until we come to the borders of the River of Light; be with us in that sufreme moment, and welcome us to the evergreen shore." He had chosen for a text for his funeral discourse: "Be not deceived: God is not mecked: As a man soweth that also shall he reap." It was comonant to the stern principles of instice and honesty which had ordered his life.

The Hon. W. D. Johnson grave the address which for brilliancy of thought and elequence of diction was incomparable. He gave a just and discriminating eulogy on the life and character of the decessed, whose hardy integrity he held up as an example for the imitation of the coming generation. Dr. E. L. Perry, who is known to the readers of the Rivingo-Philocorphical Journal by his poetry, and who has composed the words and muste of many exquisite exceed souga, sang three of these in a penetrating and pathetic manner.

On the casket was piaced the worn sickle with which its occupant had reaped for many a weary day. It was gilded and wreathed with immortelies, and by it lay a sheaf of wheat. The bearers were early friends of the deceased; their united ages approached 450 years.

Father and mother were the oldest couple on the Fire-lands, having been married 80 years, and now at 87 she is bereft of her companion. His is the second death that has occurred in the old homestead he built forty-two years ago, and the third that has broken the family circle in these sixty eight years.

Berlin Heights, O. Hudson Tuttle.

The First Apostolic Church of Modern Times, at Washington, D C.

Opening Address by the Founder, S. M. Baldwin.

Before the address was delivered the audience agreed that the lack of unity among the churches was the chief cause of preventing the destruction of military establishments in this generation, and the formation of an arbitration court to settle all international disputes.

Friends, we have met to-day for practical and important work: we are here to lay the foundation for a progressive combination between the two words, so as to give our departed friends and co-workers their long desired opportunity.

This great multitude out of the body have always been patiently trying, according to the laws of their place of residence, but expectally have they had a better opportunity during the past forty years, to make us all understand that they have not gone away off to heaven or hell, as we all have been taught, but that they wish to be often near, and can by their large experience in the higher grade of existence, give us infant scholars in the lower class, much good advice, and often warn us of impending danger, while we are confined to this narrow abode and subject to so many inharmonious conditions. These millions of people who know the true situation all agree in saying that if we can be persuaded to give them the required encouragement, by right living, and by keeping our bodies and minds pure and honest, that they willysoon succeed in changing, our present misery in this chaotic society, and in due time make this now wretched earth, a most desirable as well as delightful abiding place.

Those now present at our first meeting, cannot but regard this undertaking of the utmost importance, when they reflect that we propose to give congenial employment to those who say that it is their chief source of delight to spend their whole time in doing their utmost to elevate and to educate those where they once lived, who have so long struggled and earnestly prayed to be relieved from a had system of religion and a bid state of society.

It is not strange that some of the clergy, whomit is supposed would have been the first to

supposed condition in the hereafter; and most of the people were then guided by their animal natures, and superstition relgaed supreme.

By well directed co-operation between the two worlds, daybreak is at length visible. The problem of the ages is being solved, and before the coming light of truth, creeds tremble, ignorance dies, error decays and humanity rises to its proper sphere of knowledge. It is gratifying to know that many of the clergy who regard these phenomena as identical with the experiences of primitive Christianity, are encouraging its progress in their various congregations, so that in the near future it will permeate the whole church with a practical religion, resulting in a universal creed and pure Christianity for the whole earth. It will also furnish modern Christians with a most effective and irresistible weapon for combating modern atheism and materialism, against which the church is now manny cases almost power-less. Those of the clergy who continue to ignore this purifying process through which the church is now passing from the old to the new dispetsation, will naturally be classed in the same category with their brethren of old who opposed early Christianity, and will realize that by so doing they are virtually encouraging the discord everywhere produced by valuly trying to make us all think allike when God has made us to think differently in non-essentials, in the same ratio that we all look differently. Many of us who have been members of large family circles, and have been children of many prayers, can now look back and see how the contention over non-essentials and unimportant opinions and meless creeds, caused about all of the inharmony at home, and now deeply tegers when too late, that the time spent over this discussion has berefunc the best part of this valuable life.

From the ignorance of the apostolic age, it is not strange that the divide plan of salvation which the church tried then to establish, failed to be appreciated. Soon after the death of Jesus and his followers, an

it is not strange that the divide plan of salvation which the church tried then to establish, failed to be appreciated. Boon after the death of Jesus and his followers, and even now those educated in opinion religion, and it hard to accept of the elevating tendency of these heavenly influences. It is believed that the apoctolic standard of truits and works as explained in the book of James, is a solid foundation for all churches in all ages, when kept from corruption by frequent Pentecocal experience, which will become highly educational when fully appreciated. The opinions of the members of this church will never be called in question, our only standard of action will be the sermon on the mount, the griden rule, and the test that Jesus gave for a true Christian: "By their fruits shall ye know them." It is believed in that his peaceful religion, of divine impiration, now practically endorated by twelve millions of people in the United States, will so transform society, that in the near future it will take the place of the present inharm monitous orthodox or opinion religion, and become the basis of the ion; prayed-for peace on earth and good will to men. Thus, when cooperation, arbitration and education should have had their perfect work, will

come the golden era, when all can make the most of this short, preparatory school, and be ready for promotion to the higher life at any time because they had learned to live according to nature's laws in human life. A NEW DEPARTURE PREPARATORY TO THE GOOD TIME COMING.

The first apostolic church of Washington, D. C., will convene every Sunday at 30-clock, in the Central Methodist church, Fifth street between M and N, n. w., for the purpose of obtaining wisdom by the true means of agitation of thought, the opening speaker limited to twenty minutes, and ten minutes for closing remarks, to be followed by short speeches from the audience, and the time of any speaker be extended by a majority vote. On every Monday evening at the same place will be given demonstrations of continued existence, from those who now live near and around our contemplated heavenly homes.

near and around our contemplated heavenly homes.

To this Monday evening conference, the clergy who are supposed to be at leisure on this evening are cordially invited to attend and take part in questioning those who have been promoted and whose only way of advancement there is to do their utmost here to elevate the inhabitants of earth. This church is founded to promote the apostolic plan of salvation by removing the great sources of inharmony among the people.

The evident and urgent necessity of uniting among the churches to aid in hastening the now pending millennial dawn, is found all through the Bible, but especially in the 12th of Corinthians, 2d and 3d of Acts; also in the 2d chapter of Revelations the following suggestion to the clergy, is four times mentioned—"He that hath an ear to hear, let him hear what the spirit saith unto the churches." hear what churches."

For the Religio Philosophic The Science of Death.

BY CHARLES DAWBARN.

NUMBER FOUR

Planet life is the united expression of matter, force and intelligence, expressed in everything from rock, mineral, plant, insect, bird and beast up to man; and life is always seeking, as best it may, to express intelligence. We all have a somewhat definite conception of matter and force, but I feel the time has now come to ask, what is this wonderful intelligence which guides matter and force, so that a world is built, and an earth history recorded in eternity? Just as matter is one atom multiplied by many, so force and intelligence must stand as individual atoms too. So there is no need for man to continue his puny attempts to think of an infinite intelligence, for we can all easily conceive of intelligent individuals, although their number may be countless millions.

Here I disclaim any belitting of Deity, He simply stands to me as incomprehensible, and I care nothing for the description and definition of Him, woven by theological minds to suit their creed and their religion; but if there be such a Deity, I propose to show that he must stand as infinitely above the pulpit God, as the gospel Jesus stands above Brother Talmage, who wants Ingersoll imprisoned for blasphemy.

The key to this problem of humanity will be found in this fact of the eternal existence of every atom of intelligence. I must try and make my thought very clear, for I am now about to deal with the grandest subject that can ever be presented to the mind of mortal man.

Matter, force and intelligence are all eternal and all alike composed of individual atoms. The thinker must perforce acknowledge that all three were needed to make this world just what it is. But the Intelligence that was acting as maker to this planeary system of ours, was not composed of the same atoms of matter were the same.

The next thought is that the quantity of matter, force and intelligence that were at work up yonder in the Pleladee, any more than the atoms of matter were the same.

The next thought is that the quantity of matter and force in our system is rigidly

limited. There are just so many-atoms and no more, therefore the intelligence at work is, of course, limited in its number of atoms too.

Let us now try and mark the distinction between the intelligence we find expressed in humanity, and the intelligence that is expressed in life below man. The first exhibition of life in matter is expressed by drawing one atom to another. This is called accretion. It is the way nature manufactures the beauteous drystal; but in nature's next step we find a higher manifestation of life, for we discover growth proceeding from the interior outwards.

Nature's processes are always analogous. The same law of evolution that produces world after world from a parent sun, evolves all forms of life upon a planet. So we find intelligence working upon matter from the outside away up through the forms of life until humanity is reached; but at that point we discover that nature has at last evolved conditions that will permit life to peop out from within. The instant that becomes possible man on earth is born, and until that happens there can be no humanity to people a planet.

We can now take another step, for we see that the possiblity of this highest manifestation has depended upon the refinement of matter. We must not think of matter as better or worse; as poor stuff when crude, and angel food when refined. That would be norsense. The most ethereal atom can doduly in the rock if you simply change the proportion of force and alter conditions, for then life must manifest outside that atom and of those atoms become what we call refined life will creep into the interior, although intelligence will still have to operate from the outside. At last comes the time when even intelligence and intelligence are external. In insect, bird, beast and vegetation, whilst indicate intelligence is an outside in life is interior, intelligence is an outside in-

elsewhere. But that is "death," by which term you mean to say you have lostsight of the old form; yet you never saw the spirit of your friend, so all you have lost by this change is its manifestation through a form you could see. That which death leaves of your friend will be the theme of my next and concluding article.

**DECEMBER 17. 1887.** 

[TO BE CONTINUED.]

For the Religio-Philosophical Journal. A Trumpet Call to Spiritualists.

BY A SPIRITUALIST.

BY A SPIRITUALIST.

Every candid thinker who believes in the philosophy of Spiritualism must admit the basic importance of its phenomena; but it must not be forgotten that the importance of the phenomena is basic, and that there is need of something higher than continually digging and prying about foundation stones. It needs but little experience with the phenomena of Spiritualism to convince a candid mind that the inheliectual products of passive mediumship can haver equal the products of the soul in its actival tate. Whether the imperfections of the medium's organism impose necessary limitations upon the memory of the soul in its actival tate. Whether the larger part of so-called inspirations are merely the self-quickening of the medium's own powers, certain it is that the communications and actions of departed great ones are not consistent with their lives on earth. Shakespeare, if we believe the trance medium, has become a school boy rhymer; Plato babbles nonsense; the sages of antiquity are become the murderers of the king's English and the assassins of common sense. Raphael lends his hand to daubs such as might excite the admiration of a savage in his war paint, but of no sober, cultured mind. Mozart, Beethoven, and other tone masters whose souls were once vibrant with music of the spheres, are now become the cheay drummers on planos at dollar scances,—their grandeur of conception and feeling all gone, and their music contented with a jig or hornple. The great souls of the ages, come down from Olympian heights, are engaged in peddiling cheap morality and folsome nonsense at twenty-five cents per admission. The dignity of the great is departed, and monarchs, queens, sages, priests, masquerade in extemporized costumes before the staring eyes of mortals who, tired and cloyed with the sights of this world, are seeking fresh novelties and sensations on the borders of the next. Reverent truth seeking is almost unknown; but instead we find open mounted wonder, morbid curiosity, a seeking of marvel and miracle fo

carried, that the possibilities of spiritual laws have been exhausted, and legerdemain must patch out the phenomena of the Spiritworld.

It is time that this phenomenalism should receive a check. To learn the alphabet is necessary; but to stay dailying with a b ab, and looking curiously at the letters, and pronouncing them again and again in various tones, when the mind should be going onward to higher lessons of truth, is to dwarf and cripple our spiritual faculties, and let our own reason-remain unused. Let phenomena have their place, but let them keep it. Let the alphabet be learned, but let inot be forgot for what end it was invented. Lef us study psychic laws, and learn of the mysteries of spirit; but let us seek truth rather than miracle, and desire edification rather than miracle, and testre edification rather than miracle, and the stream of the soul must not be wasted in the vain search for empty marvels. Let us feed no longer lon husks, but return to the father and his bounty.

Phenomenalism can furnish no permanent conditions for spiritual growth. The things of the spirit are spiritually discerned; and only as physical phenomena are signs and symbols of underlying truths and principles can they be of any service to the soul. The time is come for a fasward movement is the ranks of Spiritualism. Phenomenalism has had its day and done its work for thousands. Upon the basis thus laid there should be builded the high temple of a spiritual philosophy and a religious faith. The world waits for the master builder who shall lay the corneratone of this new temple. Orthodox creeds are fast dissolving. Articles of belief no longer have their old time meaning. The real belief is read between the lines of all the creeds. Liberal Christianity is almost paralyzed with doubt. Materialism and agnosticism are making deep inroads upon the ancient faiths. Christianity has no weapon sharp enou armor strong enough to turn the edge of the sword of Gollath of the Philistines. If the claim of Spiritualism is true, there is a David who with aling and pebble can slay the giant. Shall the opportunity now offered for the upbuilding of a Universal Temple on the ruins of the old faiths be embraced by Spiritualism, or shall she wrap herself in the drapery of phenomenal delusion, and sink into the sleep that can know no waking?

December Magazines Received Late.

The Woman's World. (New York and London.) Number one of volume one of Oscar Wilde's magazine is issued and shows grace and rednement in its tout ensemble. The publisher promises to make this monthly worthy of its title, and everything ilkely to be of interest to women will be dealt with as fully se possible. Lady Archibaid Campbell.

The English Illustrated Magazine. (New York.) A double Christmas number is out for December and has a fine table of contents, An extensive list of engravings of celebrated portraits and paintings are interspersed-through the pages of reading matter adding much to the beauty of the number. The story of Jael is continued, also the Mediation of Ralph Hardelot, and Coaching Days and Coaching Ways. The Sea of Galilee by Lawrence Oliphant is begun; Ornithology at South Kensington is an interesting paper and What Players are They? will be read with picathe.

The Homiletic Review, (New York.) The

THE HOMILETIC REVIEW. (New York.) The departments in religious thought, sermonic literature, and discussions of practical issues have their usual amount of valuable reading this month.

resign this month.

MENTAL HEALING. (Boston.) Contents:
Eyil, its Nature, Source and Remedy; The
Denials of Jesus; Plato and Christian
Science; Onein God; Editiorial, and What is
Mental Cure.

THE ST. LOUIS MAGAZINE. (St. Louis, Mo.) THE ST. LOUIS MAGAZINE. (St. Louis, Mo.) An illustrated holiday medley opens this monthly for December and is followed by short stories, poems and literary notes. BABHBOOD. (New York.) The table of con-tents is as varied and suggestive as usual.

BOOK REVIEWS. .

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

ROUGH DIAMONDS, or Man's Nature and Actions Considered, in 950 apportune, with Hints to Bus-ness Men. By Dr. J. M. Rice. Chicagol. J. W. Dinsdale, 243 W. Madleon St. Pp. 135. Price 25

cents.

An accurate idea of this book can only be ascertained by reading its contents, hence we make the following extract, from which the reader can pass judgment:

A ship is often laid up for repairs, but a man's conscience is seldom placed on the "dry dock."

An evil report increases its volume every time that it is told. A good one is often lost before it gets cold.

it is told. A good one is often lost before it gets cold.

A man will bear being told of his virtues, but tell him of his faults and he will kick like a mule.

Pride is often out at the elbows, and seeks to hide its shabby appearance.

Envy apse after millionaires, builds imaginary palaces, lives in them and at last dies in a hovel.

One who kindly submits to being told of his faults is on the road to reform.

A man who dies in debt, his chief mourners are his creditors.

Those who would believe that life is not real, let them try to borrow a twenty dollar plece when they are broke.

Jealousy feeds on suspicion, destroys affections, and desolates many happy homes.

Those who do good through promises of some future reward, are liable to be led astray.

The miser never leaves anything behind him worth remembering, except his gold.

Honesty has its reward, but seldom a bank account.

Hanolesse reigns in the cottage Kings and Queens.

count.

Happiness reigns in the cottage.Kings and Queens
in their palaces, and the miser in his hovel.

Superstition is born in ignorance, lives in priestcraft, goes to beaven without an intelligent effort of

craft, goes to beaver without an interagent vision bile own.

Mankind is entitled to, a great deal of credit for belief or unbellef. It is only the hypocelie that should be despised.

It is not necessary to clothe truth. It is only falsehood that needs a new suit of clothes every time it makes its appearance.

If you have a friend that you value tell him of it while he lives, or don't moura his loss when he is

own the ten commandments were written there was a power behind them, but nowadays there's not enough power in the moral atmosphere to compel the school boy to commit them to memory.

Advice given without being asked for is seldom appreciated.

Advice given without being anxed for is seizon appreciated,
All public spirited men die easy, being conscious of having lived to a purpose.

Those who wait for the tide to land their boat upon the shore are often carried out to sea.

There is no bore so great as those who tell the same story every time you meet them.

Man has beautified the earth, and dup the precious metals from its bowels to secure pay for his labor.

If one would be respected, he must first respect himself.

Never seek any society, unless you first consider the

metals from its bowels to secure pay for his labor.

If one would be respected, he must first respect himself.

Never seek any society, unless you first consider the points that make you equal.

The happiest man is one who cannot be convinced that he is living in error.

The dudes are the progeny of the babboon, the missing link between them and the human race; not having sufficient intelligence to entitle them to the name of either.

If there were no more harm in the wag of the human tongue than that of the dog's fall, Adam and Eve would have remained in the Garden of Eden.

If a man is ever found who practices just what he preaches he should be sent to Barnum's Museum.

Life is a pension and we draw from it about all that belongs to us.

The man who receives much praise from his neighbors, never drove a train of kicking mules.

If we all had the knowledge of world building, and were to agree to build one to suit everybody there would be such a diversity of opinion that we should never be able to lay the foundation.

The ancient sell us of spirits who walked and talked with men. We believe it. It is common in these times for men to get full of spirits and want to talk to everybody.

Dou't allow yourself to be fieva that you were born to reform the world. It will beed much of your time to keep your own bones in order.

Great men telf at that the greatest study is manufind on who studies in own actions and reports on them as often as he does on his neighbors.

worthy of its title, and everything likely to be of interest to women will be dealt with as fully as possible. Lady Archibald Campbell contributes The Woodland Gode, with Illustrations; the Countees of Portsmouth, an article on the position of Woman, while Annie Thackersy gives, a chatch of Madaune de Sérignés Grandmother. Other interesting articles are: Above the Cloud Line; The Children of a Great City; The Oxford Ladies' College, and The Recent Telepathic Occurrences at the British Museum. A serial by Geo. Fleming is begun. Literary Notes, and Fashions for the mouth complete the gable of contents. Price, 35 cents a number and \$3.50 a year.

The Path. (New York.) A paper on the Bingavad-Gits opens the December pages of the unseen. The Theosophical Meaning of Geothe's Fanst; Notes on the Astral Light: Correspondence, Tea Table Talk, etc.

The Mathons Pulpit Annie, 16.

The Mathons Pulpit Annie Talk, etc.

The Mathons Pulpit Annie; Law and Gange; Runcational; Editorial Miscellany; Department of Languages, Ric.

their consumption will aid in the production of wealth or not" (64), "unless this distinction is preserved it is impossible to draw the line between the wealth that is capital and the wealth that is not capital." [We see how well Mr. George preserves the distinction]. Labor is human exertion; capital is human exertion [acrobatic and otherwise?], and capital is the product of human exertion. The product of labor is, the wages of labor; (44.) labor, the product of labor, and capital are the same thing. Labor is its own reward-it draws its wages from itself; and as labor and capital are the same thing. Labor is its own reward-it draws its wages from itself; and as labor and capital are the same thing, labor draws its wages from capital; that is, capital pays labor, notwithstanding Mr. George has repeatedly told us that the "maintenance and payment of labor do not even temporarily trench on capital, but are drawn directly from the product of labor."—which, ("angels and ministers of grace defend us "I" is capital.

Such is the nature of the exhibitions in "George versus George "of Heary George contradicting himself, and of his inability to cope with, much less defeat, the great masters in current Political Economy.

Mr. Rutherford also detects in Mr. George a tendency after he has demonstrated a proposition to drop from it some important word or phase, and then use the emaculated form, as though it were the original and established proposition, as a basis for, or in apport of, some new proposition. Rutherford size free the original and established proposition, as a basis for or react.

OUTSIDE THE GATES and other Tales and

OUTSIDE THE GATES and other Tales and Sketches by a band of Spirit Intelligences through the Mediumship of Mary Thereas Shelhamer. Beston: Colby & Rich. Price \$1.50.

the Mediumship of Mary Theresa Shelhamer. Beston: Colby & Rich. Price \$1.50.

This book is written in memory of Mr. Gordon, an old citizen of Cincinnati, who passed to spiritife in the fail of 1856.

The author in her preface says that a family consisting of a father, mother and daughter in spiritifite were in the habit of coming to Mr. Gordon and it was through messages from them that he received his most valued and positive evidence of immortality. The Father was known as "Benefice" and a daughter as "Morna" and these chapters are given the author by these spirits with the exception of the first story which purports to be the history of a worran who did not live up to her highest light while onearth, although a Spiritualist, and her environment had always been among people of liberal ideas, yet she had permitted herself to some extent to be dishonest in business transactions, and after a brief carthly career, she found herself in spirit life—but "Outside the Gates." She then gives her experience from a spirit's standpoint, and vividly portrays her life thete and the steps that she takes for her soul's growth looutgrow the mistakes of earth life.

After describing the different persons that she was enabled to help by her afvice and teaching, and the different vicinsitudes of her life, she finds herself "within the gates" but it was not 'till she had worked out her salvation by ministering to others unselfishly.

Benefice gives two very interesting chapters on

self "within the gaise" cut was not at a worked out her salvation by ministering to others unselfishly.

Benefice gives two very interesting chapters on thoughts from a spirit's standpoint. He says: Evil. spirits may approach and make themselves known to you, but if your thoughts are free from guile, if love for mankind and a benevolent desire to be of use inspire you, you need not fear, such will have no power to harm you; they will only receive a blessing by coming in contact with you, and they may have been brought to you by some, besinicent guide for that purpose. Inharmony, discord, dishonest dealings, and impurity, will open a door to malicious and depraved spirits."... There are two chapters devoted to "What I found in Spiricliffe." Part second contains "Morna's story," "Here and Beyond." "Slippery places" and "The Billid Clairoyanit," all pleasing and instructive chapters—stories well told and possessing a healthy moral tone. The book should meet with a large sale.

YOCAI, AND ACTION-LANGUAGE CULTURE and Expression. By E. N. Kitby. Boston: Lee & Shepard; Chicago: A. C. McCharg & Co. Price, \$1.25.

\$1.25.

This book will be of great use to students. Mr. Kirby is instructor in elocution in Harvard University; has had great experience and success with his pupils. They have repeatedly requested him to print for reference what he had given in class instruction. He says: "My aim has been simply to make a concise and practical handbook on elocution, adapted especially to the needs of those who have no adequate instruction or practice in an art which they must use as readers, speakers or teachers."

The book is divided into three parts: Vocal Culture and Expression; Action-Language, Culture and Expression; and Expression. There also are a great many fine selections given.

### PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in

dvance.

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Catarrh, Catarrhal Desiness and Hay Feer.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has hen formulated whereby catarrh, catarrhal desfiness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphie explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & So West King Street, Toronto, Canada.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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August Gunthler made a fatal error at the Han-cock (Mich.), chemical works when he drove a mail into a board that had been saturated with nitro giyordine. There wase't much of the stuff, of course, but there was enough. The first time he hit the board an explosion followed that entirely destroyed the board and martally wounded life. Gunthler.

Don't commit suicide! If you have dyspepsia; with headach, hearthurn, distress in the stomuch, no ap-petite, and are all worn out—but take Hood's Sara-parilia and to cured. If creates an appetite, and gently regulates the digestion. Sold by druggists.

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ng an Autobiographic Narrative of Psychic Pho nomena in the Pamily Circle spread over a period of nearly Twenty Years,

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CHICAGO, ILL., Saturday, December 17, 1887.

#### Occult Telegraphy.

For several years past it has been more or less widely known that a young man in Cleveland claims to be a medium through se aid spirit telegraphers demonstrat their continued existence, and communicate valuable information by means of the Mors alphabet. W. S. Rowley is the name of this dium, as the regular readers of the Journ AL already know, and during the current year considerable newspaper notoriety has been given to his claims, and to what purcome by telegraph from the spirit

world through his office. From the first the Journal has noted the case in its columns because of private adfrom telegraphers, who are also experienced observers of spirit phenomens, to the effect that such messages were received bearing every evidence of being bonafide con munications from friends in spirit life These experts were not, however, absolutely certain that the telegraphic instrument was worked independent of contact with the medium; that is to say, they were not sure that muscular action on his part did not do the work. The young man was well known in the city and bore an excellent reputation, and the instrument was specially designed for the work and to operate without physical contact; Mr. J. H. Wade being the main promoter of the enterprise. Yet main promoter of the enterprise there were reasons, not involving the good faith of the medium, why those aiding in perfecting this system of telegraphic communication between the two worlds believed it not impossible that the instrument was worked by involuntary action of the medium' muscles; in other words that he was, in fact nent part of the machine, an ele tion of the lever which closes the electric rator produces results so meaningle atrained ear and so full of import to

one who has learned to read the sounds. will at once be apparent to the rec that unless the instrument could be guard ed against the possibility of this being th true explanation of its working, independ-ent spirit telegraphy could not be success-fully demonstrated and the method would be open to serious objections, affording another avenue for unconscionable swindlers to follow their vocation among the confiding and uninformed. It was not possible for Mesers. Wade and Wright to give much personal attention to the matter, owing to want of time. It may here be said in passing that the amount of time, patience and careful experimentation necessary to reach complete and final conclusions on the working of subtile, psychical forces in combination with natural forces scarcely less subtile and even more refractory, can only be appreciated with insuling to the acceptance of this requiring technical to any great degree, and any interest in not one person in ten thousand who is by nature qualified for the work, and a far less number have the technical training essential for observation and experiment where results are sought that shall stand the scientific test and successfully meet reasonable criticism.—Fortunately this difficulty does not environ some forms of spirit communication to any great degree, and any intelligent person is competent to satisfy himself, even if unequal to the task of presenting results requiring technical knowledge and preliminary training. Mr. Wade has been very cautious about expressing a final opinion as to the independent character of this talegraphy. Formerly a spring extended

from the key to the slate lid of the box in which the instrument rests, making it sible to write by pressing on the slate. Mr. and Mr. Wright, manager of the West ern Union telegraph lines at Cleveland by experiment that either could work it in this way, but neither believed Mr. Row ley conscious of so manipulating the instru ment, though they could not prove he was not, and thus the matter was open to criticism.

Prior to the 25th ult., Mr. Wade had not experimented with Mr. Rowley for some months; on that date, moved thereto by a letter written to a mutual friend by the ed itor of the JOURNAL, to the effect that if Mr Wade would certify the independent charac ter of the telegraphic messages it would be published, he visited the medium and mad farther careful tests—the reader will bear in mind that Mr. Wade is a practical telegraph operator-which satisfied him beyond doubt that the medium was not an elongation of the lever, but a generator or reservoir of a force utilized by spirits who worked the in strument without contact on the part of the medium. He declined to make this state ment for publication over his own name for the very good reason that he could not spare time to answer the numerous letters sure to follow, and suggested that the editor of th JOURNAL visit Cleveland and investigate the subject for himself. This reasonable and timely suggestion was complied with, and the editor spent five days in that city giving the business his undivided attention and reaching conclusions which he is ready to express.

The editor is neither a telegraph operato nor an electrician, but no technical know ledge of either telegraphy or electricity is ary to determine the validity of Mr Rowley's leading claim, to wit: that the in strument now works without human con tact. It only requires the careful study of a server to establish this fact beyond all doubt. After satisfying himself the editor found he was incompetent, through a want of preliminary acquirements of technical nature, to present the matter to the public in shape to attract the attention of scientific men; and further, that even if sed of the necessary qualifications the work required months of time, extended and varied experiments and the employment of experts in telegraphy.electricity and stenography. In this dilemma he was directed by Mr. Wade to a gentleman who for the ast six months has been carrying forward on his own account exactly such a series experiments as was wanted and who had a report of every detail of his work. Having by extended and judicious inquiry satisfied himself of the truth and veracity of this investigator, as well as of his competency for the work, the editor made an arrangement whereby he secured for the Journal series of papers covering the essential portions of th

The publication of these contributions which will without doubt be intensely interesting, and it is hoped permanently valuable will begin probably in next week's Journal certainly with the first number of the nev year. The expense involved in securing the data for such a series of articles and their preparation for the Journal is necessarily large and the editor feels he has a right to ask his subscribers to show their apprecia tion in substantial ways, by aiding in ex tending the subscription list of the Journal promptly liquidating indebtedness where it exists, and renewing for one or more years in advance.

### Sapp's Shorthand Sounder.

In the study of alleged spirit phenomen. as generally exhibited to the public, one has not only to be an accurate observer, versatile in resources, cool and determined, but must also have a good opinion of human nature, how ever much he distrusts individuals; other wise he will not be long at work before his disgust at barefaced frauds unearthed, and contemptuous pity for the perpetrators drive him despairingly from the field o render him cynical and blindly skeptical of any real foundation for the claims of per purporting to be mediums or aids to spirite in manifesting. No sooner is a new phase of the physical phenomena of Spiritual ism developed than there spring up pre ism developed tenders able to deceive the ordinary The strong inclination is to credit the claim of another who assumes to demonstrate what one wishes true and is earnestly seek ing to prove. One may be a good b man, a skilled mechanic, a successfo lawyer, or a scholar and yet exhibit the most appalling fatulty the moment he enters, or thinks he enters, the realm of sychic inve stigation. No other field of illegitimate traffic, therefore, offers, within narrow limits, such safety and success to the charlatan as that of simulating spirit No matter how often his tricks are exposed, he never fails of finding mor fool timber wherewith to keep the po fool timber wherewith to keep the po-bolling, and is able to play the martyr and retain the sympathy and patronage of many who while they are forced to admit friegery, throw the onus on the Spirit-world or by some sort of sophistry exonerate the pseudo-medium

While in Cleveland last week our atter while in Cleveland last week our attertion was called by a number of citizens the claims made by Dr. L. W. Sapp, a home pathic physician and an old resident that city. It seems that Sapp hired Rowle and utilized the spirit telegraphy obtainable through his mediumship, for the pupose of diagnosing disease. The spirit doctors

who uses Rowley's line gave abundant proof of his ability, seldom making mistakes, an often astonishing by his remarkable gifte Business thrived at Sapp's office. In the course of time Sapp declined to longer employ ley, the only reasons, as told us by Sapp himself, being one of wages, Sapp desiring to save the salary going to Rowley, which he apparently regarded as a useles money. From statements made by a num ber of credible informants it appears that immediately after parting with Ro wley, Dr Sapp uncovered an instrument, which all appearances was a duplicate of Rowley's and continued the business at the same stand. He claimed to be able to read the Morse alphabet, and to obtain messages by the same method as did Rowley. To severa callers he explained that one Annie Kerr, young woman who was once in his employ and who passed to spirit life feeling sho owed him a debt of gratitude, was the spirit telegraph operator and that the spirit docto who dictated the messages was his former partner, Dr. Williams. A picture of thi young woman hangs upon his office wall and he frequently calls the attention of visitors to it when telling his story. This story seems to have been adhered to without al teration for some little time, until he found apparently, that it needed modification to meet exigences which he evidently had not contemplated. His revised and improved statement is that he does not claim that the telegraphing is by the Morse alphabet by any code known to the public; but that by some occult process he is able to read it. This was his story up to the time we visited him; the chances are that it has v been still further revised, and will need yet more revision.

In a Cleveland daily paper of the 6th ult there appeared a skillfully prepared article well calculated to impress the general pub-With the light in which we can no read that communication its esoteric significance seems plain. That the article written for the purpose of assisting Dr. Sapp to hoodwink the public will be clear to person capable of collecting and ana lyzing evidence. It also hedges against dangers which he evidently had begun to vaguely realize were imminent. But he ha yet fully awakened to the risk he was running in alleging that he used the Mors alphabet, or at least his literary helper had not. A careful study of the article affords evidence that Sapp had even then a slowly dawning consciousness of the Morse roc shead, but was not able to, or dared not fully explain this to the newspaper man, for the latter incorporates in his article the dis tinct declaration, so often previously made by Sapp, that the Morse alphabet is used Sapp took a trip to New York about Thanks giving time, and exhibited his telegraphic outfit on Sunday, the 26th, before the after noon meeting for spiritual manifestations held under the auspices of the First Society of Spiritualists of that city, his engage ment having been announced the week pre vious in our respected Boston contemporary His success there was not of an overwhelm ing character and he returned home.

Upon the 5th inst. we called upon Dr. Sapp and requested to see him work and explain his instrument. He readily complied, but de clared he did "not claim it was as yet scien tific." Just what idea he intended to con vey was not clear to us and evidently wa not to himself. He is a rather large, formed, sinewy man, and as he seated himself at the operating table and pressed his two broad palms upon the top of the box contain ing the key that works the electric instrumen it was clear that if the machine could be ade to move by hand power it would soon be imping to its task with more alacrity even than Standard Oll magnates stamp on competitors. Click, click, click, promptly from the sounder. Evidently the posititious operator was on hand--certaini and ready for work. Sapp the repeated the message which he claimed the French operator of Irish parentage was sending us from the Evergreen Shore. Evidently the means of communication in us between the doctor and the female operator at the other end of the line was a doubly condensed and abbreviated shorthand. We've heard in times past of such a language in use by lovers, but never expected to hear it put to such procale, practical use as discuss-ing the laws of electricity and magnetism. It only took a couple of ticks to spell words of nine letters, and sometimes with one the expert receiver scooped in several short words. Having shown by this display what could be done, the doctor relieved the lady operator by removing his hands from the box that held her and proceeded in a halting. confused way to talk of the subject.

At this point a call in the front office required the doctor's presence, and during his absence our right index finger was irresist ibly moved into contact with the slate lid of the mysterious box. Cautiously that finger ed upon the slate, as though end with intelligence and seeking a response from the invisible hand of the operator. It came! One little click; but we could read It came! One little click; but we could read it. It spelled e-n-o-u-g-h. While the finger was detailed on this work, we had opportunity to observe that there was considerable flexibility in the slate ild, differing in this respect from Rowley's, which is quite rigid. On Dr. Sapp's return the conversation was continued, and he stated that the spring on the inside of the box touched 'the clate lid; that the instrument would not work unless it did. He further asserted that Rowley's was fixed in the same way. Upon our stating that we had repeatedly tried to work Rowley's by pressure without success, he ax-

plained our failure by saying that Rowley fixed the instrument for our experiments either by pushing down the spring in the box or by turning the screw of the sounder which stands in view on the table. We knew this statement was without foundation, so far as our experiments with Rowley were concern We had guarded carefully against aug tampering on his part. Upon repeating th question for the third time as to whether the instrument would respond to our hands. Dr Sapp replied in the affirmative, and per mitted a trial. We found no trouble in pro ducing the same sounds as when under hi hands. The doctor then again said he not claim the thing was scientific, nor that the Morse alphabet was used, but th could read the sounds as ticked off under the manipulation of the spirit operator. that case," we responded, "you must have an alphabet which you can read, and which has been agreed upon between you and your op-erator." "Yes, that is it," hesitatingly replied the doctor, He then stepped to the wall and took down a cabinet picture, the smiling face of a young woman, and said, "This is my spirit telegrapher." "Was she a telegraph ope rator in this life?" we asked."No," he respond ed "but out of gratitude she has now taken up the work of assisting me in this method of communication." During the interview th doctor attempted to explain his alphabet. He got no farther than the, the; and this was given in the Morse alphabet, in our opinion. He apparently has laboriously

mastered a few letters of the Morse system.

On the next day we procured a dial scale such as is in common household use, marked weigh twelve pounds; this was first taker to Rowley's office and he was asked to put his instrument thereon and work it while in that position. To this he readily consented, though evidently quite in the dark as to our purgose. Adjusting the scale so that the diar face was toward us and wholly out of Rowley's 'view, we asked him to put the box containing his instrument thereon. We found it weighed two pounds. Then Rowley, rest ing his elbow on the table, lightly touch with three fingers the upper left hand corner cover of the of the frame of the sla Instantly the pointer indicated less weight and after vibrating a few seconds it turne back two points and remained stationary indicating a weight of one pound and four teen ounces. As the weight would naturally have been increased slightly when the fin rested on the cover we were surprise at the decrease, but said nothing to Rowley of the story the pointer was telling until thoroughly satisfied by repeated experiments ough the weight was actually increased, the pressure on the scale spring was decreased. (The philosophy of this seeming contravention of natural law will appear in the series of papers spoken of in another column. Further experiments with scale ances will then be given.) "How is this?" ticked out the sounder, and at once w proceeded to converse with an intelligence which assumes the name of "Dr. Wells." reply to questions, he gave answers on matof science which we are entirely sure were far beyond the knowledge and caps ties of the medium. Whenever the sounder ticked, the poluter on the dial scale respond ed so that a telegrapher-as we afterwards learned-could read the mess age by th brations. "Why not try Dr. Sapp with the scale?" ticked out the instrument. Leastwise this was what Rowley declared it said, and his manner, evident surprise and amuse ment at the message, were certainly not feigned.

We adopted the suggestion and in company with Mr. George Howe, a well known citizen, called on Dr. Sapp and after liminary conversation proposed the experi-ment, to which he readily consented, though like Rowley he seemed to have no conception of the object of the trial. On putting his box upon the scale, it was found to weigh exactly the same as Rowley's; but of this wo brawny hands came gently down upon the elate cover, and away bounded the pointer on the scale. With three skips and a jump it reached the twelve pound mark, and still no Kerr; then with a hop th pointer went a pound and six ounces further which was as far as the spring of the scal would mark the pressure—and Annie ticked off in original short hand, "We are glad to off in original short hand, "We are glad to see you both," to which the guests cordially responded. The object of the call having been accomplished we soon bade the doctor

Later in the day the experiment with th scale was repeated at Rowley's room, in the presence of Mr. J. H. Wade, Mr. George Howe, and Prof. G —, two of the observers being practical telegraphers, with most conclusive and satisfactory results. These experiments are here briefly given to enable the reader to better understand the differ-ence between the exhibit given by Rowley's instrument and that produced by Dr. Sapp.

instrument and that produced by Dr. Sapp.

After carefully gathering the testimony of credible witnesses who had visited Sapp, heard his statements at different, fimes and witnessed his exhibit, and after a personal study of the matter we have no hesitation in saying that in our judgment his claim of obtaining messages from the Spirit world by means of his telegraph instrument is wholly false and without a shadow of foundation in fact; that he is not self-deceived, but is knowingly practicing a frand. He fand not the foresight to see the difficulty he would have in maintaining his claim, and the danger of exposure to which he was ever subject. And having begun the deception he has not ingenuity enough to get out of it with a show of honesty, and so he blun-

ders along, only faintly realizing the dishonorable position he occupies, and without sufficient moral sense to comprehend the enormity of his offense.

### "The Open Court" without a Judge.

The many friends of Mr. and Mrs. Underwood have read with profound regret the announcement of their withdrawai from The Open Court. This must be regarded as a misfortune by all who are interested in liberal religious thought. The journal was one of the ablest ever published in America, unsurpassed in the high character of its contributions, and in its general excellence even by any of the first-class periodicals. The editors made The Open Court what it was; it was, indeed, the creation of their own brains. The Open Court has received re-cognition and praise from every quarter, and brains. its future has seemed full of promise and

And now the editors are practically forced to retire from the paper on account of the unreasonable interference and demands of se money founded it and by whose urgent invitation Mr. Underwood assum charge of it less than a year ago. Mr. Hegeler is doubtless a well m he is too erratic and inconsistent, and knows too little in regard to the requirements of journalism to have anything whatever to do with the management of such an enter-prise. We understand that Mr. Underwood secured a guarantee of independence, from the beginning, but the proprietor of the paper we judge has not fully respected the contract, for the editorial valedictory declares that a point had been reached where self-respect demands their resignation. It seems that Mr. Hegeler wished to make a place for Dr. Paul Carus, a German who has been living with him and acting as his secretary. He insisted that this man, who is without reputation and, so far as we are aware, is possessed of no special qualification for the position, must be an associate editor. "For good and sufficient reasons" Mr. Underwood declined to accept him, and rather than do so, withdrew from the paper.

What kind of a journal will be produced under the management of Dr. Carus we are unable to conjecture. His articles in *The Open Court* have not impressed us as remarkable in any way. But we understand that Mr. Harry Falkenau, a gentleman of ability and education, has been secured to put Dr. Carus's ideas into intelligible English, and to give the paper a literary finish and flavor for which Mr. Hegeler's secretary alone would be un-equal. Whether Mr. Falkenau's name will appear as one of the editors or Carns will take the credit of Mr. Falkenau's work; remains to be seen.

Mr. Underwood is to be congratulated on the high character and success of The Open Court during the short time he controlled the enterprise, and his friends everywhere will be glad to see him at the head of anoth er similar paper, unhampered by the whims and conceits of any Mr. Hegeler.

"The following editorial from the Boston Sunday Herald expresses the general feeling on the subject as we find it indicated in the columns of our exchanges:

the columns of our exchanges:

The retirement of Mr. B. F. Underwood from the editorial control of the Open Cours, which he went out to establish in Chicago a year ago, under the proprieteeship of Mr. Edward C. Hegeler, is much to be regretted. The Index, which he very ably edited, was given up with much regret in order to make a liberal paper which should be a better representative of the interests of the free religionists throughout the country, but from the inception of the new enterprise it is understood that Mr. Underwood has been hampered in carrying out the plans which were necessary to give such a journal success, and his retirement means that the liberal cause has received another blow in the house of its friends. It is believed that there is room for a liberal religious journal in the United States, and there is no reason why Mr. Underwood, who has had large experience and much success as a journalist, should not be reinstated in a paper of this sort in Boston. If Mr. Hegeler could have been induced to keep as gloriously aloof from dictation as to the management of the journal into which he put his money as the late Mr. Beresford-Hope did from the control of the Saturday Review, which he owned, it is believed that Mr. Underwood might have accountry, hold by the principles of free religion. No one undestands this, field better than he, and no one indextands this, field better than he, and no one is

While in Cleveland last week we had an opwhile in cleveland last week we had an op-portunity to observe the good work of Dr.Leon Priest, whose power as a healer seems to in-crease with the demand for its exercise. He is busy from eight o'clock in the morn-ing until near midnight, and seems to grow more robust and elastic the harder he works. His wife, Mrs. Mary V. Friest, has developed great talent as a teacher of mental therapeu ties, psychopathy, pneumatopathy, or what-ever one chooses to call it. In her classes as regular students may be found many of the best known ladies and gentemen of Cleve-land, members of the several learned professions, leaders of society and literary circles. At the opening of her course of December lectures last week, at 160 Huron street, the residence of Dr. and Mrs. Priest, we noticed an array of carriages such as are usually only seen before the residence of some prominent society lady on a special reception day.

A. A. Burnham writes: "The services at 182 A. A. Burnham writes: "The services at 183 E. Madison street, last Sunday afternoon were well attended. Mrs. S. F. DeWolf explained 'The Law of Prophecy,' and Mr. Seely related some remarkable tests that he had received, through the Bangs Sisters' and Mrs. Blodgett of Iowa. Mr. Williams divised more unity and sociability among, the spiritual societies in Chicago, and suggested a grand jubilee, in which all local societies might join. Mr. Prince, of Worcester, Mass., gave reminiscences of his early spiritual experiences.'

"The Bangs Sisters' were present, and the

continuity of life amply proven by the slate writing tests. The vocal selections by Mrs. Cole and Mr. Weldon were as usual inspiring and harmonizing."

The Open Court is not closed exactly, but the Judge has retired and his seat is occupied by the private secretary of the gentleman plethoric purse pays the bills of this Whether the able advocates of liberal tht will care to argue their cause be fore the dummy, remains to be seen. Mock courts are all welf enough for boys to prac tice in, but are not especially valuable to

Spiritualists are to be congratulated in that they have got rid of that ex-preacher, whilom lecturer, maker of corner stones, delineator of life in the Spirit-world, etc., etc., the Rev James M. Peebles, M. D., ex-consul to Trebizond, pseu jo moralist, etc., etc. He realized zond, pseu in miralist, etc., etc. He realized several years ago that the long practice of an unmentionable crime against nature had made his names, stench in the nostrils of Spiritualists far and side, and that his season of honor and profit among them had passed. He then tramped the country as an itinerant doctor. On Sunday, the 4th inst., this old goat was received into the E piscopal fold, being confirmed by the Episcopal blehop at Hammonton, N. J. It is good for Spiritual-ists but tough on Episcopalians.

E. H. Dunham, of Providence, R. I., writes:
"I had intended to give you the particulars of an alleged materializing scance given in this city Saturday evening, Nov. 26th, by those "wonderful" mediums, Mrs. Stoddard Grey and her son Dewitt C. Hough, but the more I think of what I witnessed that even-ing, the more am I filled with indignation and disgust that such things can be even tolerated by Spiritualists of common sense s an exceedingly transparent fraud and the thirty-five persons who paid their dollar to witness it, could have saved ninety cents and witnessed a better exhibition of the same kind at our local Dime Museum the week previous. Should the woman and her son repeat their visit for the same purpose. I very much fear they may be sorry they came."

Miss Jennie B. Hagan closed her engagement with the Worcester, Mass., Association of Spiritualists, Sunday, November 27th. For the month of December she will speak for First Spiritualist Association, Spring Garden street, Philadelphia, Pa. She will make weel evening engagements in that vicinity. She lectures January 1st and 8th at Dover, N. H. the 15th, 22nd and 29th at Haverhill, Mass. for the First Spiritualist Society; the 1st and 2nd Sundays of February at Troy, N. Y.; 3rd and 4th Sundays at Portland, Me. During the month of March, Miss Hagan will speak in Cincinnati, Ohio, and would like to make week evening engagements in that vicinity. She will also answer calls in the West for April.

If one wants to see how two talented people, whose literary products have made them known far and wide can do the daily tasks incident to farm life, work hard every day at occupations which must be most uncon genial, and who can still keep cheerful happy and hopeful,—if any one wants to see such a couple, let him journey to Walnut Grove Farm, near Berlin Heights Ohio, and there he will find Hudson and Emma Tuttle. This is what the editor did last week, and he felt amply paid for leaving Cleveland before daylight, walking the platform of a cheerless, fireless, country station for a half-hour while waiting for a conveyance, and then being dragged through the mud for three miles by the reminiscence of a once valuable horse, now put to the respectable but wearing work of hauling the mail and

any stray passenger.

A study of the noble endeavor of the Tut tles, a knowledge of their laborious, studious lives, of their self-abnegation and de votion to duty, would profit many people in these days of discontent and unrest. Ease loving, whining souls, whose greatest pleasure seems to be in hunting up and reveiling in a new pain or ache, or supposititious hardship should be transported to the Tuttle farm, there to learn how to cheerfully do the thing that lies nearest, and to struggle thing that lies nearest, and to struggle with the world in a manly and womanly way that brings its own awest reward in the knowl-edge of duty well done and a world made better for their living. And the country abounds with people who are slowly but surely demonstrating the certainty of "Prog-ress from Poverty," as Stobbins puts it, and giving the lie to Henry George's "Progress and Poverty." To few farmers is it given to wield so wide and so healthful an influence as do the Tutties, but all can do something, as do the Tuttles, but all can do something. each according to his talents and opportuni-

It is reported that the editor of the Bo ner of Light has been presented with the white skirt which formed a part of the "find" in the late Fay expose, the donor, with true Boston consideration, first having the gar-Boston consideration, aret naving the garment carefully laundried. This addition of magnetism to the sanctum satisfactorily accounts for the unusual vivacity and youthful freehness displayed in the mess-covered columns of our esteemed contemporary for the past two weeks. Speaking of Mrs. Fay reminds us of a remark she is said to have dropped some time ago; and which helps to substantiate her sincerity as well, as to corroborate the excellent character given her in his columns by the venerable single gentleman who has so long and aktilfully conducted the white washing department of the Banser, "If I could have rooms with folding doors," said Mrs. Fay, "I could have sammy spirits as Mrs. Ross." The gentleman who reports this litem to the JOURNAL and whose name and achievelments in science are well known on both sides of the Allantic, adds: "She has got the folding doors mow and was proceeding vigorously when reaight." at carefully laundried. This addition of

DR. WOLFE AGAIN REVIEWED.

His Attack Upon the Platform Refuted.

His Attack Upon the Platform Refuted.

For the Editor of the Betato-Philosophical Journals

Says Dr. Wolfe.—Understand me, I volunteer no lance in defence of this woman.

Wright.—Why not? Are you ashamed to defend her? Surely, she is worthy of defence, if she be the medium you claim; if all be true that you assert; she is the most wonderful woman that ever lived, and your article describing the appearance of Plimpton, Napoleon, Josephine, etc., is the most wonderful document of the nineteenth century. As a woman you recognize that some defence of her is necessary. The womanly qualities of Mrs. Fairchild I have not assailed. Adeny that she is a medium. I claim that all that happens at her séances are the result of contrivances and devices cf. a purely fraudulent character; and that there is no more spirit at work there than at a peep-show. Do you concede that she cannot be defended with success as a woman? I think that she may cry: "Lord, save me from my friend."

Dr. Wolfe.—As a medium her peer is not to be found among millions of her sisterhood. Wright.—You assert that she is a medium. It is your work to prove that she is one. Let me say that you have not done it yet. You may assert it a thousand times, but that does not make her a medium. You have your testimony, but your testimony does not amount to proof. What kind of evidence it? It is evidence gathered under conditions of such laxity that fraud was possible. The conditions did not exclude fraud. There was one or more possibilities for her, or her confederates, cheating you. You cannot say you were not cheated, because there is a possibility that you may have been deceived. Then you have testified to most extraordinary phenomena, not known in the past experience of the scientific mind, and therefore will need the sustained testimony of a great many experimenters, unfer conditions where fraud could not be practiced, which make it easier to accept the phenomena than reject them. Dr. Wolfe might learn avery nseful lesson from the calm and careful habits of th

the work of mortals.
You exaggerate when you say that she has not her peer among millions of her sister-hood. That can only be a rhetorical flourish

at best.

Dr. Wolfe.—We must differentiate between the woman and the medium.

Wright.—Such a distinction cannot be permitted. We know things by their qualities. If Mrs. Fairchild be a medium, mediumship is a quality defining Mrs. Fairchild. She cannot be culogized apart from her qualities. We cannot say a good priest and a bad character; a bad-woman and a good medium is such a monstrosity that the sooner we get rid of such an incongruous thing the better. I think that this is the better way to put it; a good woman will not stoop to fraud, but a bad one will.

Dr. Wolfe.—J. Clegg Wright slanders this medium shamefully.

Wright.—Slander means a faise accusation,

medium shamefully.

Wright.—Slander means a false accusation, defamation uttered with malice to injure. I have not slandered. I do not slander; that is not one of my vices. This comes with bad grace from one who has culled every dirty epithet he could find from the copious vocabulary of slang to heap on me. We feel the blows we get, but not the blows we give.

Dr. Wolfe—I never knew a medium but her, who could give sufficient power to six spirits to write on six different slates, we and without pencil, which I locked in my fire and burglar-proof safe.

Wright.—That was a trick. A message

and without pencil, which I locked in my fire and burglar-proof safe.

Wright.—That was a trick. A message written upon a wet slate becomes visible when dry. It is one of the commonest tricks known in the slate writing profession. You are more easily cheated than I thought. After studying your writings I am convinced of this fact; the more wonderful the phenomena, the more delighted you are, and the more voraciously you accept them. It ought to be the other way: the more wonderful the phenomena, the greater the caution and the more stringent the tests should be. We need test after test and demonstration afterdemonstration of extraordinary phenomena, which apparently contradict the experience of mankind. These scances have nevel yet attained to that degree of development, where we could say that every condition of evidence is compiled with, and logical certainty completely attained. Any one doubting whit I say about the trick, can try it for himself, write upon the slate all over, and the writing will disappear; you may even lightly wipe the slate, and when dry the writing will appear again as it was before. To do it well, and clean, requires, a little practice, that is all.

Dr. Wolfe.—My impression is that these

all.

Dr. Wolfe.—My impression is that these two nobodys know not what they are talking about; if they do, for their slander, in the language of the "kid," they should both be clubbed, knifed, and shot for the same reason that T. Pepper left Sheol, and their ancient prototypes, Ananias and Sapphira, lost their abdominal viscera.

Wright.—Who month

prototypes, Ananias and Sapphira, lost their abdominal viscera.

Wright.—Who would ever think of writing a sentence like that, with a mind fitted for careful and discriminating work on what I may call the greatest and most sacred subject of the ninsteenth century. First, I am called a nobody, which is not true: and, secondly, a liar, in language so dirty and contemptible that I am ashamed a man claiming culture, iducation and spiritual knowledge, should use it. Nothing shows the nature and quality of a man's mind so perfectly as the manner in which he clothes his ideas. What would we say of the Archbishop of York, if he used such language? Would the scientific world wenter that in the subject in the su

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report of the Seybert Commission, appointed by the University of Pennsylvania to investigate Modern Spiritualism has attracted such notice that many want to read

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The first number of The Two Worlds, Mrs. Emma Hardinge-Britten, editor, has come to hand, and presents a creditable appearance.

Mrs. Mand E. Drake,-formerly Mrs. Lord. writes from Kansas city that with her husband she is about to visit California, going first to Los Angeles.

Rowley & Whitney, room 39, number 89 Euclid avenue, will hereafter keep the Jour-NAL on sale, receive subscriptions and take

Patrons of the JOURNAL can obtain copies every Sunday at the news stand in Metropolitan Temple, Fifth street, San Francisc Cal., arrangements having been made that will insure a regular and uninterrupted supply.

We have received from S. E. Cassino, Pub lisher, Boston, the following gift books; Green Pastures and Still Waters; God Bless You, and Old Oaken Bucket. These illustrated poems are gotten out in exquisite style and color, and are indeed most appropriate gift books, and the publisher is to be congratulated upon his success.

While in Cleveland, last week, we frequently heard commendations of Mrs. A. J. Symes, 43 Richland Avenue, and of Mrs. Stanen, 25 Linden street, They were spoken of as excellent trance mediums as well as estimable ladies. It was our good fortune to meet Mrs. Symes, whom we found to be of a deeply religious nature, with a keen moral sense and high aspirations. For want of time we failed to have a scance with her, and for the same reason could not meet Mrs Standen and others, including many old acquaintances. On our next visit we shall try to do more visiting and less investigating.

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NAMES FARMEN Is the c

Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

By a Grave's Side.

ntil with pity stirs each clod.

ook up, not down. Ob, turn and seel
by will you esarch the grave for me?
where I stand beside you, dear,
rong, smiling, keenly living,—here!

rain. You hear not. Even so est it should be. God doth know. set the bounds 'twix soul and soul some wise purpose. Trust the wi him who knows: we know in part us, we trust the Father-heart.

stood beside you, year by year, se that first grief, too deep for tear nean or cry, wherein you laid body in the tomb you made, wing not, heeding not where I, ving presence, stood thereby.

year, I keep the tryst with you, by the greater task I do, cross star-spaces deep and wide x there and here; stand by your side the communion soul may bland n communion soul may blend soul, though speech Heaven may not lend.

Fet nothing strange or vague or drear is the new lite we pass to, dear. Jowered with expanse of powers, of will, if strength to strive, of room to fill, is the sweet life one entereth by the dim gateway you call death.

ach hath his place: not just adrift the soul is cast, with none to lift fainting. To that hour ye know, hen I pass, through the sunset glow, rom pain to peace, be sure that I bound many a friend and belomate nigh,

doubt not here, as there with you, bome and friend and kindred, too. ink how One said,—have you forgot? little while, a little space, o, to make for you a place."

place, dear heart! And did you fear life of home and love, was here? hy, God himself is love! Not less, it more, grows the soul's tenderness, one solitary maketh moan, it in our heaven no soul's alone.

great is Law! but greater Love hich reigneth even Law above; w's but Love's handmaid, who doth lead a bruised heart to know Love's need, di train it so, and lead it in last to God, Love's meed to win.

And, though all yearning may not break Through this slight wall the grave doth make, Be thou content, and murmur still, "This, too, is best; for "its Love's will." Love shall bring evan this pain surcease. My blessing on you! Go in peace.

Christian Register.

It is unfortunate that the Seybert Commission is composed of gentlemen who are "filled with duties which can not be laid aside" long enough to pro-terly investigate Spiritualism. Or, that being so iltuated, it should attempt to pass judgment. There are doubtless other persons in the world with more elsure and equal mental calibre, and on them the purthen of clavestigation should rightfully have tallen.

committee has been severely criticised for its resports (which are confessed); "fragment, but I find less to condessin mentionet. And ing there is truth. I am gisd the Committee of the false. It will put inexperienced people sit guard, and neither jours real mediums not unlists.

I have repeatedly witnessed the phenome-findependent state-writings (where there were spared spates and where the medium was not taket with the one in use), yet much to my it, have seen the trickster play his little game. And I am a witness (though an unwilling that the Committee's report of such things is

Committee's experience with Mrs. Ricanor, off Columbus, Ohlo, is too absurd to seem able, yet, having seen similar things she did, no doubt of the truth of this report. I saw a dister which she claimed to answer. The weep cut at two different sides of the envelodities, mundlage fastenings were opened and again, showing, on close observation, the of the lady to discover the contents, esseen was conferent and quasing, but fatality

contest with him. I have in my own experience, had abundant evidence of this fact; but! he played fraud, and the Committee devoted so much of their book to the expoure, why not inform the reader of fir. Kellar's method also? If that issuade bedy could not detect the manusc in which Mr. Kellar produced long messages written in five or six languages, what hope is there of the average person doing so? This expination (as given to them by Mr. Kellar) would be much more important than the pages of alich they published regarding Mrs. Martin. The proper way to open the eyes of a deladed public, is to explain clearly how slate writing can be done without prepared slates, when the medium does not touch the slates.

And, if the Septert Committee ir, working in the test of first, let it tell all the truth, and explain Mr. Kellar's tricks. Until to does, in work is incomplete and a scientific failure.

This manusch. Presentwich writes: "I like the JOHNALA very much; in fact bettee than any paper lessed in the integrity and independence of the JOHNALA that it would not healiste to renow my subscription, it the price were \$5.00 instant of \$25.00"

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Materialization.

to the Editor of the Resigno-Philosophical Journal.

The remarkable scances reported through the columns of the REIGHO-PHILOSOPHICAL JOURNAL for spirit materialization, by N. B. Wolfe, mark an advances movement. For years past spirits I ave been predicting it, and the and is not yet. What was related by Dr. Wolfe as occurring, transpired on antural plane, in full accord with the spiritual philosophy. It shows this: God is no respectar of persons; if the ex-Emperor and Emprese desire to return to this mundane sphere, they must travel the same general highway disclosed by the new dispensation, with Sambo and the former red-man of our forcests. This highway of return has been environed by subtle laws, a secret locked up in the arcana of nature, in which immortais and mortals will have to direct their energies and studies, in order to solve the problem of the best way for spirits to succeed in returning to earth again. It is by the same process that sill other grand discoveries have been made in the realms of nature, teaching us important lessons in the senting hill-morth, and distinct the contract and the senting hill-morth, and tail other grand discoveries have been made in realms of nature, teaching us impostant lessons in spiritual philosophy, and dispelling the fogs and kness of supersition and bigotry, which have setto held so many in slavery. I here present a climen; one out of thousands: A lady of culture

many,
We are taught, however, by oft returning friends,
that on first entering spirit life, each individual takes
his or her position there, in accord with the life lived
in the flesh; that lives of the best morality and acts
of unselfsh charity, coupled with culture and refinement, only secure the highest seats in the heavenly
according all coming more the same rule of unfold-

of unselfsh charity, coupled with culture and refinement, only secure the highest seats in the heavenly manelons; all coming under the same rule of unfolding progression. Could there have been a more natural and just rule devised by the Creator, in the final disposition of his children than the one embraced in the spirit philosophy?

I was interested in reading the able review of Dr. Hart, of the account presented by Wolfe. Dr. Hart is of the opinion that there is a contradiction in what the spirit Samuel Bowles says about Josephine and Napoleon and their presence, together at the séance of Dr. Wolfe; but I do not agree with him, and hold that it can be reconciled with the spiritual philosophy.

séance of Dr. Wolfe; but I do not agree with nimand hold that it can be reconciled with the spiritual
philosophy.

Napoleon was selfish and ambitious. He was
anxious to leave an heir to exceed him to the thronefor that reason he divorced himself from Josephine,
and married another woman, and yet Napoleon
always expressed himself as holding the highest admiration and re-pect for his divorced wife. Josephine
was devotedly attached to the Emperor. Her love
was blighted, and therefore she felt humiliated, and
became smbittered. Aside from the act of separation, Josephine beld the Emperor in high esteem.

On Josephine beld the Emperor in high esteem.

On Josephine entering spirit life, those pangs of
bitternees followed her, so much so that the two
may never have stilluitzed, or became mated; still, in all else they may be on the most friendly relation,
and sepecially a unif for the welfare of the French
nation. The object of their appearance together at
the scance of Dr. Wolfe, was to experiment in materialization, and as stated, they were looking forward to the day when they could mattleet themselves to the French people in order to promote their
welfare. If we consult Dr. Wolfe's book of Starting
Facta, we can understand just why those two renowned spirits should be on hand at the Doctor's
seances, in company with Stal and Black Hawk, who
assisted them to materialize. Indians are the childen of nature, and their magnetium is purer. It

The Effect of Color on the Mind.

There are some curjous things in regard to the way in which the human mind is affected by colors, as well as the human sight. We are all familiar with what is termed color-billedness, and the unexpected results that sometimes attend it; but color-sound is something which has received much less in-

vestigation. What way animals are affected by colors, is not very well understood; but the subject has been investigated enough to know that they are influenced by them, and the future will probably bring out some surprising results to the one who shall thoroughly cultivate this comparatively unexplored field of research. Some people can select and appreciate the colors of sounds; and to them the speaking of a name presents, mentally, a well-despeaking of a name presents.

plored field of research. Some people can select and appreciate the colors of sounds; and to them the appealing of a name presents, mentally, a well-defined color, or combination of colors different names having different shades or combinations.

The same name should of course, always present the same color, or combination, when spoken, although, to different people, possessing the faculty, a given name or sound does not present the same characteristics. To prove the first of these two facts, a list of names was prepared, and the shade or color given'by a lady who has this power, marked against each one of the list. After several weeks the names were again read to her, and the colors designated by her marked. This course was pursued several times during a year or more, the lady not being allowed to see the result in that time. During these several experiments the only variations in the answers given were such as would be natural where there was some uncertainty in regard to terms; for example, the answer to a second of the minute of the method of the minute of the method of the minute of the method of the minute of the

to discuss theology. The greatest stir was made because Mr. Miner was to print his article in a Sunday paper, and great pressure has been brought to hear to induce him to change his mind. He, however, stands firen, and to-day turned a committee of brethren away from his door dishpoluted.

The gist of Mr. Miner's article is an attempt to show by accred history and the Scriptures, that the period of man's probation does not end with death. The Calvanistic doctrine, even in its modern phase, he pronounces awful. Mr. Miner has never allown any evidence of dissent to orthodory until now, and his conspicuous position in the Christian world makes his new departure more startling.— Ex.

Bismarck, like many other men whose brain is abnormally active, is sometimes subject to vivid hallocinations on also pless uights. One morning he sald: "Lest night for the first time in a long period laws and a few hours of retreshing siese. Ordinarily I remain awake, the mind occupied with all manner of thoughts and anriettes. Then Verina suddenly appears to my vision, perfectly distinct down to the minutes destine, just like a large pictor of the sill its colors—the green trees, the frays of the sun on the emonth teart, and the hims sky over all. It is impossible, notwithstanding all efforts, to except this apparitien."

#### Some Aspects of Pessimism.

As for that small and compact band who steadfastly refuse to recognize in "this sad, swift life," an occasion for self-congratulation, they are not so badly off, in spite of their funersel larapings, awe are commonly given to suppose. It is only necessary to read a page of refuse to recognize in "this sad, ewill life," an occasion for self-congratulation, they are not so badly off, in spite of their funeral trappings, aswe are commonly given to suppose. It is only necessary to read a page of their writings—and few people care to read more—to appreciate how thoroughly they enjoy the situation, and how, eliting with Hecate in her cave, they weave delicate thoughts out of their chosen darkness. They are rail of the hopefulness of despeir, and confident in the strength of the world's weakness. They assume that they not only represent great fundamental truths, but that these truths are for the first time being put forth in a concrete shape for the edification and adherence of mankind. Mr. Edgar Saltus informs us that, while optimism is as old as humanity, "systematic pessimism" is but a growth of the last half century, before which transition period we can find only individual expressions of discontent. Mr. Mallock claims that he is the first who has ever inquired into the worth of life "in the true celentific spirit." But when we come to: sak in what systematic or scientific pessimism differs from the older variety which has found a 'nome in the hearts of men from the beginning, see do not receive any very soherent answer. From Mr. Mallock, indeed we hardly expect any. It is his province in illerature to propose problems which the reader, after the fashion of the Lady or the Tigger? Is permitted to solve for himself. But does Mr. Saltus really suppose that Schopenhauer and Hartmann have made much head way in reducing sadness to a celence, that love is in any danger of being supplanded by the "genius of the species," or that the "principle of the unconscious" is at all likely to extinguish our controlling force? What have these two subtle thinkers said to the world that the world has not practically known and felt for thousands of the well als Willie und Vorstellung have eer made or are likely to make a single cellbate. Marcus Aurelium have not the face of a whole nation. We are now a

bare for us the

"Tears that spring and increase
In the barren places of mirth,"
with an appailing accuracy from which we are glad
to turn away our shocked and troubled eyes.—Agnes
Repplier, in December Atlantic.

# Spiritual Philosophy in the Light of Science,

Mr. Charles Dawbarn of New York, one of the leading exponents of modern Spiritualism in its scientific aspect, lectured in Columbia theater. Nov. 21st, on "Our responsibility to the nineteenin centrary." Preliminary to the lecture proper, Mr. Dawbarn said that what he wanted to bring particolarly before his audience was the fact that the field of human knowledge is wider now than it vere was before, and that it is taking into condertation phenomena and facis that a little while ago were neither known nor comprehended. He spoke of the experiment in hypnotism instituted and carried on by Dr. Charcot and other physicians of Paris. Hypnotism he said, was merely another name for mesunerism, and was a condition of sleep, a semi-trance, in which sensitive persons are completely under the control of

But there are

MORE STARTLING FACTS
yet than this. While in England last winter Mr
Dawbarn spent some days with a Methodist clergyman in a seaport town who related to him an ascilabing story. The clergyman has a little girl ten
years old, who was taken one day with what the
family thought was a fit. She came out of it, and a
few days later had a similar attack, in which she
talked at length in

talked at length in

SOME UNKNOWN TONGUE.

Nothing could be made of this and the clergyman
and his family were much mystifled. One day a
vessel landed at the port some Ressain sailors, an
one of them stopped at the house of the minister, as
it happened, while the little girl was in her strange
condition talking in the unknown tongue, which
the sailor recognized at once to be correct and elegrant Russian. The sailor translated and the spirit
controlling the little girl gave the whole

STORN OF HIS LIFE.

In an English household where family prayer to held every morning and the housemaid is ex-sected to be present the white-capped household grieved surprise, inquired the cause. "Well, I find, mum, that your dumb-waiter doesn't run by either steam or water, and pulling if up and down by the ropes do spoil the hands so. I couldn't on no account stay unless you was to have the dumb-waiter altered." She left. Another advertised as follows: "Housework—An American girl wante a situation in a family to do the work for two and be used as one of the family. She can cook and play the piane. Address A. Zh. Lately a lady lost her. bousemaid because the latter said she could not consent to remain in a family where she was not allowed the use of the library; she had always been accustomed to it, and must insist upon that point or leave. And she left. A Brooklyn woman secured a girl after some difficulty, and took advantage of her arrival to come to New York for an afternoon's shopping. Before her return the girl mounted the stair with her bundle and said to the little daughter who had been left at home: "Fell your may I'm goon. I'd like ter-stay, but the ornaments und inmiture in the parior's too ortni vulgar. I couldn't by no possibility stay where things was so common."—N. T. World.

BY W. T. BROWN.

The following is suggested by a recent article of Mr. Jesse Shepard, and let me say, as does Mr. S. that it is not my intention to enter into any argument or controversy. The friendly tone which I shall endeavor to impart to the remarks will prevent any feeling of hostility, and my exprence is that truth is best served by direct statement than by disputation.

any feeling of hostility, and my experience is that truth is best served by direct statement than by disputation.

It is surely the experience of all of us that know ledge is a growth. As we look along the line of life we see that our views are constantly being modified and changed. What was truth for us at one time is not truth at another, and, as we advance up the steps towards the apex of our being, we find that the lower interpretation was necessary only for the stage of unfoldment which we had reached. When at last we reach the goal (for all nature predicates a temporary goal) we shall look back and determine the relationship existing between each and all of the "various phases of thought." The peacon who thinks that relative truth is stationary is almost sure to become a diplomat or dogmatist; while he who recognize that not one of us is standing on precisely the same step of the ladder will have frames for his own contention but the broadest and most loving charity for others. If we be charged with inconsistency, let us reply: "Our object is not to be consistent, but to be right."

"Throughout the Ages one increasing purpose runs, and the stationary is uniquency with the

"Throughout the Ages one increasing purpose runs, And the thoughts of men are widened with the process of the suns."

consistent, but to be riight."

"Throughout the Ages one increasing purpose rus, And the thoughts of men are widened with the process of the suna."

Let us suppose that all the readers of the Journal have transcended the "orthedoxy" of the churches. Let us suppose that all the readers of the Journal have transcended the "orthedoxy" of the churches. Let us suppose that they can look down with dignity upon the Andover Professors and regard Mr. Samuel Jones as a clerical councilant. Let us suppose that all of us have a kindly smile, partly of sorrow, partly of pity, for Mr. Talmage, when he tells us that the Hindoo prince and learned nobleman is "bound for hell." Let us suppose also that we are not satisfied that Mr. Darwin and Mr. Tyndall and other lights of science have solved the most important problems of the universe, And let us suppose that there are things in heaven and earth not dream of in the Spencerian Philosophy. Let us suppose also that we think the derman transcendentalist, including Kant and Schopenhager, have been but purely speculative, and then after all these suppositions, we will have arrived at that stage of thought unfoldment, which may be known and recognized as modern Spiritualism.

The trouble with Spiritualism, or rather Spiritism, is that it has been often void of moral dignity. Let us suppose an ideal moralist engaged in administering a beefsteak to a materialized spirit and then wondering, after the evanishment, where the befiscak has dispoperated to! Or let us suppose our motters, known to us as isalies of refinement, insist upon giving ús a message through a woman whom we know they cooldn't possibly have chosen for a companion during life! Or let us suppose our ancestors delight us with a manifestation of their presence by causing the chair to run around the room, or by making a knot upon a string delying competition. All these feats are possible, no doubt, and all palnataking investigators admit them, though reserving perhaps their causal interpretation. But the question now is, mos

ulterly unreliable and wicked that people must no longer associate with her the sacred rame of theosophy. It would appear that there certainly, must be adepts. Our reason points to such ideals—men beyond the reach of the highest known transcendentalists; and we must either find them or, in the search, become adepts ourselves. As Dr. Buck of Cincinnati once remarked: "If there are no mahatmas, there ought to be,"
Where now is Hermes Trismagistus? Appolonius of Tyana or the lowly Nazarene? Where are the master minds and operators of the past? Let us push on to find them, or, embodying them, give them an epopertunity to speak again!
The expression of these thoughts is suggested by Mr. Shepard's article. The tendency of advanced Spiritualists would seem to be to become theosophical, and to get into a frame of mind well balanced on the question of individual unfoldment and responsibility; and with such polimirable text books as "The Perfect Way" (Scribner and Welford, New York), written by experienced Spiritualists mouth of the complists, and with such polimirable places thooks as Mrs. Cables, Dr. Buck and Mrs. Adrich, we need not fear that the whole army of philosphical Spiritualists will at least be warm friends and allies. Rochester, New York.

For the Beligio-Philosophical Journal.

Did you ever hear or see anything you could not account for?

She besitated a few moments, and then said:

Yes, something very strange did happen to me once in my life, and I have never been able to account for it. I! was late one night; sil the reat of the family had gone to bed, and I drew my chair nearer the fire to warm my feet thoroughly. As I sat there alone I recalled to mind many incidents of my life, some of which were very painful. My feelings quite overcame me, and the tears fairly streamed down my face. After a while I became more caim, and teaned my head backs on the chair, that the way for exactal minutes minutes, feeling the stream of the search of th

wonder how it came there. I was supremely happy while watching it."

"I wan not a sleep, the said, in answer to my inquiry. "I have often wished I might see this strangerly beautiful picture again, but I never three have. I have sait in the same chair and place by the fire, and looked at the same place on the wall, but it, never came again."

I will now relate another incident that happened when this amount in the control of the country of the country

with this flood of bautiful light. "Do you see anything, Dalsy," I saked.

"No," she said, "I see nothing but the darkness," and nestied closer to me. I lay very still liest this beautiful scene might vanish. I never dreamed of anything so lovely before. Oh! if only this light would burst through the mist and give me just one glimpse of the beauty that was hid behind it, on this was not to be, for it gradually failed from my sight, and not untill "he red row morn" was peeping in at the window, did I close my eye in siesp. Dalsy and I have come to the conclusion that these things mean something. They were resulties. I know there are those who are capible of understanding and explaining such things, but where shall I go to flod them?

### Are Stones Alive?

We generally think ofminerals as dead lumps of inactive matter. But they may be said to be alive, creatures or vital pulsations, and separated into individuals as distinct as the pines in a forest or the tigers in a jungle. The dispositions of crystals are as diverse as those of animals. They throb with unseen currents of energy. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric shock discharged through a crystal will decompose it very rapidly if it is of soft structure, causing the particles to gradually disintegrate in the reverse order from its growth, until the poor thing lies a dead shapeless rule.

If is true the crystal's life is unlike that of higher creatures. But the difference between vegstable and animal life is no greater than that between mineral and vegstable life. Linnens, the great Swedish naturalist defined three kingdoms by saying, "Stones grow; plants grow and feel; animals grow and feel and move."—E. D. Walker in Christmas Wide Ausake.

to the Editor of the iteliato-Philosophical Journai:

During a citting I had with Dr. Slade the last time
he was in Chicago, the following was written between closed states held by the Doctor and myself,
in full view abve the table, and in broad daylight:
"I find great relief in the change called death.
Aunt Sarah."
I had an aunt by this name, who was but recently
deceased, and who had been a great sufferer for
several years before her death. Dr. Slade was a
perfect stranger to me, and he could not have known
who I was.

THUMAS JACKSON.

Fort.Wayne, Ind.

Notes and Extracts on Miscellaucous

Venice is slowly sinking into the sea.

Venice is slowly staking into the sec.

Birds' nest and sharks' fines were served at a dinner given by the Uninese Minister in Washington.

General Grant's widow visits the tomb in Biverside Park every Sunday. Franksgiving Day she placed flowers ou the casket.

A blood-red owl. was caught in the woods near placksonville, Illi, the other day. It is the only one of the kind ever seen in the State.

Of the 400,000 Hebrews computed to be in the whole United States, at least 125,000 are settled in New York. Among them are many millionaires. Minneapolis claims to have the most rapid type in the country, averaging 14,423 ems per, night. His name is Miln and he is from Sloux city.

Mr. Beant, in his new story "Catherine Begina, sketches the millennium, and says: "Then no ma would be allowed to marry under the age of twenty eight."

have been distributed among the officers of his guard.

The Tiffin (O.) Advertiser has a section of a log from old John Brown's Kaness cablo, where he was for some time fortified during the border war more than thirty years ago.

The queen has sent a special envoy to the vatican to thank the pope for his jubilee congratulations. British catholice are highly pleased. The Duke of Norfork was the messenger.

There were recently taken from one of the mounds near the Ohlo. Bliver two silver crosses and thirty silver aboe buckles, the latter bearing the French crown and liate of 1730.

Portions of Iowa have been flooded with counterfelt dollars made of cast Iron heavily plated with silver. Ordinary acids fall to affect them and they can only be detected by their ring.

A butcher of Woodland, Barry county, Mich., have does —lion mastiff and wolf mastiff—valued at \$500. It is reported that President Cleveland has ordered a \$200 puppy from the family.

There is a tradition that a big-pot of gold was burnered.

There is a tradition that a big-pot of gold was bur-led near Jasper, Tex. years ago to prevent its fall-ing into the hands of the Indians, and a party of diffeen men has then organized at Jasper to search

ing into the hands of the Indians, and a part diffeen men has then began began and a part of the Indians. The Boston Globe says a Newport, Vi., man fo a living frog embedded in a ledge of solid rock feet beneath the earth's surface. The frog venter stiff in the limbs when taken out, but a revived.

rather stiff in the limbs when taken out, but soon revived.

A New Haven policeman saw a lot of boys bury something in a sand bank. He dug down and found a tin can containing nearly a thousand keys of all kinds. It is thought that the boys thought of burgling a little jest for ful.

Archbishop Heles, of Milwaukes, says that of the 8,000,000 Roman Catholic of the United States 8,000,000 are Germans. Of the sleven archbishops and sixty bishops only one archbishop, Dr. Heles hisself, and eleven bishops are Germans.

When Mrs. Clars Wheeler, of Hinesville, Ga, returned from church one Sanday she saw an eagle circling over the house with one of her chickens in its taions. She hastened indoors, got her husband's rifle and brought the bird down at the first abot.

The Charlotté (Mich.), water-works well is 100 feet deep and a curious fish was pumped out of it he other day. It was two and a quarter inches long, had keen hight eyes but n. fins or cales, and its back was fringed with a row of boury spikes.

If may interest the superstitions to note that both Gladstone and Hismaick were born on Friday. Or noted men of the pash who came into the world on that day of the week may be mentioned Lutther, the strength who came into the world on that day of the week may be mentioned Lutther, the strength of the control of the pash who came into the world on that day of the work may be mentioned Lutther.

el. I wants has a bowling club of sights size who practice religiously seven times have become strong and robust from the They are very expert at the game amy expect to wanquish any club of gen may challenge them.

A large marsh near Switz City, Ind., which

LOVE AND DEATH.

BY C. B. GARLAND.

O Majesty of Death, my hand would fain Tear off the vell that bides thy sable face, and know it I shall meet her one again. In some bright, ever-happy, heavenly place, Where woe, and dearth, and anguleh terrible Of bitter, heavy partings do not dwell.

But I have built a hope from my desire: It seems impossible that all can die; The soul that sparkled with angelic fire Cannot in dust among the bemlocks lie: A lore so lovely must immortal be and co-eternal with eternity.

The first mad whirl of passion now is o'er,
A nd I am calm and patient in my pain;
Life does not seem so empty as before;
O'er death I lean to clasp her form sgain;
Oh! question not it this my hope be right,
For without this my life is one long night!

Death does not seem so terrible, my love,
Since thou hast gone before me to the tomb;
But I would rail gainst the hand that wove,
- With prenifice skill, but fates upon the loom
Of time; that now has skilen thee away,
And left me here to mount the live long day.

Sometimes I sit me down beside thy grave,
And muse upon the joys of long ago;
Above me as the drooping willows wave,
Stirred by the breaze, in soft, voluptuous flow,
It seems they whisper to my heart of you,
And say: "Hope on: we meet if thou art true."

E'en as I muse upon the threshold drear.
Of the trans-mortal, I behold thy form,
Fancy-begotten, gliding by to near;
It seems that I can feel the life-breath warm
Fanning my pallid cheek, as if of yore
Did when we kissed as we shall kiss no more.

Ohl thou art mercless, cold, iron Death.
To take the best-loved and the beautiful;
While I am left with every-weary breath.
Laboring beneath a fate so sorrowful
That I would not lose thy pinions spread,
To carry me to 'mong the pulseless dead.

And yet thou dost not come; and I must wait,
Although the life-flame flickers faint and low
Within my breast, that once, was all elate
With youthful Love's transcendent, fervid glow,
Full willingly I now would give up life.
So full of heartaches and of sterile strife.

Weary of treading ionely o'er the path
That once was trod when she trod by my side; 
Weary of sorrow that no limit hath;
Weary of thought that doth fair hopes deride,
I gladly would yield up my panting breath,
And lay me down with the, O pallid Death.

Abi soon will come the end of all my woe;
Soon will this storm-tossed, life-sick body sleep;
And soon, pethaps, my wayworn soul will go
To meet hers in the vast Eternal Deep,
A little courage heart; thou nearest home;
O Death, list to my prayer, and quickly come!

A Little Child's Vision.

In the Sunday Magazine for the year 1874 there is a curious instance of mediumship in a narrative headed, "A Little Childe' Vision." The account is supplied by the Rev. Henry Downton, M.A., who was he says, tutor to "little Charles," to whom this opening up of the spiritual sight was given. Surely Mr. Downton must be a true Spiritualist, although probably not an arowed one, or we may feel sure his interesting paper would never have been admitted into the columns of such an orthodox periodical. He writes:—

probably not an avowed one, or we may feel sure his interesting paper would never have been admitted into the columns of such an orthodox periodical. He writes:—

Things happen sometimes which reem to bring heaven very near to us; and if our faith were stronger, we should much oftener catch a glimpse of our future glory. We know from the Word of God that we are surrounded by invisible beings, both good and bad, and the man of faith will often hear, as it were, the spirits of evil whisper their wicked suggestions, and then he will take up the "Sword of the Spirit, which is the Word of God did. I see that the word of God did in Bile conflict with Satan in the wilderness.— A tother times— he will be conscious that ministering spirits are around him, as they were viably present to his Lord; he will almost feel the breath of angels on his brow, and breathe himself the fragrance of the heavenly clime.

3 One morning, Charles, who was with his brother Henry, in the midst of eaying his lesson, suddenly scalamed—"I had a vision last night, Mr.—Oh! I thought I was in heaven. It was so beautiful. There was such a beautiful light, and it came streaming down upon me. And I was so happy. There I sat, and ".— "Was I there?" anxiously asked his brother Henry. No! I did not see you!" "Was Mr.—" (the tutor) "there?" anxiously asked his brother Henry. No! I did not see you!" "Was Mr.—" (the tutor) "there?" anxiously asked his brother Henry. "No! I did not see you!" "Sas Mr.—" (the tutor) "there?" anxiously asked his brother Henry. "No! I did not see you!" "Sas Mr.—" (the tutor) "there?" anxiously asked his brother Henry. "No! I did not see you!" "Sas Mr.—" (the tutor) "there?" anxiously asked his brother Henry. "No! I did not see you it and thus that must have been Jeaus, for all the light there was in heaven came from the man that at upon the throne. And the man on the throne had a beautiful shown on, and white rajment, And Moose and Edias, were there. It was like it says about the Transfiguration; and own some thin the sandown

Ann was Charlie's vision. I have not added a single thought, nor altered, intentionally, a single expression. I should remark that his mother has since told me that the was sure he had never heard the Book of Revelations fend ( Charlie could not read well himself), and if this were really so, it makes his vision the more remarkable.

Sylvia Dubles a

Spiria Dubois, a negrees, who resided in a tum-bledown but at the base of the Souriand Mountain, near Fleinington, N. J., is reported to be over one bundred and twenty-four years old. She is clear-beseded, can recite old-time reminiscences with con-siderable gusto, but denies ever having nursed George Washington or cooked for Napoleon. She is living with her daughter, Elizabeth, who is eighty years of age. Her appetite is good, and she ex-pects to live ten years longer.

Skates and Guns for Christmas.

We invite the particular attention of the boys, old and young, little and big, to the advertisement in nother column of the Jenny & Graham Gun Co. State Street, Chicago. They advertise to send rong club states by mall nonverse in the United tates, at only 55 cents per pair. They also sell unes, trides, reviorers, abot-guns, and everything in he sporting goods line at much below manufacturers prices. The house is enterprising, homes, limble, and will do just what they say everytime. Fiftle for catalogue.

Cutarrh Cure.

A clergyman, after years of suffering from that losthsome disease, Cutarrh, and valuly trying every mown remedy, at last found a prescription which completely cured and savied him from death. Any sufficer from this descript disease anding a savient sufficer from this descript disease anding a savient sufficer from this descript disease, anding a savient sufficer from this descript disease, and the savience of th

A few days ago Gen. Sheridan and his wife successful to the fascinations of a nickle weighing machine and recorded their respective weighing machine and recorded their respective weighing machine and recorded their respective weighing on the diel before the eyes of a small crowd galliered at a railroad station in Washington. Mrs. Sheridan who does not it look as though she weighted more than 130 pounds, tipped the recording flager of the matchine until it registered 160. Her famous hurband who wore a beary milliary overcoat, was found to weigh 184 pounds.

The nevel at who sympathicse with smartch does not into the device of the state of the state

## Hon. C. Edwards Lester.

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., etc., writes as follows:-

Writes as follows:

New York, August 1, 1886. }
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Dr. J. C. Aven & Co., Lowell, Mass.,
Gentlemen:—A sense of gratitude
and the desire to render a service to the
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statements:
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enfeebled me that, for ten years, I had a
hard struggle for life. Hemorrhage
from the bronchial passages was the
result of almost every fresh exposure.
For years I was under treatment of the
ablest practitioners without avail. At
last I learned of

### Ayer's Cherry Pectoral,

Ayer's Cherry Pectoral,
which I used (moderately and in small
doses) at the first recurrence of a cold
or any chest difficulty, and from, which
I invariably found relief. This was
over 25 years ago. With all sorts of
exposure, in all norts of climates, I have
never, to this day, had any cold nor
any affection of the throat or lungs
which did not yield to Ayer's Cherry
Pecronal within 24 hours.
Of course I have never allowed myself to be without this remedy in all my
voyages and fravels. Under my own
observation, it has given relief to vast
numbers of persons; while in acute cases
of pulmonary Anflammation, such as
croup and diphtheria in childrey, life
lias been preserved through its effects.
I recommend its, use in light but frequent doses. Properly administered, in
accordance with your directions, it is

A Priceless Blessing

### A Priceless Blessing

in any house. I speak carnestly because I feel carnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among regrymen and officer public speakers, perfectly cured by this medicine. Faithfully yours.

\*\*C. EDWARDS LESTER.\*\*

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Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart diseas another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and this way they all present alike to themselves and tiffer easy-going dudifferent, over-busy doctor, separate and distinct disease for which he prescribe his pills and potions, assumed to be such, when, in reality, they are all only symptoms caused by som womb disorder. The physician, ignorance of suffering, engograpes his practice until large bills are made. The suffering supports of the delay, wrong treatment and consequent complications. A proper medical particle words are considered to the cause would have entirely removed the disease, thereby dispelling all the distressing symptoms, and instituting confort instead of prolonged misery.

distressing symptoms, and instituting confort instead of prolonged distressing symptoms, and instituting confort instead of prolonged was a few five persons and instituting confort instead of prolonged for the prolonged five persons and the prolonged for the prolo

JEMOUS

Of Crustal, Mich., writes: "I was troubled a female weakness, leucorries and charge womb for serior the time. I doctored womb for serior the time. I doctored with for money, but received no lasting benefit. At last my husb persuaded me to try your medicines, which I was loath to because I was prejudiced against them, and the doctors they would do me no good. I finally told my would try to me they would be ment of your. He got me sir bottles of service Prescription, also six bottles of the covery and four Favorite Prescription, and I have been a sound woman for your. I then gave the balance of the medicine to my sister, was troubled in the same way, and she cured herself in a future. I have not had to take any medicines sow for all sime.

## THE OUTGROWTH OF A VAST EXPERIENCE.

the treatment of many thousands of cases of the treatment of many thousands of cases of the treatment of many thousands of cases of the treatment of the treatm

carly identical language. In either case, he parts should agree. There should not be hair breadth difference between them, nor in there be, if the Bible is the infallible ord of God.

the parts should agree. There should not be a hair's breadth difference between them, nor can there be, if the Bible is the infallible word of God.

Now, in Ezra we read: "The children of Arah, seven hundred, seventy and five "(Ezca, 2nd chapter, verse 5).

In Nehemiah we read: "The children of Arah, six hundred and fifty and two "(Nehemiah, 7th chapter, verse 10).

Now, ladies and geatlemen of the jury, it is of no more importance to us whether the children of Arah were 775 or 652, than it is whether Jonah awallowed by the whale 775 times, or whether Jonah awallowed the whale 652 times; but it is of the greatest importance that the statements should be correct, for upon it depends the veracity of what millions regard as the Word of God, through a belief in which they are led to embrace the most absurd dogmas. The apirt that dictated to Ezra and Nehemiah must have known how many children came up from the captivity. Way, then, should Ezra overstate it, or Nehemiah understate it? Which are you going to accept? I mean you who say "I receive all that the Bible teaches, and believe very word that it contains." Now, really, do you believe that the children of Arah that came up from the captivity were 775, and having swallowed that, do you then believe that they were only 652? If you can do that, you will then be able to believe that a man jumped up, catched his teeth in the back of his collar and swung in mid-air, and then swallowed husself.

But there remains more for you to examine. The numbers in direct lines of the various families count forty-two in Ezra, and in Nehemiah forty-one; one, you see, having already dropped out; and between the two there are not less than nineteen point blank contradictions. The infallible spirit informs us in Ezra that the children of Pahath-Moab, two thousand eight hundred and very two thousand eight hundr

Now, of course, it doesn't matter which it was, but which are you going to accept. And awing made up your mind to accept one, what are you going to say of the other? Or tre you going to shut your eyes, and say that he teachings of the one are the teachings of he other?

e teachings of the one are the teachings of eother?

Ezra says that the children of Zattu were ne hundred and forty-five; Nebemiah saya at the children of Zattu were eight hundred of forty-five; Ezra says that the children of zatd were eight hundred and renty-two; Nehemiah says that the children of Azgad were two thousand three hundred of twenty-two.

Now, ladies and gentlemen of the jury, if u beleve that 775 is 652, that 42 is 41, that 12 is 2318, that 945 is 845, and that 1222 is 22, you will walk the golden streets ith Moses and the rest of the murdecres; it if you disbelieve it, you will go down, coting through hell, with Paine, Voltaire, imboldt and scores of other brave and ble men.

ting through hell, with Paine, Voitaire, aboldt and scores of other brave and le men.

you may be comparing the 2nd chapter of a with the 7th chapter of Nehemiah, nine-discrepancies will be observed. It has a said that the numbers were originally same in both books, and that the varias are corruptions; but just think of more a twenty corruptions in one chapter. If rest of the Bible were corrupted at the erate, we should have more than twenty-thousing such corruptions, producing since contradiction in this so-called perly infallible Word of God. But what posume could there have been for God to his word perfect at the beginning, and allow men to corrupt it in that way? did this God know that out of forty-two amounts made by him to Ezra and Nehemi-learly one half of them would be falsified he corruption—of the magnacyty? How e care he took of his word! Really, Mr. dent and fadles and gentlemen of the would any of you write a letter to a ad, if you knew beforehand that the man was to carry it would so alter it as to each a large proportion of its statements, and that you woult-have no means of wing what was true and what was false? it is still worse in case othe Bible; for not conceive that the infinite Spirit of dom was ever compelled to adopt such a rable method of transmitting his will. samut conceive that the induite spirit of isdom was ever compelled to adopt such a lserable method of transmitting his will, at if he did infallibly inspire the Bible, he ould infallibly have preserved the inspired riting, as they are worthless without infal-

lible preservation.

But, says the Bible defender, that is the Old Testament. Why don't you say something about the New? Well, I will. If you think the New Testament any bester, it is because you have not, perhaps, carefully ex-

because you have not, perhaps, carefully ex-guined it.

In the 7th chapter of Acts, 14th verse, we ead. "Then sent Joseph, and called his ather Jacob to him, and all his kindred, hree score and fifteen souls."

And in the 4th chapter of Ginesis, 27th erse, we read: "All the souls of the house f Jacob, which came into Egypt, were three core and ten."

and ten.

Cannot presume that the infallible would have forgotten at different and written the number seventy at me and seventy-divers at another. Probaphen drew his information from one se mannacripts in which some blunder or the had written seventy-fre. But becomes of the infallibility of the New ment, if we admit such an explanation if?

In the first chapters of Matthew's gospel, we have a list of the ancestors of Joseph, the reputed father of Jesup; and from Abraham to Joseph, with the name of Jesus added, there are forty-one names. At the close of the list in the first chapter of Matthew, 17th verse, we read: "So all the generations from Abraham to David are fourteen generations." the list in the first chapter of Matthew, 17th verse, we read: "So all the generations from Abraham to David are fourteen generations; and from David until the earrying away into Babylon are fourteen generations; and from the servying away into Babylon unto Christ are fourteen generations. That is three times fourteen generations, ladies and gentlemen, if I can multiply correctly, make forty-two generations, and you see we have only forty-one names. Now, how can you make forty-two generations out of forty-one names? Webster is reported to have said that it takes a wise man to understand the 'arithmetic of heaven; but even a wise man cannot tell how forty-two can be forty one.

But Luke also gives a list of the ancestors from Abraham to Joseph, with the name of Jesus added, are fitty-six in number. New bycomparing the list with the third coapter of Chronicles, we find that three names have been omitted. Had they been in Matthew'a list, there would have been forty-four names. To believe that the Bible always tells the same thing, we must believe in Matthew that three times forticen make forty-one, though we know list to be forty-two. And then, to

make this agree with Chronicles, we must believe that 41, 42 and 44 are exactly alike; and that there is not the elightest difference between 41, 42, 44 and 56; in other words, to believe the teachings of orthodoxy, we must renounce our reason and common sense, for a lunatic asylum is the only place where Bible infallibility can be consistently taught. And yet we are told that this is the word of God; that without it the great law of attraction and cohesion would become inoperative, and without this book here with a Bible God gave to this nation the beat government the world has ever known. If this be true, I ask why was not this great Republic presented to the world in the days when kings were crushing the souls out of men,—when kings, princes and popes were using their utmost endeavors to keep the people in subjection?

No! ladles and gentlemen of the jury, Jesus never inspired the love of liberty and equality. Who was it, then, that gave to this nation its government—Such men as George Washington. Thomas Palne and Alexander Hamilton. These were the men that gave to this nation its government, and not this faistfying God of the Sible. There are millions of people who never heard of this Bible God; yet their lives are as noble and tree as any of his most devout worshipers. The intelligent, this into the sible God will ere long take his prince of the sun, the flowers would still continue to perfume the breeze with their delicate aroma, and the birds would still pour forth their joyous songs as now; the great law of attraction and cohesion would not become inoperative, nor the sun of reason fail to illumine the soul; liberty, no longer kneeling at the foot of a God, would sing her sweetest songs, and make golden the hearts and homes of millions. When the old superatition of a personal God perishes, men will then cease imploring heaven for help and assistance. No longer will God, in his own good time, destroy the crowder of God? and the sun of the

And make them dare to think, and learn of theel"
When the spirit of truth within touches
with reason's light your soul, it will then begin to grow in strength and beauty; and
whan you cease to tread the path of error,
and seek the path that truth and reason
point, then will the God within you say,
"Well done."

Dr. Wolfe again Reviewed.

(Condinate from Fifth Page.)

He is like a fractious horse which needs the curb and bit. He says that I am a nobody, with a suggestive inference that he is some-body. I was not aware that he was anybody in particular. A man's worth is just the value of the wise and correct thinking he can do. That is truly every man's worth in this world; at least all the worth that I recognize in any man.

How has Dr. Wolfe learned the fact that Ananias and Sapphira lost their abdomitial viscera? Have they materialized at Mrs. Fairchild's without it, as there is no mention of the abdominal viscera in history? This is an important matter to Bible students, who prize accuracy of statement, and they and I are naturally curious upon this point.

they and I are naturally curious upon this point.

Dr. Wolfe would make a good anatomical demonstration, if he would produce Plimpton without his abdeminal viscera. As probably there is some spiritual affinity between Dr. Wolfe and Ananias and Rapphira, in mentioning sheir terrible loss, I hope he has not broken confidence with them, and forfeited their blessed approbation, companionable and heip in the controversies he may fall into in the future.

Dr. Wolfe says, further, that I ought to be shot! I ask why? Because I have dealed the value of Dr. Wolfe a testimony? Then all men ought to be shot who dany his testimony? Dr. Wolfe here adds a crime to his folly. Such a statement is an actual incidence to murder. The anarchists are put in prion for maying the same thing about capitalists. Every sentence shows how untitled

the mind of the Doctor is for the proper investigation of a dignified, scientific subject. I most humbly apologize to the reader for having to reply to such obscene and violent tirades of verbosity which he has covered me with, because I expressed an honest conviction and knowledge of the real cause of the phenomena for which he fights. I am as certain of their fraudulent character from knowledge in my possession as I am of my own existence.

Dr. Wolfe.—From the time that "Nature's Divine Revelations and Voice to Mankind" were first published, up to the present, there has been a systematic effort to handicap spirit phenomena with a priesthood.

Wright.—Let me see what there really is in this objection; it seems to me as the least sensible objection he could have raised, and his originality, is a little rusty in presenting such foolish fulminations about a priesthood. A priesthood is doins to the nostrils of Dr. Wolfe. Has he measured the quality of his objection? Let me see. Spiritualism has a priesthood handicapped with phenomena. As the phenomena are good, the priesthood itself must be the unjustifiable object of his contempt. What is a priesthood? What are its methods and aims? Has Spiritualism in the correct sense or in any sense a priesthood? Priest comes from the Latin preabyier; one who, in the Roman Catholic Church, is authorized to consecrate the host, and to say mas; but one of the lowest orders possessing this power. One who officiates at the altar (Heb. v. 1). Every priest taken from—among men is ordained for men in things pertaining to God, that he may offer both—gitz and sacridees for sins. Priesthood: List and sacridees for sins. Priesthood: List and sacridees for sins. Priesthood the Roman Church were true, the priesthood of the Roman Church were true, the priesthood would be a neeful necessity, doing the best work for the elernal interests of the human soul. A priesthood teaching such a doctrine may theologically be a great evil, but morally may be a great help in controlling the lower and turb

the language of the two Restament a spirinal speaker offers neither "gifts nor sacrifices for sins."

Spiritualism has not founded a system of
ordinances, nor forms of worship, nor a
ritual of devotion. There is no federation
of societies even. Dr. Wolfe is prejudiced
and dogmatic in his hate of the priest, but
when he has put all his virus into it, it does
not apply to the spiritual rostrum. His
comparison is inappropriate and illogical,
showing again that his mind is limited in
its logical range, and in the fairness of its
capacity. Here I may say a word about
phenomena: They are the only objective and
natural evidence we have of the existence of
an intelligent agedt apart from the white
and gray matter of the brain. I, and
societies of men, here and every where have
a right to talk about these phenomena; to
discuss them, and analyze, and determine their
worth as evidence of the existence of substance which can persist in living, thinking,
willing and doing all the acts pertaining to
a personality after the death of the body,
obligated to, and controlled by, no other power
but the laws of its own nature and environments.

I yield to no one in my interest and vigor

a personality after the death of the Body, obligated to, and controlled by, no other power but the laws of its own nature and environments.

I yield to no one in my interest and vigor in seeking out and establishing in the public mind such magnificent and delightful phenomens, and at the same time no man can hate more than I do, the infamous fraud when found treading upon the sweetest and dearest affections of humanity.

Dr. Wolfe.—To the accomplishment of this great object, spiritual temples have been built; halls engaged for Sunday; spiritual lectures; spiritual week day meetings are held; spiritual dancing parties at night; spiritual conventions are periodically, convoked, and spiritual gatherings to celebrate the annual return of the 31st of March, are advised. Spiritual camp meetings, and gripsack spiritual itineracy swinging round the circle, are accepted devices to promote the same end. Those who entertain themselves with this shilly-shally have lapsed into by bernation and ceased to push the investigation of spirit phenomena any further.

Wright.—I affirm the propriety, entire necessity and usefulness of all that the above extract contains. If Spiritualism be not yet a science, it is a great and beautiful study. It contains was powers of spiritual conclusion and satisfaction more than any religious system the world ever had before, and why not popularize its facts and bring the established knewledge of another life into such a form that men of capacity and intelligence may teach and explain all that can be elucidated concerning the nature of the phenomena and the spiritual quality, constitution and surroundings of the departed ones? If the power and constitution of spirit nature can be correctly intered from the phenomena they are the foundation and cause of a spiritual and theological revolution, the most sweeping and complete the world has every seen. This revolution to be permanent must move with slow steps, keeping pace with the development of the general mass of the people, in those great systems o move with slow steps, keeping pace with the development of the general mass of the people, in those great systems of ideas which come out of a recognition of universal law and natural causes as the origin of all phenomena. The press and the platform will silently but surely accomplish the great transformation. The present order of civilization tends to organization and systematized methods of agitation. These meetings in halls, camp meetings, etc., are but the different methods of tringing before the public mind the certainty and reality of another life beyond this. I hold that it is for the welfare and progress of Spiritualism-that these meetings be held, that the subjects involved in human progress may be discussed, and ideas that are no longer vital shown to be absurd.

The people attending these meetings are not dozing; they are in an intense critical mood and in a state of mental activity to see a fraudulent medium and bit her (or him) when her (or his) brazen head is seen. There are sweeping times when men become aroused into unneal mental activity to ex-

have come to stay. I hope that the spiritual platforms will always permit perfect freedom of speech so far as that is guaranteed by the law of the land; and that speakers may whiely and clearly announce their belief and opinions, is my earnest hope.

-I know that great good is being done by these meetings. They foster a heaithful Spiritualism and are making an ethical backbone, which will do its own work for generations in the mental and spiritual emahcipation of the people. The great development in liberality and Christian thought during the last 39 years, is mainly due to the great work done on the spiritual important it would have done more but for the terrible prejudice created in the public mind against Spiritualism by such sham mediums as this one whom Dr. Wolfe lands to the skies. Foolish panegyrics and the cabinet of the dark circle are the sure traps and holes down which a thoughtless and a silly people will fall. If Spiritualists did not denounce these open impositions it would show an atrophy of the intellect and a paralysis of the moral sense never surphssed in the dark and criminal ages of Christian corruption.

Dr. Wolfe.—If I understand the mission of Spiritualism right, by enlightening the public mind, creeds will be pulverized and men who stand in the way of progressive humanity, crushed.

Wright.—I do not know whether I can get the correct sense out of the clumsy and imperfect sentence written above. I suppose he means that when Spiritualism is understood? Spiritualism lesses than the way of progressive humanity. If that be his meaning, for once I agree who stand in the way of progressive humanity in limits the understood, pilverize creeds, and grash the men who stand in the way of progressive humanity? Will so, I would say, "progressive humanity in limits the progressive humanity, or each of the will make Spiritualism correctly understood, pilverize creeds, and fature thought must the structure and fature thought must the structure of the men has sold in the way of progressive humanity? Will

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