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DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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THE ROSTRUM.

The Word of God, or Who and What is God.

A Lecture Delivered by A. E. Tisdale, at Providence, R. I.

(Reported for the Harmonical Philosophical Journal, and Published by request.)

MR. PRESIDENT, AND FRIENDS:

The word of God, or who and what is God, is the subject for your consideration this evening. Who God is, I frankly confess I do not know. I have said that facts are the finger prints of God; and that one fact, if it be no larger than a grain of sand, overturns hundreds of theories, and lives forever. The word of God is said, by the greater portion of christendom, to be the Bible, and it is asserted that a knowledge of its truths and obedience to its commands are essential to salvation. Now, if this be true, every chapter must be freighted with an important mission, and every word from Genesis to Revelation, fragrant with truths of vital significance. To me the Bible is largely a book of crimes; therefore the multitude who accept it as the word of God, infallibly so, must conclude that they are designed to convey an important message; otherwise they would not have occupied so large a part of the Bible.

Now in courts of justice, my hearers, assertions are valueless without proof; hence this evening I shall consider myself in a Court of Justice, and will assign your worthy president to the Chair of Judgship, and you, as ladies and gentlemen, shall act as a jury. I am also aware of the penalty for a perjurer; hence it is my purpose to prove the assertions just made.

Now the court opens, my hearers, and ladies and gentlemen of the jury. Soon after the creation of the earth we read that Cain killed his brother. Now the thoughtful mind naturally inquires what demoralizing influence called into being the demon of hatred and murder. Cain was the first child whose white feet pressed the dewy sods of earth; his first voice the ripple in childish laughter and breathe the sweet word, "brother." Cain grew to manhood without having been subjected to any of the degrading influences germinated in large cities. No novel writers had tainted his young and innocent mind with what Christians term pernicious teachings; no Galileo had disturbed his faith in a stationary earth; no news of the Darwinian theory had reached him; none had dared to question the divine authority, and no spirit had returned to earth to explain the philosophy of death, or bring tidings of the estates of spiritual existence. Cain's evil passion, ladies and gentlemen of the jury, cannot be traced to any of the cases named. Will the law of heredity explain it? It will be remembered that Cain's parents were created perfect, placed in a beautiful garden and surrounded by all that their innocent natures could desire, where their lives must have passed like a golden dream. No event disturbed their felicity until after their disobedience, when they were turned out of the garden; and even at that time they did not seem to think their punishment unjust, or entertain vindictive feelings towards their Creator who, notwithstanding their disobedience, had compassion on them, and before sending them out into the world, made for them coats of skin, and clothed them. It is impossible to trace in his life and surroundings at the time, any indications of this horrible scene. Cain was simply jealous, because the Lord had not respect for his offering. He was very wrath, his counte-

nance fell, and he slew his brother. It may be asked why did not God restrain him, and protect his innocent brother. Probably he would have done so had there not been a good reason for permitting the homicide; and perhaps the time may come when God's method of dealing with this murderer will be quoted as evidence that the Bible was the first to teach reformatory measures in dealing 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 fowls 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.

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 heard the piercing 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 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 souls 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 wickedness of Sodom and Gomorrah was great, and their sin was very grievous; 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, ladies and gentlemen of the jury, the inhabitants of the city of Providence ought to be very thankful 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 from looking back, and for this reason she was transformed 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 and infidels would be subjected to a like ordeal.

Time will only allow me to call attention to the slaughter 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 dungeon. 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.

Time will not permit me even to mention many other scenes. You remember that an aged man was stoned to death simply for gathering sticks on the Sabbath; and you all know that Sampson slew a thousand men with the jaw-bone of an ass. These and many other scenes of the Old Testament crimes are now seldom referred to by clergymen of the popular religion. But some one says "that is only the Old Testament. Take the New Testament." I will. The first was the slaughter of the innocent by Herod. But many writers treat this as fiction, assuming that as Josephus don't mention the event, it didn't occur. They also assert that Herod died several years prior to that period. Now such reasoning may have a tendency to unsettle the faith of the skeptic, but can have no influence upon the true Christian, who prefers the word of God.

The tragic death of Ananias and Sapphira should be a warning to all who attempt to deceive. The scene on the cross at the death of Jesus has been kept prominently before the people for hundreds of years, while those who perished by slow torture in dungeons are forgotten. The reason is apparent; they lived and died for themselves, while the

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 torn 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 sacrificing 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, and it is all paid, what is the use of talking any more about it? "Jesus died for me. He paid 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 trades unions, labor organizations, suffrage associations, Spiritualists and liberal infidels, will be no more. Then the constitution of the United States will declare God and Jesus as the supreme rulers, and the people will bow to the statutes of the Bible. Never! Never will that be!

To me, the next is the most horrible of any yet alluded to. For hundreds of years, men, women and children have been hurried beyond the portal of the tomb and made immortal, that their punishment may endure forever. A place has been prepared for them, we are told, where the worm dieth not and the fire is not quenched, and the smoke of their torment shall be forever and ever. Only devout souls can discern through the smoke and flame the justice and wisdom of God, who, by keeping these evil souls reserved in chains of darkness, allows only pure spirits to minister to His people on earth; and this is the righteous, merciful, Christian God of the Bible. This is the God Who demands and accepts human sacrifices. My Christian opponent may say this is false, but I declare that the Bible, which according to their own statement is the perfect, infallible word of God, positively states that he does demand and accept them.

Now, in the 21st chapter of 2nd Samuel, we learn that God required seven innocent children, to atone for an offense committed for their grandfather some thirty years before. Although five of the children were his own stepsons, David had this horrible sacrifice 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."

From the very next verse we learn that the friends of the children were not allowed to take down their dead bodies for burial, since the mother of two of them, keeping the beasts and birds of prey from feeding upon the bodies of her poor murdered children, sat upon a rock near by, guarding them night and day, from the time of Autumn when they were hung until the rains began to fall. Farther on we learn that their bones, which had been scattered around, were gathered up and buried. Well, that is some consolation. But, my hearers, ladies and gentlemen of the jury, God demanded this horrible sacrifice before he would release the land from a long and terrible famine, with which he was afflicting it. After the sacrifice was offered, the famine ceased. The 14th verse concludes as follows: "After that, God was entreated for the land."

Again, in the 11th chapter of Judges, 30th and 31st verses, we read: "And Jephthah vowed a vow unto the Lord, and said, if thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Now, ladies and gentlemen of the jury, no Bible defender will hardly deny that God knew full well what the burnt offering, which was promised by Jephthah, would prove to be. If he had any knowledge of the future, he certainly must have known what it would be; and since he had control of all future events, he certainly had it in his power to make the choice exactly what he wished it to be, which power he doubtless exercised. Now, if he had not wished it to be—if he had wished it to be otherwise, would he not, I ask you, have either released Jephthah from the obligations of the vow, or brought it about that something other than a human being would be the first to meet Jephthah on his return? If he had wished it otherwise, would it not have been otherwise? But, be this as it may, he accepted the offer, and upon the strength of that offer he delivered the Ammonites into Jephthah's hands. Jephthah on his return was first met by his own daughter, whom, according to his vow, he was bound to butcher and raise as an offering to God. He informed her of his vow; and she, like a foolish girl, expressed her willingness to be thus butchered, cooked and served on God's table, but asked a delay of two

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 21st 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 disobedience, God killed seventy thousand and 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 seventy thousand innocent persons? Will my opponents please rise and explain this?

Again, in the 7th chapter of Joshua, 24th to 26th 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 fire, after they had stoned him with stones; and they raised over him a great heap of stones unto this day."

It seems that he had selected for his own purpose a portion of the plunder that a band of robbers had taken, and for this act God was not satisfied to punish Achan himself, but had thirty-six innocent men slain, although an 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 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 gold, this righteous, merciful 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 trifling offense, 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 32nd 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 slay every man his brother, and every man his companion, and every man his neighbor."

And Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said: "Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you 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 one day, as the price of his blessing. And God accepted this monstrous mass of corpses as a pleasing sacrifice, and in return bestowed his blessings upon the butchers who had offered it. And this is the unchanging and unchangeable God whom Christians to-day continue to blindly worship, simply because they are not bound to any other God. Why, ladies and gentlemen of the jury, none but the mentally blind can worship this personification of nearly everything that is utterly monstrous. And, my Christian brother, since this God is unchangeable, what assurance have you that he will not, on some occasion in the near future, as the price of his blessing to you, require you in cold blood to put your sons, brothers and neighbors to death? If such a requirement was made of you, would it be any more curious or any more wonderful than it was at the time in question? Really, if God should command you to butcher your children, would you, or not, obey his command? If you would, then you are consistent followers of him; if you would not, then you are hypocrites, and are not obedient followers of your God. Nothing short of a perfect willingness on the part of Abraham to butcher his son would have satisfied God, and nothing short of a perfect willingness on your part to butcher your children would satisfy him. And he never changed! Abraham was willing to butcher his son. God may or may not command you to butcher your child. Whether he ever does or not command you to do this, however, if you would be righteous in his sight, you must be perfectly willing to, in case he should thus command. Now, that is the plain teaching of the Bible; if it is a pernicious doctrine, then this infallible book is a pernicious book.

Again, in the 6th chapter of Joshua, 21st verse, we read: "They utterly destroyed all that was in the city, both man and woman, young and old, ox, 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 everything. And these murders, remember, were not committed on account of anything which the poor victims had done.

The 10th chapter of Joshua, 42d 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, and 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 Moses the scoundrel, and brought into camp; and because they were spared Moses the scoundrel, he said to the officers: "Have ye saved all the women alive? Now, therefore, kill every man among the little ones, and kill every woman that hath known a man by lying with him. But all the women children that have not known a man, by lying with him, keep alive for yourselves."

After this revolting scene was over, then began a cold-blooded, wholesale butchery of the wives and mothers, and the little male infants. The signal was given, and the air was rent with the yells of the murderers and the shrieks of the victims. Think of it, one hundred thousand or more were to be butchered! Mothers upon their bended knees implored mercy, not for themselves, but for their poor little babes; but knowing no such thing as mercy, God's servants obey his orders, tearing the poor little helpless babes from their mothers' arms, crushing their skulls and piercing their tender breasts. Warm, quivering bodies and piles of mutilated corpses cover the ground. Picture to yourself the unutterable anguish of this scene! Picture to yourself your own wife and little child as they are being brutally butchered, and then, if you can, shout Gallehjah to the God who is having it done. But never! never, I say, ask me to pray to such a monster.

After this horrible butchery, thirty-two thousand girls were divided up for the vilest of purposes. For God's own share, we are told that he received thirty-two, to be used of course by the priests. And this is the righteous and unchanging God which to-day Christians worship. This is the God for whom they erect so many of those monuments of pride and vanity called churches. This is the God to whom they offer so many of those flattering addresses called prayers. This is the God whom they coax and bamboozle with flattery, just as the Hebrews used to coax and flatter him with roast beef. This is the God who accepts human sacrifices, who required twenty-three thousand bleeding human sacrifices to be offered to him in one day, as the price of his blessing; who commanded one hundred thousand helpless women and children to be butchered. This is the God who commanded Freeman to go to the warm bed of his little boy and plunge the knife into his bosom.

Now, ladies and gentlemen of the jury, I ask you as sensible people, can any person who is in full possession of his reason, believe that the infinite Spirit of Wisdom that rules this universe, ever commanded men thus to cold blood to cruelly and brutally butcher their sons, brothers, neighbors and companions? And how can Christians have the face to say that the infinite Spirit of Wisdom was ever this blood thirsty Lord God of Israel.

Now I am still aware of the penalty for a perjurer. I am still aware that I am in a court of justice. Hence I must still prove my assertions. I have said that this so-called infallible book was a book of falsities. Now I am going to prove that it makes one contradictory assertion, about which no little boy who knows the difference between 1 and 2 can have the slightest doubt. Ezra and Nehemiah gave a list of the numbers of Jews who returned from the Babylonian captivity. Ezra says: "These are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar, the King of Babylon, had carried away into Babylon, and came again unto Jerusalem and Judah, every one unto his city."

Nehemiah says: "These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar, the King of Babylon, had carried away, and came again to Jerusalem and to Judah, every one unto his city."

Now, from the similarity of the two books, it is evident that they refer to the same thing, and that the writer of one had copied from the other, or, taking the orthodox view of it, that God inspired both writers to use

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 mother country, with such mediums as Joan of Arc was in olden days. Despite its active war waged by priest-hood 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 refusing to accept the facts of spiritual communion, the tide of truth has rolled steadily 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 thousand Spiritualists, whose belief in certain facts was so strong that neither stubborn denial nor wily insinuations on the part of materialist or priest could shake that belief, which, founded on truth, enabled others also to find out 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 whirlpool 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 toll for their bread. Science disdained to enter into investigation of a court, game; Religion, largely paid, forgot to sanctify the devil left loose in a Catholic country; and Philosophy shrugged 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 thought was kept up by a series of earnest seekers, such as Henri Delaage and other men, who found consolation in the result of their researches, and who still worked on the great problem of the future, far away from the whirlpool that was fatally dragging France and the French Court into ruin. The war of 1870 finally broke out; disaster on disaster accumulated on the head of the devoted country, and civil strife finally appeared to have swept out Spiritualism, as it had endeavored to sweep out Catholicism and despotism; but poor mutilated France, slowly raising herself from the ground where she had been thrown, began to lift her eyes to higher things than mere pleasure, and sought consolation in her trials elsewhere than on earth. Many a widowed mother, many an orphan, and many a childless parent, sat mourning in the thousands of desolate homes, traces of the pitiless scythe that Death had put among the herds of human beings driven to slaughter to prop a tottering throne. Desolation lay on the face of the land; smoking ruins were to be seen in the place of smiling homesteads; feeble old men, tilling a soil sodden with the heart's blood of their healthy and hearty sons, whose bodies had become the prey of kites and raven. This was a picture, fearful indeed, to contemplate, but, alas! 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, left more than one vacant place. Spiritualism began working at the root of the social tree, and 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 facts accumulated. America, England, Russia, Germany, all had their scientific authorities, who were honest 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 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-wether. But sometimes the communications concerned parties or 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 something that may be imagination than to admit something else that is certainly folly." And French Science began to dig out the mysteries of magnetism, hoping to prove that, after all, Mesmer's animal magnetism might be something more than magnetism, and that all the other Faculties of Europe had been mesmerized into folly. Suddenly the scientific world was astonished that something new had been discovered: a "force" dubbed hypnosis, by which man could by his will control the will and bodies of other men. Science then lifted its hands in astonishment, and immediately Prof. Charcot was called "illustrious." But, timidly objected the Spiritualists, we claim that animal magnetism has the same properties, that it produces the same effects, and is precisely the same thing as your hypnosis. "Hush!" replies grandiloquent Science. "We call it hypnosis; 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 hypnosis and nothing else." Astonished at the remarkable "discoveries" made in "hypnosis," French science forgot all about Spiritualism. Everything became hypnosis. A man calls his neighbor a throat, he is hypnotized; another says he believes in table tipping—the man and the table also are hypnotized. A man of scientific valor, like Crookes or Zöllner, believed he saw, but what we know what hypnosis means. If the hypnotic rage continues, we shall soon hear that the earth is hypnotized by the sun, and "suggested" to revolve in its orbit. But hypnosis is a force? "Oh! dear, no," says Science; "it is a cerebro-spinal disease." Yes, friends, know once and forever 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 Spiritualism is likewise a species of inflammation 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 infusoria. But a woman has painless parturition when under the influence 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 stand bewildered, not daring to believe what 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 soul 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 light of truth, as the mummy crumbles to dust before the face of the sun. Some few years hence some professor will "discover" Spiritualism as Professor Charcot "discovered" magnetism, and will baptize by some Greek name the truths for which modern Spiritualists have been fighting so long; this illustrious professor will force official science to admit the truth thereof, and everybody will immediately step forward and declare, "I was a Spiritualist years ago." I render homage here to Doctor Paul Gili- bier, whose interesting book, "Le Spiritisme ou Fakirisme Occidentale," has been the cause of provoking much discussion in the scientific synods; yet I would have hoped that the learned Doctor would have more boldly expressed his private opinion as to the cause of the facts, instead of merely asserting facts to be facts. It is already, however, a great step, and let us hope that by the time his second book appears, the progress of Spiritualism will have advanced sufficiently to enable him to declare himself a Spiritualist or a Fakirist, as he pleases. Hypnotism has no lack of subjects to experiment on here; but good mediums for physical phenomena are sadly lacking. "Spiritualism is unscientific," declared a celebrated professor one day to me. "Well, Doctor, what would you have said ten years ago about hypnotism?" "Oh! well, of course it appeared absurd then, but science has made some progress since then." "Very 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. 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 will swallow down sideways the first "apple-ghost" offered to them; it is a very grand mistake, and for one man they may convert by genuine phenomena, 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 scoffing 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, but Spiritualism hides away in dark corners, 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 scoffing, and who is honest. We want some one to start a good society here composed of honest people, who are Spiritualists. What confidence can Spiritualists have in themselves, or outsiders in Spiritualism, 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 fat of the land, instead of honestly plying his tailor's needle, and committing 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 evils 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. 3, 1887. The bogus lord, Hugh Courtney, or John Reginald Talbot, who has been fooling Newark (N. J.) society people, has sent a Newarker a sketch 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 spy letters from Newark belles, photographic copies of which he may some day see fit to send to the newspapers. Caria 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 Holiness is said to take great pleasure in personally superintending the unpacking and directing the collection of these gifts as they arrive. The Boston Herald says: "With a refined and cultivated woman in the Elysée, Parisians will be much more contented with their new president than they were with the good Grévy, who was formerly a washerwoman, was taboos by society, though respectfully tolerated as the wife of the first man in France." Maria Steel, a negro, whose age is put at 115 years, has just died at Savannah, Ga. Two sons, both of them very old "uncles," survive her. The McBatens' is a PUNCH'S name for Princess Beatrice's Scotch baby. A wise man is not inquisitive about things important.—Browne.

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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 worlds, 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 especially 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 will soon 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 bad state of society. It is not strange that some of the clergy, whom it is supposed would have been the first to welcome this only evidence of continued life and conformation of their faith, were the first to oppose this apostolic way of salvation. This, however, was also done by the church of old under similar circumstances; simply because they were both on a wrong foundation, in conflict with human nature, in vainly trying to save the world by preaching salvation: by opinions and ceremonies, thereby causing great inharmonies in families, States, and Nations. It is an admitted fact that people are no more accountable for their opinions, than for the color of their eyes or skin, and there is nothing that they so much honestly differ in, as their religious opinions, and all that we require as we journey along together, is the greatest possible charity and forbearance for one another. Before the dawn of this new dispensation, which demonstrates that there is absolutely no death—nothing but change—the world was stumbling along in the gloomy night of darkness, contending and divided over their supposed condition in the hereafter; and most of the people were then guided by their animal natures, and superstition reigned 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 flies, 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 in many cases almost powerless. Those of the clergy who continue to ignore this purifying process through which the church is now passing from the old to the new dispensation, 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 vainly trying to make us all think alike 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 useless creeds, caused about all of the inharmonies at home, and now deeply regret when too late, that the time spent over this discussion has bereft us of the best part of this valuable life. From the ignorance of the apostolic age, it is not strange that the divine plan of salvation which the church tried then to establish, failed to be appreciated. Soon after the death of Jesus and his followers, and even now those educated in opinion religion, find it hard to accept of the elevating tendency of these heavenly influences. It is believed that the apostolic standard of fruits 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 Pentecostal 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 golden rule, and the text that Jesus gave for a true Christian: "By their fruits shall ye know them." It is believed that this peaceful religion of divine inspiration, now practically endorsed 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 inharmonious orthodox or opinion religion, and become the basis of the long prayed-for peace on earth and good will to men. Thus, when co-operation, 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 3 o'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. 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 inharmonies 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." For the Religio-Philosophical Journal. 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 beliefing 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 the world just what it is. But the intelligence that was acting as maker to this planetary system of ours, was not composed of the same atoms of intelligence that were at work up yonder in the Pielades; 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 beautiful crystal; but in nature's next step we find a higher manifestation of life, for we discover growth proceeding from the interior outward. 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 peep 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 possibility 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 nonsense. The most ethereal atom can do duty in the rock if you simply change the proportion of force and alter conditions, for then life must manifest outside that atom. And as 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 can find its home in the citadel of life, and we call that humanity. In a word, I mean to suggest, that in the crystal, both life and intelligence are external. In insect, bird, beast and vegetation, whilst the life is inferior, intelligence is an outside influence, but in the form of manhood, life wedded to intelligence becomes the essence of humanity, and thus completes an individuality that was imperfect in every preceding form. Still we must remember that this does not imply the creation of an individual intelligence, for we have seen that intelligence must always have existed, like matter and force, outside and before our little creation. All the changes we have been marking are simply deaths, but just so long as man's mortal senses can follow the change, he does not call it death. These changes grow, and must continue, for restless activity seems to be the law of matter, although at one time it may appear to us as crude, and at another sparkle in the sunbeam. Man's form on earth is built up of more refined matter than are the forms around him; and man's form of life is elaborating particles yet more vitalized, till presently intelligence finds a more beautiful temple than this body, whose atoms then retire from duty and go to work

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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 will soon 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 bad state of society. It is not strange that some of the clergy, whom it is supposed would have been the first to welcome this only evidence of continued life and conformation of their faith, were the first to oppose this apostolic way of salvation. This, however, was also done by the church of old under similar circumstances; simply because they were both on a wrong foundation, in conflict with human nature, in vainly trying to save the world by preaching salvation: by opinions and ceremonies, thereby causing great inharmonies in families, States, and Nations. It is an admitted fact that people are no more accountable for their opinions, than for the color of their eyes or skin, and there is nothing that they so much honestly differ in, as their religious opinions, and all that we require as we journey along together, is the greatest possible charity and forbearance for one another. Before the dawn of this new dispensation, which demonstrates that there is absolutely no death—nothing but change—the world was stumbling along in the gloomy night of darkness, contending and divided over their supposed condition in the hereafter; and most of the people were then guided by their animal natures, and superstition reigned 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 flies, 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 in many cases almost powerless. Those of the clergy who continue to ignore this purifying process through which the church is now passing from the old to the new dispensation, 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 vainly trying to make us all think alike 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 useless creeds, caused about all of the inharmonies at home, and now deeply regret when too late, that the time spent over this discussion has bereft us of the best part of this valuable life. From the ignorance of the apostolic age, it is not strange that the divine plan of salvation which the church tried then to establish, failed to be appreciated. Soon after the death of Jesus and his followers, and even now those educated in opinion religion, find it hard to accept of the elevating tendency of these heavenly influences. It is believed that the apostolic standard of fruits 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 Pentecostal 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 golden rule, and the text that Jesus gave for a true Christian: "By their fruits shall ye know them." It is believed that this peaceful religion of divine inspiration, now practically endorsed 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 inharmonious orthodox or opinion religion, and become the basis of the long prayed-for peace on earth and good will to men. Thus, when co-operation, arbitration, and education should have had their perfect work, will

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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 whose aid spirit telegraphers demonstrate their continued existence, and communicate valuable information by means of the Morse alphabet. W. S. Rowley is the name of this medium, as the regular readers of the JOURNAL already know, and during the current year considerable newspaper notoriety has been given to his claims, and to what purported to come by telegraph from the spirit world through his office.

From the first the JOURNAL has noted the case in its columns because of private advices from telegraphers, who are also experienced observers of spirit phenomena, to the effect that such messages were received, bearing every evidence of being bona fide communications 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 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's muscles; in other words that he was, in fact, a component part of the machine, an elongation of the lever which closes the electric circuit, the working of which by an operator produces results so meaningless to the untrained ear and so full of import to one who has learned to read the sounds.

It will at once be apparent to the reader that unless the instrument could be guarded against the possibility of this being the true explanation of its working, independent spirit telegraphy could not be successfully demonstrated and the method would be open to serious objections, affording another avenue for unconscionable swindlers to follow their vociferous among the credulous and uninformed. It was not possible for Messrs. 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 success and final conclusions on the workings of subtle, psychical forces in combination with natural forces scarcely less subtle and even more refractory, can only be appreciated after personal experience. Again, there is 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 telegraphy. Formerly a spring extended

from the key to the slate lid of the box in which the instrument rests, making it possible to write by pressing on the slate. Mr. Wade and Mr. Wright, manager of the Western Union telegraph lines at Cleveland, found by experiment that either could work it in this way, but neither believed Mr. Rowley conscious of so manipulating the instrument, 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 editor of the JOURNAL, to the effect that if Mr. Wade would certify the independent character of the telegraphic messages it would be published, he visited the medium and made further 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 instrument without contact on the part of the medium. He declined to make this statement 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 the 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 operator nor an electrician, but no technical knowledge of either telegraphy or electricity is necessary to determine the validity of Mr. Rowley's leading claim, to wit: that the instrument now works without human contact. It only requires the careful study of a well trained observer to establish this fact beyond all doubt. After satisfying himself, the editor found he was incompetent, through a want of preliminary acquirements of a technical nature, to present the matter to the public in shape to attract the attention of scientific men; and further, that even if possessed 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 past six months has been carrying forward on his own account exactly such a series of 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 a series of papers covering the essential portions of the record.

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 new 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 appreciation in substantial ways, by aiding in extending 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 phenomena 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, however much he distrusts individuals; otherwise he will not be long at work before his disgust at barefaced frauds unearched, and contemptuous pity for the perpetrators, will drive him despairingly from the field or render him cynical and blindly skeptical of any real foundation for the claims of persons purporting to be mediums or aids to spirits in manifesting. No sooner is a new phase of the physical phenomena of Spiritualism developed than there spring up pretenders able to deceive the ordinary observer. The strong inclination is to credit the claims of another who assumes to demonstrate what one wishes true and is earnestly seeking to prove. One may be a good business man, a skilled mechanic, a successful lawyer, or a scholar and yet exhibit the most appalling faculty the moment he enters, or thinks he enters, the realm of psychic investigation. No other field of illegitimate traffic, therefore, offers, within narrow limits, such safety and success to the charlatan as that of simulating spirit phenomena. No matter how often his tricks are exposed, he never fails of finding more fool timber wherewith to keep the pot boiling, and is able to play the martyr and retain the sympathy and patronage of many who while they are forced to admit trickery, throw the onus on the Spirit-world or by some sort of sophistry exonerate the pseudo-medium.

While in Cleveland last week our attention was called by a number of citizens to the claims made by Dr. L. W. Sapp, a homeopathic physician and an old resident of that city. It seems that Sapp hired Rowley, and utilized the spirit telegraphy obtainable through his mediumship, for the purpose of diagnosing disease. The spirit doctor

who uses Rowley's line gave abundant proof of his ability, seldom making mistakes, and often astonishing by his remarkable gifts. Business thrived at Sapp's office. In the course of time Sapp declined to longer employ Rowley, 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 useless waste of money. From statements made by a number of credible informants it appears that immediately after parting with Rowley, Dr. Sapp uncovered an instrument, which to all appearances was a duplicate of Rowley's, and continued the business at the same old stand. He claimed to be able to read the Morse alphabet, and to obtain messages by the same method as did Rowley. To several callers he explained that one Annie Kerr, a young woman who was once in his employ and who passed to spirit life feeling she owed him a debt of gratitude, was the spirit telegraph operator and that the spirit doctor who dictated the messages was his former partner, Dr. Williams. A picture of this 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 alteration for some little time, until he found, apparently, that it needed modification to meet exigencies 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, nor 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 now 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 public. With the light in which we can now read that communication its esoteric significance seems plain. That the article was written for the purpose of assisting Dr. Sapp to hoodwink the public will be clear to any person capable of collecting and analyzing evidence. It also hedges against dangers which he evidently had begun to vaguely realize were imminent. But he had not yet fully awakened to the risk he was running in alleging that he used the Morse 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 rock ahead, but was not able to, or dared not, fully explain this to the newspaper man, for the latter incorporates in his article the distinct declaration, so often previously made by Sapp, that the Morse alphabet is used. Sapp took a trip to New York about Thanksgiving time, and exhibited his telegraphic outfit on Sunday, the 26th, before the afternoon meeting for spiritual manifestations, held under the auspices of the First Society of Spiritualists of that city, his engagement having been announced the week previous in our respected Boston contemporary. His success there was not of an overwhelming 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 declared he did "not claim it was as yet scientific." Just what idea he intended to convey was not clear to us and evidently was not to himself. He is a rather large, well formed, sinewy man, and as he seated himself at the operating table and pressed his two broad palms upon the top of the box containing the key that works the electric instrument, it was clear that if the machine could be made to move by hand power it would soon be jumping to its task with more alacrity than Standard Oil magrates stamp on competitors. Click, click, click, promptly came from the sounder. Evidently the supposititious operator was on hand—certainly under hand—and ready for work. Sapp then 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 use 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 prosaic, practical use as discussing the laws of electricity and magnetism. It only took a couple of ticks to spell words of nine letters, and sometimes with one tick 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 irresistibly moved into contact with the slate lid of the mysterious box. Cautiously that finger pressed upon the slate, as though endowed with intelligence and seeking a response from the invisible hand of the operator. 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 lid, 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 slate 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 ex-

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 concerned. We had guarded carefully against any tampering on his part. Upon repeating the question for the third time as to whether the instrument would respond to our hands, Dr. Sapp replied in the affirmative, and permitted a trial. We found no trouble in producing the same sounds as when under his hands. The doctor then again said he did not claim the thing was scientific, nor that the Morse alphabet was used, but that he could read the sounds as ticked off under the manipulation of the spirit operator. "In that case," we responded, "you must have an alphabet which you can read, and which has been agreed upon between you and your operator." "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 operator in this life?" we asked. "No," he responded "but out of gratitude she has now taken up the work of assisting me in this method of communication." During the interview the doctor attempted to explain his alphabet. He got no farther than t-h-e, t-h-e; 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 to weigh twelve pounds; this was first taken 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 purpose. Adjusting the scale so that the dial 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, resting his elbow on the table, lightly touched with three fingers the upper left hand corner of the frame of the slate cover of the box. Instantly the pointer indicated less weight, and after vibrating a few seconds it turned back two points and remained stationary, indicating a weight of one pound and fourteen ounces. As the weight would naturally have been increased slightly when the fingers rested on the cover we were surprised at the decrease, but said nothing to Rowley of the story the pointer was telling until thoroughly satisfied by repeated experiments that although 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 scales and balances will then be given.) "How is this?" ticked out the sounder, and at once we proceeded to converse with an intelligence which assumes the name of "Dr. Wells." In reply to questions, he gave answers on matters of science which we are entirely sure were far beyond the knowledge and capabilities of the medium. Whenever the sounder ticked, the pointer on the dial scale responded so that a telegrapher—as we afterwards learned—could read the message by the vibrations. "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 amusement 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 some preliminary conversation proposed the experiment, 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 we only made a silent note. The doctor's brawny hands came gently down upon the slate cover, and away bounded the pointer on the scale. With three skips and a jump it reached the twelve pound mark, and still no response from Annie Kerr; then with a hop the pointer went a pound and six ounces further—which was as far as the spring of the scale would mark the pressure—and Annie ticked 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 adieu.

Later in the day the experiment with the 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 difference between the exhibit given by Rowley's instrument and that produced by Dr. Sapp.

After carefully gathering the testimony of credible witnesses who had visited Sapp, heard his statements at different times 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 fraud. He had 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 ingenuously enough to get out of it with a show of honesty, and so be 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 withdrawal 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 recognition and praise from every quarter, and its future has seemed full of promise and of hope.

And now the editors are practically forced to retire from the paper on account of the unreasonable interference and demands of the man whose money founded it and by whose urgent invitation Mr. Underwood assumed charge of it less than a year ago. Mr. Hegeler is doubtless a well meaning man but 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 enterprise. 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 demanded 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 unequal. Whether Mr. Falkenau's name will appear as one of the editors or Carus 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 another 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 retirement of Mr. B. F. Underwood from the editorial control of *The Open Court*, which he went out to establish in Chicago a year ago, under the proprietorship 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-Hops did from the control of the *Saturday Review*, which he owned, it is believed that Mr. Underwood might have accomplished a large and helpful purpose in bringing together those who, in different parts of the country, hold by the principles of free religion. No one understands this field better than he, and no one is better fitted to take charge of its journalistic interests.

While in Cleveland last week we had an opportunity to observe the good work of Dr. Leon Priest, whose power as a healer seems to increase with the demand for its exercise. He is busy from eight o'clock in the morning until near midnight, and seems to grow more robust and elastic the harder he works. His wife, Mrs. Mary V. Priest, has developed great talent as a teacher of mental therapeutics, psychopathy, pneumatopathy, or whatever one chooses to call it. In her classes as regular students may be found many of the best known ladies and gentlemen of Cleveland, 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 133 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 advised more unity and sociability among the spiritual societies in Chicago, and suggested a grand jubilee, in which all local societies might join. Mr. Primes, of Worcester, Mass., gave reminiscences of his early spiritual experiences. "The Bangs Sisters" were present, and the

