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PHILOSOPHICAN

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VOL. XXXVII


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CONTENTS


 Shallem a Moral Power. Geurasal Notes. verthement






THE ROSTRUM.
Lecture Dellvered Sunday Morning, Sept BY Mres. M. J. T. Bituginam.

O thon Spirit of Truth, thon who art the
Hight of all the nuivere, the lifi, the lngpira
tion of all that is, we look to thee sometimes hat hang low above our heans; sometimes wn ignorance, and yet. OG Spirit of Lifen, at and as the flowers turn toward the sun for
ingpiration, that they may blossom, so we in stinetively and intuitively lean toward the
thon light of the uiverse. When we think
of the in this earnest prayer, we would no of thee in this earnest prayer, wo would no
think first of the darkness that is aronid
us; we would not think of the stumbling $=$ = wiw wizw $=5=2$ and in answer to our heart's pulsation, wo
feel the beating of all haarts, hte heart o
the universe, the soul of ininite life and providencel the that we are beyond donbt
We thank the that and darkness; that however far we wande thy love and care, and nothing can make thee
forget us, nothing can male thee neglect us,
Sren our anguish, tearg and nain, ary but the vidence of the eternal existence of law and pisdom, and we know tiat in thine infinit
love even onr ororows are but the leaden
casket that holds within to the precions dia monds of thy love and protection, that even
pain itself but tolls us that we have gone far nony and peace.
O Presence of Light and Love, even death
ttolif Is nothing but abarrier that itands in
he path of discord; in the path of incomplete
 hiso toiling wayg, we radi, "Thus fore, uponal
hou go and no farther," and so we turn and
her thou go and no farther;" and bo we tarn and
and an upwar leading path, awny from the
mitsts that hang low in the valley, and we now, 0 Father, that thy love is everlasting care and wise providance, we come to thee as
hey who hunger and thiret, and we find in hed the love and the wisdom of Father and
Iother. We not hat We may have greatel
Ight to see the path of daty, and greater trength to walk perpetuasy of toia, tha nay know thou sendest thine angels to min
oter unto them and aid them in the long wer yo path of thair earthiym travel! and ang
loving thee may we cling to thee now and
orever. Amen
Is not truth the deverion.
 Will the human mind in its progreese towards
hhigher intolligenes and wisdom, have the
rruth eorreaponiligiy nifolded to it, and in truth correapondingly pnfo
the end the whole truth?


gratiade in ansert to big raseri in the faitit. Cifreititw e elimb as one who wishes to hare





 This is in material life, but we know that,
as the round earth foats wayay from our pathi as the round earth floats away from our path,
heyond the farthest pint the horizon
there are yet before as vast and wonderfal there are yet before us vast and wonderfal
glorieg of landscape the Fonderfol revela. Lions of our God; and so it is with our aspira.
tions, ari intelligence, our intelleptual cul.
ture and unfoldment, we climb the hillside. tire and unfoldment, we climb the hillside
the montain idee, and expand oursouls;
farther off are greater lights and truths. You aik: Will the time ever come when the
human mind shatl have the whole truth unfolded? Why, friends, are you able to con-
ceive of the ond? It ou are, then you pos
sess a power I do not, and which 1 am no eess a power I do not, and which I am no
ambitiousto possegs. Where in the end? Seek
for it as the men of old sought for the end ot


 anything beyond of that which is visible to
them and en raport with them, there comes
to ua this answer to ourpayer: "Not thereis
no end, no end?
 something always with whith to feer the the
soul's ingnite hunger, and delight it. There
 pure, watert, we know there is another just
as far beyont nis as this was, whose diamond as far beyond tis as this was, whose diamond
dropare flamhing in the enm; and so we go
on learning the trath etornally; and do you know that bevause of this we have no right
to he dogmatic, no right to be arbitrary, no
right to turn to our fello workers gind geek. right to turn to our fellow. workers and seek-
era after the truth, and impatiently condemn
them becen and understanding: Ah! no.
and that vilion is to doy of as a meer of old,
cance as then. He was upon the cold sarth, not on a soft downy bed, but with a stane for
his pilow, with the great stars watching
atove above him, and there dawned npen his sight
a wonderfal ladider resting on the earth in
the degert place wher he away up into the hight of haevenn mutilit was
lost in the glory beyond; and on the ladder he saw inge angels of goi ascenaing and de-
scading
0 friends, you may stand in a desert place; you may be as was this dreamer, desolate and
alone; if eo, Gor rant that youn may have
this vision also; that you may know the anthis pirion, good grant that yon may have may kmow the an-
gel-ladder is in place; that its foot is beside you; that you can reach out and touch ite
tinn rouni and find that it extends into the
inefrable light and glory that belong to the inefifable light and glory that belong to the
higheot heaven, and the tadder lo for you, for
you fre one of the angels. You may not see thatit is is of, but if you have any mayk to do,
y you have any message to bear to men and if you have any message to bear to men and
women, it you have any power to ifit a bur-
den, or to bring one ray of light into the darkness, you are one of God's messengers,
and fo far you are an angel Wo say it not
flatteringly, but truthfally and purely: an ascending angel, and lnowt that thy: lar-
der is for you, and that in its place in the
etarna reat tiernal, rests the trath. You diseover por.
tions of that trnth, and these portions yyo
call the whole truth; just as a percon discov.

Truth is not created, and it cannot be it yon, in your development, in your progres-
gion, in your awakening, but you cannot destroy it. It is the expression of God, God is
the trath and trath givesyou iberty uWhere
 is holy and pure, which fowe from the foun-
tain of divine right, or what Theodore Parker usod to call so wigely, the "Higher Law,"
mexning the law of God. This, then, is our answer to your question:
There is no end to progression; there never
will be a time when you shat will be a time when yon shall have learned
the whole trath, becaupe yon are mortal, you
are progreeselve, and your mind will expand are progreseive, and your mind will expand
more and more. Aht " but one amy: "If
we are all procresive and there is no trith we are all progreagive and there is no truth
abbontite and
greasion will we no in our pro

 soa oi te h
in tita
in
sphere.


CHICAGO, OCTOBER 18, 1884.
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## therapeutic sarcognomy.

by prof. joserf rodss buchanas. In the broad realms of human knowleige
there have always been two parties, the con


 with gravo gespicioin, havi alvery limited never be tathomed hy man, and an equalls
 jand or eren or miliong, counerniing aill

 and ogy, afienene which with all lit eruatitied



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 Itter a past number of expprimentit on th Impasibitato otatin Hot the Natitonal Heat
 eciation with the iliberal miuded physiciane







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2. The omotions, pasaion, taentites and











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 in Therapuitic Sarcon haom or maie nop memberf of the liass ubijectig



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 In my diages was somphat graitithan thal

 It is pity that the oultivytadad and ogmat





 dimmath the the temanand tor medifitinee.




From Puritanism to fiphocitumilism.
1817-1884. 181-188. By chas b. stimbins CEAPTER VII.
 Help them who oannot help akaln;
Betuare from right The b
home.
of heart ne. The lifth of maturer years, is in the eat honors is its great University, with highaliures. While it is true that the larger
patt of our education is outside of all pechool
houses, that does not leesen the importance honses, that does not lessen the importance
of the year of training within ther walls.
Not only is the practical element lacking in those years (whichit nduatriala educationg will
suppy), but the moral element also. In our blind zaal for intellectual eramming we neg.
lect and slight the foundations of character
and condact, and the fine humanities. Wisely remit dogmatic theology to the palpit, to reverencect for rigiment, and thich prompt the socred doing
of duty be also banished, or held animport-
 In 1880 the Constitution of Massachusetts
declared; "It shall be the duty of the legis-
lature in all future periods of the commonwealth to cherish the interests of cititature
and the sciences and all seminaries theref,
to conntenance and inculcate the principles to countenance and inculeate the principles
of humanity and general benevolence, public
and private charity, industry and fole and private charity, industry and frugality,
honesty and punctality in their dealings,
sincerity and good humor and all, social af: We may well apply the spirit of that noble
declaration, interpeted in the light of onr
dey, to our school ediucation. It would be day, to our, school ediucation. It would be
itye astream of golden light making clear
the apward path of the student, from the primary lessons of ligning ehillihood to the
hinhest exercises of the collegeqratuate.
some affirmative teaching of the excellence of virtte, the hideonsness and danger of vice
and diahonesty the joys of clegn and prese
Hife, and the grandeur of selfontro. and
some natural ethics, we want in our schools.

 plined. and he in falt-orbed and harmonious,
ready tor the highest and most zsefal work
for the common good. CHapter TII.
PRBBONS AND EVENTS-" THESB vODEE MLLENT






















 or ho. haur jister ben thilling me how a reaction
in his favor had taken hace, atter his long



 only home. Ho gave me a message reetived
in New York in 1860, from Mrs. Hopt, a stran-




















 hall shink that organizatiton? And who freer methot shaill beek to breakz the bond 3. Thn reatriction should be as little ain
posible compatible with the emfienency of the


 entereseach local body abosinte ownor of al iocal property, so that it it is always ind opend
ont, nad can secede when it will without toss


 muet in some way be restricted ly that o
 Ceast injustitee. the least capriet, that best ree age and general power and freedom. Au lish




 into one nttranee throagh a gran
which is truly a Universal Pneumap

Meades "Luther." Ot the many book prodineed by the 400th
 ag of the Reformation, asit it were e move uther and dis eotemporaries. With his usual
 eecialy thatitis making rapin progrese in in
he present. The book lo mainly $a$ asies on
ieturn





 The reat pand inters artistic hand conld














egitimato philaron.

31+2x+4












 tat led to the overthrow of Rome. Luther

 Following the tille-page of this "Study of
Reformation "is the following motto from
 is remember Luther's method of thought,
his plain hints and his strong truths, and let
ni
 few strong pages at the eloseof the volume.

 ing in their ears; ;and they are only querying
iki Eik and Emser and Cajetan, how they


 for awful ereedal obligations istelling witha
 are conmon in our effrehest as, transferreat

 of belief on pinits concerning which it is
imposibile tlat many should have elear ni-










 him the same: the egve
with the ever
Iowaz cith, Iowa.

A Birmingham mother 1et out her curious







AII Vrrmont man thought he was ingpired to


 2no elitizan of Columbas, Ohit, has had over
the Etreetus.

## Horsiords Lold Phosphate.



BX Hiermar w. POOLE.
THE SOUL'S DESTINY,

 Whitr countase conetepintition gitean,
















 Mrisi Frara Undorwoon is the telue of th
 ag tor souns giris.
Liad Halerton, that author of thin divited
and attented the scieiece Assoceation in





 Siniter of the ohrrentot that denominatioi tawe of $I$ aseasachusuetizs.
an exchange epports that: : A new firld din pened for woman' libior in chicago in cier dirst man to move in this direction has been do auceessin one of the finest hotels in the he best talent. At present he gives employ
ment to throe wonen in his ofice. To
them are
 order to another why and board, and to the
 They have long recogizzed this fact in conOite are women. of the etatue of Margaret
The unveiling on
Houghery in New Orleaus, has cuused ofis Houghery in Newo orleaus, has eaused dile t statues of women in this country. The
 Mrille, Ky. Mrs. Teris was the fonnder of
 Sore than ifty years. She was a successful nd training of young women
 bottomed chatr, and wearing a caicic
 norking women who loved
Mrs. Sngun C. Waters of Bordentown, N. J. nat town, a large and sirinas peture aym
 neanty a a rainhow. The All-seeing Eye poant own on the rellef of the sufferers by their litat of great sibli, if the eonacore and sage
giner of an invalid hubband. Both are the ieans of progress and equal righte, bearing areer with the equanimity born of true phil
cooring schoors.
One of the significant is igns of thin times ie Hriter has truly deelared. "I thas been satid rime as finory without disecuesing that, we ifierry in the worlid if eanued by ili cooked ange of two-thirds of the drankenneess on nd, the temperance onoriters will atrive in Leats, mpddy coffoe, hith ymesing sued to



 тиe headw of heatith. (a. L. Holbrook
 Thervaishiluistratrd Matazag, (Mac-

Thrs Skes. (The International News CO .
 The Passy. (D. Lothrop \& Co, Boston.) Gomer young readers. hirls. An hiteresting wat toys an
 New Cubrch Inveprxdext. (Weller © Son,
Chicago.) An exponent of Swedenborgian-


Absolutely Pure.


Hood's Sarsaparilla
100 Doses One Dollar.
CAIN
Healith and Happiness.


## Rheumatism

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WHAT WAS HE?
JHous in them hatit of the ninetienth ozntuex.

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 By JOm O. Bund

 Mow York or Chice

## All lithers And ocmunuicetitons should bo ad.



special notices.



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oance, the credit system is for the presont continued; but it must be disistinetin understoon, that it is wholly as a
favor on the part of the Publisher, as the torms
VANCE.

Ruaning Comment, With Sind Intent. The truth of the ola saging," "alitile knowl-
 be ssid, by yome who have been beneath it
 Imagiantion, nor che eroling of theorie
trom insofficlent deta from inganficient data by a mind uutrained in
exact methods of $t$ hought, will ever inerease tnowledge or a to any great degrees and they are espectally
impotent In Spiritiaulism, which in its broader syope comprehend the phatlospopy of ilfe. .n
saxing thite we are moved by the reeollection of tanumerable theories and schames which
the JouRNLL has been importuned to give to the world in years past. As a rule seriou
oftenae is taken by the several owner o
thene
 We also have in mind in this connection the
platform utterances of certain speakera, wherein weil established actocs of science
even of natural history, have been complete Iy overturned and demolished in the compar-
atively briet time necessary to atter one 1ong, oomplex, chatotic, banglingly expresse writur is inspired by a striking assumption or tatamement of allugge fact, which he has
ran across. Immediately he buildo a theory and by some sort of self-1mposed deception. fisturs himself he has discovered a grea
trath; and torthwith a two hour lecture or an irandindiaterty long ossay is precipititeded halplesp pablic. apirit; we are fally criticleved are not confined to spirtualisists and free thinkerrs. Bat as a rational Spirit aallst and liboral thinker we are more serl
 tion among tith us.
In the minds of the intelligent, eritical ani progressive constltuency which the Jovanal
is prond to serve, The Philosophy of Lifo is mennt by the word Spirttualism, and because
the word sap popurasty
 in nee and only tolerated for convenience. Fally realizing, in common with the Jove. vir's friende, the ettupendons Importanece of the tacts constittating the basis of Spiritinal
ism, we the more earneetly persiate in a care Mul examination of every ylloged fact befor
accepting it as eetablishbed. Reaitizine the
 on a soientific basts for Spiritualism, w stendfuctiy plant our feetion such basis and the howi of fanaties and frands never so lond heir malice and opposilion aever so active.
Propagradiam is well enongh, bat let us as Propagandisu ia well enongh, bat lit us a ander before we andertake the tavi Hetin in pooelyting, let ns turn a large por

${ }^{3}$


 while yot in the mortal bodr. Lot him ta.
miliarize himself, with the
 Taine and others. Plato shonld be hle inti-
mate friend; and he shonld master at least one standard work on looicic. Allt thit camnot
obe cone in one yaar or two noither is it nee. eseary for the speaker to confine himself tol
his study until it is accomplished. it that hls mantal esuet he can, let him see onlarging and growing more effective. Ten hourrs stady each week will in one year put a
speaker of fair ability head and shoulders above others of equal or greater talent who The Jovrnalis poit
Th medionsin position towards mediums ented in varions quarters, sometimes ignorantly, but more often Intentionally and with malice prepense. We challenge the produc-
tion of a single editorial line from the JocrTaL in opposition to honest medilamahip. on ancourage the development of medial power dium. In ding this wa have striven to dif
ferentiate them from dishonest, tricky m diums. We abhor and denounce the doctrine
taught by some, that a mediam must of necossity be a poor, weak, triiing, and often
immoral person; that their very seasitivenenes ence. Oat upan such despicablo, degrading false assumptions! Commanion with the
Spirit-world should and does tend to elevate the medium. But he mat see to it that be ands his own eriorts toward a true life; oth rwise, by y atering to his lower instincts he

 e attempted in the moet reverent ppirit, ye

## $\overline{\text { Amung the Mormons. }}$

Mre. E. P. Miller, who has spent four Sonth in vtah studying the life and habit ears from the raport that the had repeater interviews with President Taylor, a vener-
able old fellow, just 1 ike a Methodist parton. In spite of the hastility of yormons to the with the old man. He explained the plans
of the Mormon peaple to her, and said the thayus bill had not intimidated them present, but had not given un thair vote. I
he Government should take any decider teps he asid he could commanicato with
every open port in the world for help and noney to enable the Mormons to defend their rights.
Mrs. M. M. Baw many of the prominent Mor that there is no more complete degradation
in the whole world. They are very loyal, and it requires the greatest care to get any decid-
ad opinion from the women themselves. Only ne woman whom she met, dared to say how there were any hope or life ahead," said she "Mormon women would rise en masee for Ireedom." Polygamy is the carre日 of the peostter nor worse than the average.
It seems that when a man marries a woman
to has to go throght what is called the "Encowment House," where in an unknown cernony the woman gets a "spiritual name. resurrected at the last day he calla his wives by their spiritual names, and they as-
cond with him and share his glory through cend with him and Ahare his glory throogh
 hat a husband can make when leaving a wite, and it is rare. They all believe in a argely outnumber the man, nod so the men are obliged in magnenimity to marry several
women in order that they may be all Fomen in order that they may be called. A Anaband is looked apon as second only to the imighty. In many housetiovids to was and
uncommon to find from five, ixi to ton and wo one cese in which there wore fye wive n one home with seventeen ehildran of one
Missionaries are sent into all parts of the orla to reinforee the numbers, and they Iow ot all netions only a few days hethe Mrs. Miller left Utah, she saw a number of giris for disposal at the tithing yard. The old slave markets were no parallel to them.
The giris were ilthy, Ignocant, low creatures, and the old Elders came around and examined them Just like beasta. They would feel their armas and other good points, as a farmer
would to judge stock, and seleet them for ives to work and cultivato thair land. The "Tithing Yard" is the piece overy Mormon has to give a tenth of his in. come. The goods recolved are sold for the beneat of the prophotes and Kliers, who have the most magniligest homes. II a man tails again till the wetlies un.
The Gentities are often ran ont of town it
they dave to exprese their foeliges. Onty



 Goodwin was threatened, and required to be
 in the neighborhood, disappeared on hit way
othe rallroad depot and has not sintee been heard of. It is believed that the Mormons

## Shamerul statistics.

## A curions fact is to be found in the annual

 bama for the fiscal year of 1883 , quoted from of date Sept. 11th, 1884 . Very few people of Alabama know what a large sum of moneg investod in that State in gang, pistols andther dendly weapons. The Athens $O$ ourier ittor oxamining the assessment list ot Limetone County, expresses astonishment and sense of regret at the figures dilsclosed and to the cheek of every farmer in Limestone Connty to compare the difference in the taxes of dirks, kives, zans, pistols, etct, and that
of the farming implements. A look at the wo will show these fignres:
arming Implementis.
But, as bad a showing as Limestone County nakes, it is nothing when compared with the gures from the whole State, and for every tush for his connty the Athene edicor must
Ive five for the State at large, becanse the alue of the deadly weapons of the whole ctate is more than five times as great. Hore the Auditor's report for the figeal year of
t88, whith may well astonish any reflective mind:

##  <br> 

## How to Keep Posted.

We are almot daily in receipt of inquiring Betters, asking information that in nearly evthe to give; tlme whlch no editor can spare are almost invariably y from persens who do ot read the Jovinal, nor endeavor to inform themselves by a atudy of books which treat We do not now recall a half dozen questions
as having been asked within the past year, which were not during that time treated in Itors. expeet to be abbe to byy or beg it ready made tany moment he discovers the need of a
tock of a apecial kind. Knowledge must the aseimilatod before it can benefit; and much reparatory study is often necessary to the comprehension of an answer to any one of
innumerable questions which may be gilly asked by thoes inveetigating spiritualism. To keep posted it is essential that these spasmodic questioners should read the Journil and follow this up by systematic study of
authorities in the direetion their tastes lead.


This proschers logic is sonud as egatno pponents and is equally forciHe in the mouths of Spiritualiets.
N. N. Judson, in Light ForThinkers, tolls "The duty of Spiritualisto in mortal life," Lu's sabseribers are not of the sort ha is hitting, nevertheless we quote him, in hqpes the extract may meet the qeye of some capual readers. "The duty of Spirituanlists in mor-
tal iife," says Mr. Judson, "s to atick to that which they can understand the beet and claim to be surrounded by an anra dobile reflead, direct from the eelestial ppheres; for perhaps they are surrounded by that kind of aura, and perhaps not. You only have their
word tor it; and when people get to talking aboot themselves, you are only listening to opotiditical squirt gane, tolling yon what
they are losded with and who lood them
are Toseded with, and moto loated them. too pure, or too highly devoloped, in their
own optiolon, or who expeet the spirit-world to do their dirty work for them, migegt as
will go at onee to spheres where thelr weewell go at once to spheres
tulnees will be approciatea."


## 

The Prince of Wales has a saperotition that mother will ontlive him and that he shal
Mrs. Julta K. Burns, of 132 DeKalb Street has been quite ill the past week, but is now mediumship continue to come in
Gath " is told that Chanfran had selecred
own epitaph. It was a quotation from his "Kit, the Arkansas Traveler." "I done my level best, I ain't got nothing to take
back."

Fishing for rats is popular sport in Red Blaff, Cal. They bait hooks with little pleces
of meat and throw ander the edge of theside of meat and throw under the edge of the sideyanked out, kicking and squealing.
A New Jersey farmer living near Trenton as diseovered that burying hogs sick with
cholera works a cure in about two weeks. of course he leaves their heads out and feeds
hem in the meantime. The Empress Mothu, of China, is opposed toreign innovations. When har son, the
Emperor, who died in 1874, was attacked with mall-pox, the preferred to depend upon the European physician.
In the MS. of the dramatized form o Reade penned a marginal note to one passage: If the audience tails to weep here the pasge has not been properly acted."
The subject for next Sunday at 2:45 P. M.
at the Spiritualigts' and Mediam's Meeting at the Spiritualists' and Medium's Meeting, Do mediums give us more fact
Mrs. S. F. Pirnie is now pleasantly located owded than Buren atreel, and as asual is eoking cure for ailmants, bund those seeking comfort from her trance utterances.
Somern on has piscomid Lake, Nevada, thresh heir wheat by hand and winnow it in baskyears ago.
We have just recelved the "Theosophist' or September. This number contains the ubjects of Oriental Philosophy, Occultism, Mr. Charles Dawbarn, having engaged to ecture in Springfeld, Massa, the first three
gndays in December, will be pleased to ake a fow engagements to lecture on week ay nights in places convenient to that city.
His address is 4 War West 23 St . New York

The Bourats, an oncivilized race living in heir deity h they poison him and select a male infant to receive their pious service in his stead. Again
upon reaching the prescribed number of years is god is poisoned and gives way to another Many Chinese familles spend their entire bont as big as two old fahioned four-post beds placed end to end. They are covered at night by a roof of bamboo netting, and in them are harbored, day and night, man and Iways in the place of honor on the boat family altar.
Mrs. H. T. Stearns requesta the Journal state that she will accept invitations to lecture, and may be aduressed at Cassadaga, Now York, until farther notice. Mrs. Stearns elder of Wisconsin, where she lived daring the first nine years of her mediumship; and that her spirit friends startod the Northern
Wisconsin Conference. She was a test meWisconsin Conference. She was a test me-
dium and speafer, lecturing in Menasha, Appleton, and thereabonts.
The famous scene in "Conn." in which hat amnsing vagabond comes to life while his wake is in progrees and drinks up the
poteen with which his mourning mother was drowning her grief, finds a parallel in the case of two Hungarians who were taken up for dead after being struck by an engine on
the Jersey Central Road. While the crowd at Dritton, Pa., was awaiting sight of the mangled remains one of them revived and called londly for beer. They were both taken
nelghboring horse trough and ducked.

Pleaso answer in noxt JourysL this quotion:I
nenc. Howe the husbaod of Julla Ward Howe. No, heis not. Samuel Gridley Howe was hor husband. He was quite a distinguighed man. in 1824, he went to Greeee and served as sur-
geon in the patriot army, and in varions othgeon in the patriot army, and in varions of
or capacities till 1830. In 1832, the Perking institution for the blind was put in operation under his charge. In 1871 he was one of and remmoris upon the visit Santo Domingo Lsland to the United States.
The Universalist: The numerous ranaway period are among the ovidences of a defecive home liff. There are sons withont sense and daughters without dutifalness. A com
bination of untoward oiroumatances sometimes annul the best training. Bat a the sateguard is the defense of society and nor railing, nor hard and fast rules; but obedience inenicated early and become spontaacous at longth, jolned with a aveet reasonconifience, are the conditions of cuoch s home

 mannor in which the preseat polltioal can rass in carried on by the leading parties ought do do it. The hardworking hacks who grind which flls the dally press to the the sluah f news, will be glad when the agony is over and the country once more saved from going


The Journcl is gratified to learn from coring the sale of intoxicating liquors in that
State is working quite effectively and being onforeed more rigidy than even some of its hat permanent beverages in any community from alcoholit from education and the gradual extinction f the desire for intoxicants by proper obser his procesaguat and phyoiological laws. onding over several gemparativety slow, ex will serve as an aid.

## Speaking of Organization for Spiritualiste,

 The arguments in favor of organization
 that we shall cryatalize rather than fosiliza.
Angels help to be able to do the right
thing at the right time. The editor and publisher of The Rostrum, and the Journal is glad to see his paper ateadily improving.
The Davn is a nicely printed paper devotism. It is evident that sect is accomplishing gomething in the promulgation of its peca-
liar tenets, for The Davo says: "The Jourstates: ' The adepts of the dohed in France, states: 'The adepts of the doctrine of Swedenborg are aboat to plant their flag openly
in Paris. In the Rue Thouin, in the very centre of the stadenta' quartor, in the very of the Lyceum of Henry IV., they are going of the "New Jerusalem." To this church of modest dimeusions is attached a library, containing the works of Swedenborg and of his principal disciples only. A lady, clad in over the works which are confid to presides Our Universalist friends have been trying gow, Scotland, belng the objective point. versal enthusiamm, and there is a difference views as to the desirability and feasibility
continuing the effort. Caroline A. Sonle, an earnest Universalist and busy worker, complains that of the 40,000 women of the nually the paltry sam of one dollar-paltry when we consider how much all these women spend each year on clothing and bric-a-brac. She says it the women were "faithtal to the
Woman's Centenary Association, they could not only snstain the Scottilih mision bot ten other missions in this country." So it apniggard Spiritaalists are not alone in the misedonary way they coninbute to inpport that with propor organization among Spirit-
ualists would come a more generous and phiualists would come
Ianthropic spirit.
Elgin, Illinois, s now known the world ver for its unrivalled watches and superior

## Lyman C. Hove again.

He Proteste, and in Protosting but Confirm
the Truth of the Journal's Statements.
Readers will not have forgotien the appen for aid to Lyman C. Howe made in las week's Journal without his knowledge o onsent. The following letter from Brothe Howe, written hurriedly and with a penci Gight of the a train, gives so clear an in sharing it with our reater

The Rev. Father Folton, Superior General the Rev. Father McIncrow of Ampterdam, seected a spot near Tribes' Hill, Moutgomer County, $\mathrm{N} . \mathrm{Y}$., as the site for the construction of an imposing Jesuit shrine. It will be knowi as the shrine "Regina Martyrum"-Our Lad rimage for piona Catholies a who desire cimage for plor of Father wo debire $h$ Rene Goupiel, missionaries to the Mohaw village once covering the site. Its location was discovered by Gen. Clark of Auburn. Aft er patient gtudy of the carly history of Nev York and of ther Jesuit chroncles, Missionar Isaac Jacques visited the Indians at that place
to effect their conversion. He was massacred by the savages. His head was severed from his body and placed upon the palisade whiel surrounded the village, and his body was
thrown into the Molawk River. Rene Goupie thrown into the Mohawk River. Rene Goupiel
also a Jesnit brother, who accompanied Fath also a Jesuit brother, who accompanied fac en
er Jacques in his labors, was killed at the en er Jacques in his labors, was killed at the
trance to the village by an Indian chief.
Many tenement-h ouse cigarmakers receiv from their employers 100 pounds of tobace cigars. The difference is gopnosed to repre sent the water used in moistening the dry leaf. Complaints are made when the tobace falls short, eigar stumps, willow, oak and olm leaves are used to make good the deficieney and that in some instances 100 pounds of to-
bacco have thus been made to produce 200 pounds of cigars.

## Attonion is called to the adoto of Dre,

Gienoral Beauragard, in his artcclo on the Ratte of

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Notice to Subscribers.
We particularly reguest, gubseribers who renee
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# NEVER YET QUESTIONED: 

## The Absolute Purity and Wholesomeness of Royal Baking Powder.

It is a noticeable fact that in the numerous battles be ween the rival baking powder makers the absolute purity and wholesomencss of the Royal Baking Powder has never been questioned.
Hundeeds of baking powders have been phaced upon the market with great flourish of trumpets, and have strutted their brief hour in imaginary contention with Royal for the patronage of the publie, but their impurities and imperfections weve soon exposed by the chemist's skill and they speedily passed away, the victims of their own mephitic gases, or aro awaiting the fate that sooner or later overtakes the fraud and the charlatan.

But the thousands of analyses, many of them by the most celebrated chemists of the world, the most searching serutiny by scientifie bodies in this country and Europe, the exhaustive tests before the juries of competitive and industrial exhibi tions, and all the minute and prejudiced investigations by rivals and their chemists in the endeavor to find something upon which to base the shadow of a fault, have had lit one result, to more fully determine and establish the faet that the Royal Baking Powder and all its ingredients are absolutely pure and wholesome. All reputable chemists, and all but the most ignorant makers of the low test, short weight, lime, alum, and other impure powders, long since ceased to exanine the Royal Baking Powder to find anything impure or unwholesome in it.

While the Royal is proud of these unimpeachable mdorsements, and highly gratified at the periect result which it hass, by the aid of the most competent chemists, the adoption every avalable invention, and the expenditure of grea sums of money, heen able to accomplish, its greatest pleasure arises from the fact that its labors have been parailel with hose great interests of the publie sought in the protection of the lives and health of the people.

The gravity of the danger to the consumer from the many impure and unwholesome baking powders of the market is but faintly appreciated. The small amount of injuri ous substance imparted to the system at one time in the use of such powders is unnoticeable. They are therefore continued by the consumer in ignorance of the serious results sure to follow from the accumulated effects. This slow, insidious poisoning, because unapparent, is more dangerous than a larger dose at once. All the baking powders upon the market, except Royal, have been fouml to contain lime :lum, terpa alba, or other ingredients that injuriously affect the health of the consumer

The great advaitage to the public of a baking powder like the Royal, whose purity and wholsomeness lave never been questioned, and whose practical worth has stood the test of cooking for so many years, will be apparent to every


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