

VOL. XXXIX.

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## LIfE ETERyAL.








 speech and action, the goodiness whith is prore
law ot thy whol being Thou art beon by




 and exhalations trom the gronnd ahnt the
heaveng from our view. The efernal world
 vealed, to strip off her caterpillaris.tholil med
unfold her wings, and thenceforth become


 ctornal otrram of ilifi infowing everywhere
 sion can be, this ilfe flows forth as a band
which binds spirits with spiritu in one; as air and ether of the world of Mind, incon-

 nuntion the indipydual finds and understand
 thinking loving and hating in and through







|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  | ascend and grow, and transforms itself into The niverse is spiritualized to my contemt-

pation, ond bears the pechiar impress of
 am unchangeable, firm and complete for oul tary reecived drome with
only true being and essence. These words or Micitit are abundantly cortound," says Professor Tyndall, "that thas
mind of man is cepphe ot penetrating tar
beyond the bonndary of his treat







 graings u, the grassy blade and stalk ar vitalily important, as also the ear with it
growh of chaff. II due time the blossoun
apesar
 lang any more to the grain, now that tit is
perfected, and are discarder rable ding mantiner, the haman soul i it in an incorraptible form. We perceive

 The faith in inmortality is our noblest
posesesion. It is rooted in the eare of our beilug, and can never be taken entirely a ouay
from
 Wreck which that individaal woula be, men.
tally and morally, who ghonld really suppose that from tha moment of bodily dissolution,
he woild totally ceass to live and man being in casseas that such atter oxtinutially from a brate, or have other ethiciesthan
the will beasts of the forest. They know no

 withoo the mature aliove the the tead ledel of which
 or beline tin any yentimento of juatice which
to
ondely the the outgrowth and resalt of homan




 nees in a man or for love and the other vir rath in immortality. Love ereates and pre-
pares the place in himan liatrts for the vir-
tues to all. It we would attain to the higher wisdom,
it will be neessary for us to discort thin. edge. The narrow nnderstanding can com-
prehend no porception that exceddits own dimensions. Some such reason asthis seems purely or chiefly corporeal, and limitte by

 not conceite to them this mageiniod inport. ance. The exist solely from the olife and
energy whien perrade them. Even the pro
tople




Kingdom, race and species, disposes of the
while matter. We mas relegate the series of phennomena to the arech-ground. The
principle, the inherentit energy, mast trans
cend Evergthingtations, that exige has its oripin from
eauset above and auterilor to it

 derived from the atmosphere; and tham time
and fiint are auimal productions, ereateal by













this abided and they cerange and bass awa

the kernel of wheat dioes not prish when it
Chaffy avvelope bratse and it baguons it



semat do yon sei? "Some very small
 A feply like this may be made to those wh Perhaps it will be dificillt to prover it by log the reasoning shall appear concliaisive. We
are unable to cast a measuring line over the
 Tha faet act euch in inability, howewerar, tooss no Yarrant disboliof. The Anatralian savage
has no developedi capacity for mathematical science, yet this does not diaprove the exist
enee of mathematices. The obill in embry Las lungs, but does not breathe, and un
weanoen intants eabnot rear thoir kind; ye thath are the rudiments of the powers and
fanctions of adatit ife. We, too, can eularg hae geope of anr montan vision, and mayg ye
develop faculies which wo do not now sus eet to axist. W由 are not excluded, there
ore, from the hope of a more porfect know ing, nor from a hearty faith in the Indinite
and Eteranl, and in our immortality as par-
ticipats in the Goithe has aptly remarked that one who yy to become non-axistent - that he will
ever cease to think and live. Thus spon. the sentiment of an unending liff We arrare consciousis, daring the lattor pertiods of of our
carthly
existence, that our hisher iueals are jet uareailized. The conviction, the prophecy He moral consciogse ness hang over the mind
that ther will yet be field and opportunity


 can yet realize.
The highest evilence of immortality, nevcane to bo dittored II any form of wordar It thaseif but it may not be imparted. That



of ene's owa senses. I may kiow thas that
my toojuga conapanion loves me, but I
 ranter in in
the
It athe
thas
 declared that in inder to analagy, it may be
portaily
morty



 Cribunal; white my work was well as his
must undergo the test of fire.
What that the a







$\qquad$

 Our desire and sentiment of a continuoper ex
istence are ardent or cold, as acords with

 iife",
So we live, so wa are, anch we have always Mortality has itt origin and foundation in
the gonl itself. It is is no boon extended to the inhabitants of this earth, bat by its inherent
natree ish beyond the sphere of the transi-
It lional universe. rt pertains to our essential
 ot this wo perceive and are cognizant of the

 Thas I may understand why I am
 other. Whatever pertains generically to me
belongs
likewise
to
him, and the
Divinity which arranges my conditions also superin-
tends his inlotemut. Nor do wo part comany at the graye, for our reatationship and It inmortailty endoum me with a rightandertanding of Wuat is isue to others. It is an er orrier of things, of thich the common hand
visible is an heterogeneons part that mast Onr individuality, as we exist in this subOun rinivivaaity, as we exist in this s shb ot our biing. Mnech that pertains to ns
Bentiall
has
never been
developed in this
 eharacterifstics rathor than a complate osb-
semce. We are infunced by others zand imnud more or less by their peculiar nature love and ostema, take somewhat from us in us are che tha traits which are peenliar t modo of existan aee, and very ortton arr the
heirlooms of races and tamilios to bilong. Indeace, we have, all of of wh, beeome
more or less the gnew of ancestors. The umbilical corid is
 meated with the thought of a thonazand gen-
orations. We are shoots and branches of tho

The nnexplalned oporations of the mind,
nevertheless may yy no means be all imputon tol sonile, hime The Rabbis toll to that yer Ebives to an individuant, mat at acertain thimes
 partieipation of pititital 1 He in order to bo

there are times when our friends do not act
like themselver, to some othares law thant that of their of the
proper nature; and that we ail do thing Perrhaps," he adds, "we have cotenanats in
 hispon infested by a maligna hemies to fo him. Which he verily thought hat
proceeded from his own mind. We witness something tike hilis own mind. We wint mesmorie phesopular assem It is bat a step farth
 Mrres in that millions of these are constant-
y walking the earth. We may not eason-
aby doubt, when the dysical worlid abound with inumerable races and genera of liv-
ng being , that the invisibe
region is
no

 the conseions endeavor of the onderstand
ng to trace ont facts, their relations and arrespindences. Beyond this region of tho
oulthere is that of the intuitive intelleet not limited, , ike the other, to matters of ion with bings and intelligencesd that aro
tutidide the acknowleded realm of hys
eal existenct Suct ont




ligence It is $a$ remembering the reprodu-
cing and bringing into consicionspess ot ot
what we knew gind possessed betore wa be
come sojourners in the region of limit and
changa. It belongsto that sphere of being a which we are now in a mannor oblivious
and alien. There can be no mental metivity without its sid, any more than there can be
muscular action without the exercise of the

 and in perfect analogy to this, the facallty o
Intellection is not by any neesesity a mat
 wear away its tigglus. The individual is not
weariod, but actually reftreshed and invigorat eil by its axercisi. Therer ii an on ocean of mind rrings and keeps all souls in commonica-
Iion with each other like the tion with each other, like the innamerable
drops of water in the ocean of our sublinary worli; and its charrents make individual an orstanding, when under peculiar condtion




 True suirituality consitits in bing like and not in wonderfril and gxtraordinary communication with denizens of the invis-
 better than to back experiencees. Io seen

 but speaks of none of than to any other parin regard to these interior assh ilions with close and sacred from those who have yo
heart
ho aprocelate them. They ive and interior, sapraconscione facts of the ap we know God, and hence may not be con-
erte with empty enrifility. We are cautioned ghat kwine wrifanation by the ssarance
trample stapldy apon our atter we have given them the holy hreand that night not be thus desecrated, "The peychic
man,", who cognizes matters of sonse, Pani amn," who cognizes matters of sonse Panl
declares, "doth not receive the things of the
pirit, for to him they are foolishnees; be. pirit, for to him thay are follishness, be-
ildes, he cannot knowthem, because they are For this reason wo may not attompt, nor




##                 milions then when pet let him through



 ment lasts, frass grows and water fins in
this land of fors, from four to five hundre









 and spaperstition that he shoorla pray to bit
delivered from?


 to the rile that indications are given in ad
vance of the ocurrence of the event. Coudd



 Mrrs..fof lainghed at the prodiction. She
was $\begin{aligned} & \text { Hative of Norway and was preparing }\end{aligned}$ to retura to her own country. Af week ago of her intentions. The medium replied:
"You will never go: mind mo, yon wont:"
 Was discoreved to bo on fre. Sha was resca




 figurations of the heaventy boodies indicat


## $$
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$$ <br> 2 <br> 







 And tho












## crematory teuple.


 is bonded by hivet, Evelyn and summit Long Igland Raidicat from thew Fork pond tiae
tion, and from Brooklyn by foree ears from
















 rom, alation thanir will be of a high tempe.
rature. The frigidarinm, of cold vant is




 the boiy if borne in a metalilis earriaget




 sumad in the turace proper.









Thomau and the extousthota.
BY HESTER M. POOLE patiente.
 Mis aim, nor quench thy steatast ire.
Pateace, sten Will Thoughtuggish moves.
The event which thou wouldst tain control? Forgetnet wheis that form new grooves
In viggin soil are hard to yoll.
 New Yoth with acelamation loud,
 Pathnee, proui Soul! e'e though tho tew

 The anmal meeting of the Woman's Con
gres in Dis Moines, Iowa, has yeen mentiongrew in Des Moines, lowa, has bea mention-
of in these columes. Through the kindings
on its uticers and an olid friend of the
 reports ri wery session, which are miusually
interest, Ihe comress was onend by
loug eldress by the President, Mrs. Juhia Wart howe, who recounted the good arrendy
lone Ly the metings of the association. Thy

 them, pugh as engraving on glass; the mana-
fouture of chrouos; the paeking and labeling of faney geots and glass; tanumgi managerd mameracurers of donlo.
In eoleote gaid: up, among other thinge, Mrs, "While the men claim the legal time of homes the woman, while sorving in mill or
factory, etill earries on the work eooking the
mealls, washing, nursing the young chiliten meas, washing, haring their fow garments
whinatches, making thity woman will have it the She supplements the wages of her hereastiond
Shat her
and or having begets having, and the wants increase as the cash in the itrawer increases.
Bnt if he bill, ide or intemperate or disgoo
nte, how infinitely harder tor the woman. It is a generally accepted fact among thase
who now ray ting of the conititon of the
women pomen employed, that it is quite nausual
to dad a lone woman. They are helping sap. port parantor or hasband, chatilo or kipidreds, of:
fen by their industry and economy educating That the community firmly believes in
capabilities of our sex is shatowed by his fact, patent to all; homes into which lit.
 The nuiversal testimony is that 'f irls are so the indastries beon presented; many of my censas gives the figures of vocations filled
and wages earned, and the fact is well less than those upen to men; equally well nown dis it that more men than women live Dr. Alida C. Avery's paper followed; that
lady formerry the pysician of Vassar Cotcol. After an eloquent introduction, Dr. Avery continued her reading on "A Plea for a
Parpuse" She avers that:
"If people would have parents' conferences Would help each other towards the attaina mutuai haman interest, i. e., a better sodial feeling, a higher standard of parrental
anthority a traer percoption of the dlitinct and mutual claims of the parents noon, and rost important of all-a happier, healthier, and tratnei child bhood. it seams to me that
neme gress in this direction, by adding to the os-
sayed solution of the family problein. What Mall be done with the childrea? the factor
itherto mostly Iguored, of girla gitis and


 to work. They hape come to look upon the
sylum as thir home their characters are parpeo, their seilf-riliance Is ptiterliy deotroy.
d, and the foundations of uselese and miserabl lives are laid; Here wo have a resnme
i Mr. Letehworth's careful and protracted investigations. I Iapprehend that the plivot
upon whith tarn the wrotehed to.day and the
 WHAT KIND OF WORE?



,


 girl tha dangiters of the merchant prifice
 journalist, brillinit luwyer earnest preach-



 Perhaps here 1 am met with rarm remon-
Perrane
tir






 are, in may yia ines, he main dependence
 theless, I can not belleve that the best outlay cal, is made when all is sxanastea, daily ynd siltile more clegelle into the relative opportun
ities of the giris and the

 grer ofid on onew pathththey chose. They are They are to work. This methodi, for boys

 mision is to prease. Insidionoty, inmastim-
percentibly, these antazoustie inteas affeet








 heares sene women hay wared the be leyal
to the demands of their nobler selves; dare



 Ios in ornithology, botany and chemistry; of
Charlofte Cusluman in the irama; of Mary Somervilie and Maria Mitithell in istronomy:





 the unwritecn. history wer thermese tomenen, and

 petas 1 Iimagine that sorrowtul regret would
take the place of gladnoes for theif sakes tor we should partig realizz to what more giorihad they not been thus crippledi and barden-
 uhe realizes that thiere is for her a vocation and that Aha fails both in duty and privileg

 changed or that the adyanee of the thet
hateon
pheama
 individaal. Then how each half, of the thy
man rate
mind help the other on, mutuall dopiring and ngpired.
 is that women may have fredom to he, and
to 0 o, in harmony with what flie conidera
 men who are so tond of seting metes sund





 having of divively oridiand work to do, 1 Will go back to the little carponte


 Ill the dills and anlit the dollis mammas of her

 topie of converation which would be less
aggestive onf
andamenta pition., We will supprose that it it is s set.





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 Yem books leceired.





 Chrmon

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##  <br> 

## Catarrh Cured     


 100 Doses One Dollar.

## AYER'S Ague Cure




Do You Snore?

No More round Shoulders!


Muckitr bocker isice oo, Easton


## CUNN'S

hane Pailiy Pisiciain,
HOME-BOOK OF ILLLTH.
By Joun C. GUNN, M.D.
JOHNSON H. JORDAN, M.D.,


mal She De:
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Dunghter's Miser,
$\square$ Emare tuearoct tamberes busteanas

Prosecente the Swindler

 EPITHELIOMA!
on sinv cancer.


THE WIAGARA FALLS ROUTE."





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## The Irresistible Progress of Free Thought.

 We hardly realize the great progress of Pree thought in the past forty years, Espa-cially is this progress great in religious mat-
ters, touching which there has been little ters, touching which there has been little
real liberty in the past, such as we now see daming
The anti-slavery movement, in its moral
aspecta, was a great emancinator. The strong words of Garrison not only helped to break
the slave's fetters, but to break all superstiions reverence for priests and creeds. When the majority of the American clergy ranged themsalves with the Bible dinstitution "ordained of God and sanctioned in his holy word,"
they did more to destroy Bibliolatry than all the indelde from Paine to Ingersoll. As a
liberal clergyman said in thoee days, atter liberal clergyman said in those days, atter
heariug a clerical defense of slavery: "To haariug a clerical defense of slavery: "To
array a book, even the Bible, against the This was a soft way of patting the case. That veteran reformer, Henry C. Wright, had a plainer way. He said: "It the Bible said
my mother ought to be a slave I would pat it my mother ought to be a slave I would pat it feeling spread far and wide. The whole movement appealed to n-deeper and older than anl transithor it was, too, a plea for the tier wrotes:
 Lowell said:

Garrison illustrated in his own person oeffect and resalt of these searching discus-
slons. He began a devoted believer in the usaal orthodox doctrines, and grew to look at the Bible as a human book, great and valnable, bat not infallible, and to rest his faith
in immortality, not on Christ's resurrection but on the soulfs outlook beyond, verifeed and emphasized by the facts of spirituallsm.
That great agitation cleared and purified the mental and moral atmosphere, as a thunder storm stirs the atagnant air and opens the
way for the free passage of the healthfal way tor the free passage of the healthfal
breeze. Theodore Parker startled the elegant conservatiom of Boston Unitarians by his
earnest words, warm from a heart fall of herolsm yet as tender as it was brave. Bishop Colenso echooil back his words from South
Africa and KephabChander Sen caught their Africa and Keanab Chunder Sen caught their
inspiration in Calcatta. Max Maller sat in his guitet study, In the classic shades of Oxford, writing on comparative religion, put-
ting Brahmanism and Budalism and Christianity side by side to give each fair credit
for its truth, and let them stand or fall by fur its trath, and let them stand or fall by
that and not by any say 40 of priost or clergy The new impalse reaches everywhere, pinetraivest men in Japana, scholars In China, Hintoo pandit, forman thinkers, American sta-dente-one geri sll-compare notee with the remt, not to build a ereed bat to got the trath
from all quartiers. Thonght ts wide but

Stoamship and loosmotive, telegraph and and glve us a new senge of fraternity. They are reanits, and helperis also, of the quickened freedom of our day.
of that truthful word of eolumng lately told Ither, premoling to the alumni of Harverd istar, preaching to the alumai of Harvara trinking from livestigation; always holped - Anir and reverent inve日tigation."
 Cotim, Rev, WF. Kitimas, of the Literary

world-wide in least comes Spiritualismpower to emancipate and uplitt and insplre its genius transeandent, itts spirit catholic
and impartial and fraternali its facts solid help tor strong argumant tand heavenculy mannap for hungry hearts. Verily this Is a good
day to live in! day to live in!
Yet we may
Yet we may well bear in mind that free
thought is not always wise thonght. We run will in our new liberty somatimes. Poor men come here from Enrope and rave in
taver of dynamites and bloody vengeance that seme wild anarchy or selfifs Soceialism
may rise up. They, or others wiser, will learn that peace and order come with liberagainst old tyranay, to go bye. so men get
and away from creeds and run into strange fol
lies sometimes. To
To
bee is not always to
 ly can it be axpected that pagan and Curig-
tian, orthoolox and heteradox, shall at once appreeiate each other, try as well as they mar: bye tume will hhel all this. Societites
for $\begin{aligned} & \text { spychie investigation eanoot, in a day }\end{aligned}$ see spiritual facts and all that pertains to
man's inner life as it is. The glamour of our
 mo shond an anpreciate the growth of free dom of thought.

The Yearnings of a Chilla.
The Christian Registro quotes from the children's column of an exclauge thie letter the ghoreso Lake Erie. In the





The col
is more than that, for it ignores intuition, havts at the great fact that untoh milions
have believed in immortality-a fact more nduring than granite-and inpudently pats and ipse dixit of one woman against the faith
and have fed and convinend this This brazan self
This brazen self-assertion deserves rebuke. ant. We would suggest to this woman, and
to the Reqister as well, that the fuets of spirit-presence are the cloben helpapo of our
age, by which we can be lifted to clearer age, by which we can be lifted to clearer
height and broader view, standing on solid rook will we
votece of angels.
American Woman's Suftrage Asssoctation. The 17th annual meeting of the American Minneapolis, on the 13th, 14th and lith of October, It was a very large and enthniias-
tic meeting, many representative women tic meeting, many representative women and Territories. Able speeehes were made Lucy Stone, H. B. Blackwell, Julia Ward
Towe, Maj. and Mrs. Pickler, Mrs. L. Howe, Maj. and Srs. Yiekier, Miss. Ls B. Bowles, Dr. Martha Ripley, Mrs. Tracy Cutler,
Mrs, AbIgail scott Danniway and others. Many linteresting reports from the different ice Presidents were read, showing activity
and progress made during the year, in the difiterent State organizations. The spirit of James G. Clarke, the poet binger and oeca-
sional contributor to the Rxingo-Puinoophical Jodanal, enlivened the meetings with his musie, and the following resolation vote of thanks to Prof, James G. Clarke, the sound of whose sweet songs will linger with ervice for our good cense.
The foregoing is condensed from the Wom.
tull report of the convention. All intoreeted paper; priso 62
Street, Boston.

Evangelioal Zeal too Unanimons.
The American Board of Foreign Misaions has for a generation or more provided board
and lodging free for all attendants at its annual meetings. Church members whocould entertain visitors sent their names and the
number for whom they could provide to the number for whom they could provide to the
committee, who aseigned visitors as they arcommittee, Tho asigned visitors as good time
rived. This opportunity to have iree of cost was a great tomptation to Evan
gelical folks, and each year has seen an fncrease in the number of those who had the sonls of the poor heathen doeply at heart.
This year the army of vipitors numbered 4,000. Six bridal couples enjoyed their honey
moon free of coot by doing the zeal-for-th heathen act. Ministers bronght in all their sisters, consing and aunts. Generons hearted
Bostonians found their homes over ran with Bostonians found their homes over ran with
three times as many Christians as their This etato of attir mams to 1 saspicion in the minds of the Mission Board and that all are not Christians to stamd in th puipit or wear the label; consequently a rule Was adapted that will oblige attendants at
these yearly gatherings to pay their hotel

## Girls, Don't Damece"

Such is the heading of an article in The
Cliristian Advocate (Metholist) of which thia
"Thase of yon who are Curistians cannot
ance withon

and

We are greatly troubled allout old King
David. He did some other thinge not held reputable or decent among modern Christians, but he danced, if the Old Testament
story be true. Has he gone to eternal perditipn? Possibly he is saved and in glory, be-
canse he "danced before the Lord." That opens a way for our Methodist girls, and
for the boys, too, who would move in weas If the pions elder reproves a Methodist gir
who partakes in this invocent and beantifal who partakes in this innocent and beantiftul
amasement, she has but to reply: "I dance
before the Lord as David dids," and the elder

## ill be pazzled and flee.

Egyptian Amulet Peddler.
Some time oince, the Jownal received a
letter from a leading English Spiritualist and writer, inquiring about a certain man who goes by the name of J. Commodore Street.
Our English correspondent spoke of him as a "blatant donkey". This description, more cor-
reet than elegant, tells enough, possibly; yet it does not do entire justice to this ignoran and a Theosophist; and asaumas to terch 0 c cultism. His game is to impose upon the
credulous and superstitious and to secure a Living by false pretensess, One of his adver-
tisements containe evidences of his true chartisements containg evidences of
acter in the following worde:


As this pseudo ocelitist has returned to tion, the doornal gives bim and the poblic ing edumus of oure resteemed to thoston contentpurary.

## nuthict GeoryiA Wouder

Ait paper publighed at Maeon, Gia. enys that crosty man, buta, yomung gand pretts woman Minse Matitie Pound is the lidys to whoon the
 gene Pona, of the Suening Merrs. She is en-
 Ot her mondefaral powere, and bunt feew of heef

 to divisue, butat simplys Arexs ber eges on the
 thes: she tolls the thought in exactly the worrd the

## . M. Roberts tallty.

On Wednesday of last week Jonsithan M roberts was tried before the Court of Se日-
sions in Brooklyn, on an indictment found against him by the Kings County Grand Jury. or criminal hbel, The charge was for a groes attack in Mind and matter apon homa The jury, after a half an hour's deliberation returned a verdiet of guilty, with a reoommendation for merey on account of the age
of the offender. Sentence has been pootpon-

Rev. Hober Nowton on All Saints' May.
Every serraon delivered by Rov. Heber Newton, of New York, bears evidence of his
progreesive nature and enlarged views. From the report of his sermon on Sunday last, we learn that he calls himeolf "A Broad Charchman." Strangers who heard him ing from his own lips the wide extent of his broad charch sentiments. Taking his text from the one hundred and forty-ninth Pasim:
"Snch honor have all His sainte," he pointed Snch honor have all His sainte," he pointed
out how Protestantism, Romanism, Christi-nity-oven religion in its more comprehenthis festival of All Sarrow the looked beyond eeclesiastical and conventional ghostly types to find in the wide world seec-
lar roll-of-honor meal and women whose noble and usefal lives and loty characters have made secular Hife sacred, and who, as members of a holy humanity, must come within
"the commnaion of siints." Mr. Newton set forth that every one who goes to Rome makes sure of seeing the Pantheon. As an outward splendid building was made a flrine, not or any one goil but for all gots, and hence ts name-Pan-theon. When the gods dists martyrs to keep in reverent memory, its teachers and saints to honor. Near to the
Imperial Gardens, wherein Nero hail tarnal Christian slaves into living torches to illomine his fete, and not far from the hage Coloseam, wherein tender women, gnilty of trying to follow the life of Jesus of Nazareth,
had been thrown to the lions, this crown of had been thrown to the lions, this crown of
Romees architectural alory was conseerated to the memory of the martyrs. The church
which converis a Pantheon into a temple of holy men is, if true to its own iemple, the
church of humanity. Is the Christian harch true to the lofty ideal which is shrined in this festival of All Saints?
Protestantisy nor broad
The eminent divine claimed that Protest will open its Pantheon for all reformed
aints, but will have none of the Papistical aints come in. The stalwarts of the Refor-
mation never conid think of mation never conid think of desecrating
their calendar with the name of men who believed in the wass and ot women who went
to confession. The lives of many of the chureh-made saints are much batter left in
the distance which lends enchantment to the lew. The odor of sanctity was too commony, in early times, one that suggested disin-
fectants. The saints had joytully renounced hat work of the devil-culture. After watehyegrs one is apt to grow weary of saintship.
Some of them were religions fends. Among all the saints of God wecannot refuse to recgonize a God-intaxicated Spinoza; a Chan-
ning, walking the earth like an angel clothad upon with flesh; a Theolore Parker, storming in righteons wrath against injustice and oppression; a Froebel, verily becoming as a
ittle child and thus entering into the King ittle child and thus entering into the Kinge dom of Heaven upon earth; a John Woolman, marter of fact the Christian calendar does not include a single nama of an outside aint except where it may have crept in by sealth deapite the lynx-eyed watchfalness the priest and prelate, as in the curiinto the good St. Joshaphat. Whether he Ollowed Moses or Mohammed, Zoroaster or
Buddha, the saint is the true Christian, if the Buadha, the saint is the true Christian, it the
Christian be the hightest style of man. Our Pantheon mast hold a niche for Socrates and
Epietetus, for Marcus Aurelins and the ill have a day for Montefiore the charch thropic Jew, as well as for Shattesbury, the philenthropic Christian. To be a true saint a man neeids have far more than the goodness
of the old-fashioned Sunday-school model man; he must be strong in some quality of tive human life, having some real pow he trde type or sant
The great preacher \&et forth under the
above head that the abiding value of the old Testament is that it forever forblds the notype of the saint; that it carries ns ont of the hurch into the State, fown rom Monnt to the home, the farm, the shop, and shows is the Bible saints in the feld and etreet, in the camp and palace, busied in the secular lasks of the shephard, the soldier, and the
tatesuan. Where was the suprame saint the homes of the vil ugers of Nazareth and plows for the peasant larners of that lovely monntaiu valley. Th
aints of the Chureh were the ploneers o ivilization, masters of men in the elimple bining manual training with intellectual and moral cuiture, leaders whom the shittswamps, and reclaim waste leade to agricul ure, builders of towns and founders of eitiee
-practical men of affairs, such as Carlylo as charmingly portrayed; men whose sech ar servicea were so conscientiously and ably one that they thempelves won the title of nd the Chareht of these Bainte of the Bible a busied in secular attors men and womhen san women of our own fiesh and blood reble and frall, bnt whose spirit forms were ont of their Ideal shapes, and whoes ripe charactera were flecked and fiswed with the
marks of dead sins. On our shores we have
temple of relligion in all ehristendom. In bey opens ite doors to enshrine the memories not alone of the good of England, but of her great as well. The scientife discoveries of religion, deserved and secured that he should lie among the nation's great in the shrine of the Charch's worship. The frailties of sweet
Will shakspeare and the errors of tin od Dickens sufficed not to shot thind-heart this earthly Walhalla. Beautiful symbal this national Pantheon, of the trath which we celobrate in this festival of a divine homanity; amid whose saints climb all unrerace onward and whose faults and frailties have been redeemed by noble aims and nies selfish service.
nezd nOT change tiee naye.
n concluding his sermon, Mr. Newton sain hat none the less we may not change the name We will thank God to-day for the fruitage of genius and for the services of imporfoct men hat we will thank Him most for the lives of hose who have won without dispute the which all gitte are. Character is the end into which all gitts are but the means, Character
represents the highest forcefulness on earth Character is the supreme service to humani ly, and to-day every real reform which is be ong of earth against some selligh abuse power by the gifted of earth, whose entail is in the oppression of our civilization. The His glory is never sung in litanies of sorro from orphaned homes and bankrapt house
holds. Everywhere it is true. As Josial zainey said of cooperation in Boston, "Th need is of good men." What is not a single
stanch and stardy man doing for the nation at Washington? Civil-servieg roform was aready the law of the land, but it conla not
be living law till a man came forward in the providence of Gol who, as the leader of
the opposition, finds his mission, not in help ing his party but in carrying ont the law at reform is taken by foliowing in the footprint of some greatly good man, some man who,
witiont thought of posing as a great man, has in his simplicity of soul shown the world
how to rule a factory or a nation in the fear of God and love of man. It is not theories 90 much as men who can be trusted to us power unselfshly; not systems of political
economy, but men who can make of the relationships of employer and employed a human bond; everywhere not laws, but lives. The
greatest gitt the here leaves his rase is to

## GENERAI ITEMS

The Dream Inzestigator, published by Jas
Monroe, Peorla, ill, has been discontinued. Mr. C. A. Lounsberry, editor of the Bismark,
Dakota, Journal, called at this office lagt weok.
ceord as favoring the highor himself on women. He says it has made great strides England in the last ten yeare.
We regret to learn that The New Era, pub sd. Its editor, Danitel G. Garnsey, has re moved to Muskegon.
General and Mrs. E. F. Bullard of Saratoga,
have our thanks for an invitation to unite with them in celebrating the twenty-fifth it 1. It is sidid that many of the clergymen of
the Episcopal Church in England are on the verge of starvation. Some of them receive
less than 6500 a year. Relief measures are proposed.
In Religio-Philosophical Journal of Oct.
31st, page 6, a contribution, " The Old Wom$\mathrm{n}^{\text {" }}$ " is signed EI Gleda. It should be Elfeda, ny an oceasional contributor
Francls Woolford claimed to hold the keys them up nor tell where they were, he was ailodged insane in Judge Prendergast's conrt Chicago, a few dayg ago.
We have received the Scientific Amorican Hand-Book, pablished by Mann and Co., New
York. It is a treatise relating to patents,

Walter Howell's subject at 517 Weat Madi-
son street, next Snyday evening, will be
"The Book of Life." His lectures are well
received.
In New York thare is upward of ninety thousaud Jews, who are emineutiy active and nsefal members of the community. Although
nearly contribute less than one per cent. to the criminal class. They have twenty-six syiagognes, between forty and fifty small meeting houses, and eighteen charitable societies.
ent of a rare and peculiar jewel, which mys terionsty disappeared from its case and was
supposed to have heen stolen by one of the gueste. A few nights later one of the bride's friends dreamed of seeing the gem under the
smilax decorations of the bridal arch, and unpo going to the honse discoverad the jewe The first Orehestral Concert of Singers Violin Schoor was givenat Union Park Chare was of unasual interest to those fond of Violin Quartet, Fritsehe; National Airs; Seromade, Haydn; Ariou Waltz, Yogel; Sympho ny Concertante, Danela and Anvil polka,
Parlow. Prof. Siager's papils participated took part and displayed wondertul skill in handling the violin. Prot. Singer proves himself a saperior instractor.
At Middlesbrough, England, the other day,
Dr. Strathern appeared as witness at Petty Sessions, but decined to take an oath on the ground "that it was a very serious thing to
kiss a book which was handled by all kind of people." After some argument, the Doctor oneren, by way of compromise, to kiss the
book if a clean sheet of paper was placed over this, or to athow the Doctor to make alirmation, and eventually he consentidi, under
motest, to "ran the risk of catehing dis

A ferv days aro in Colnmbia, Caldwell ParSihl, La, a namber of colored children, who
haid witnessed a baptizing a faw days previ ous, took one of their nuaber, three yeirs of age, and, eonveping him to a pond, immersed novelty. The child died a couple of hour atter a public hanging, some children were rehearsing the execution, and setually hang nnoceapied building to the ratters of an tim was eut down jest in time to save ite life An English seientis asserts that shell to no end of dispute, are simply the eating
cround of codfish and lohaterb. He says he has seen a codidsh take an oyster in its month erack an oyster or noteat. The jalster wil hells when partly open and setop out the The Advance, in keeping pace with the spreading apace. A faruace for the purpose will be lighted on Long Islant in a few days, and ifty bodies are awaillig consamption mous funeral expenses by which widows and rphans, bereaved of the only bread-wiuner $f$ their property in deference to an imperious custom, it would be not oo great a calamy as some suppose
No American has died of cholera in Italy though there are many Americans in the
cities where the disease has prevailed. This is attributed to their method ot living and prompt action in cases where the epidemic has appeared. Nine of the crew of an American vessel in the port of Marseilles were atlate Dr. Valenting Mott of New York, the asen, with succeasful results in each case. may be a interest to give here this preseriptiou, which embodies the results of Dr.
Mott's experience in three successive opidemces of cholers, and was nsed by his son dur ng the pesthenceor ture of rhubarb, ten parts: landanpme Tinc am, four parts; cemphor, one-half part sirap of ether, fifty parts; sirap of hitier or-ange-peel, fifty parts. One teaspoonful in a ittle water and repeat until symptoms cease. Dr. Ferran, the Spanigh inoculator for followed by a do not seem to instify. Beports as to the of cacr of inoculation have now been received trom seven Spanish towns containing an agxegate of 41,641 inhabitants. of these 20,382 the ister 745 per cent 29 not so treated. holera. and of these $\overline{2} 202$ per cant died of the 20,382 inoculated, 1.13 per cent were atscked, and of these 32.33 per cent died. Some ble ehowing in Ferran's fayor. They say a "min",
to assure accese, and these eoold not always be given are inpon him was so severe that the conild oot always ascertain whether his inocola-
tions had taken or not.

## $\frac{\text { General News. }}{\text { or }}$

There is a man in Boaton who is six feet



red - No lese than twenty-five gallons of mar
row were blown by mens of currents of steam from the long bones of poor old Juma-
bot legs. -Londog containe pmore Ryan
Catholics than Rome. noore dews han Pales Catholics than Rome, mors Jows than Pales-
tine, mort Scotchmen than Eininurgh, and Mie, Mire s.an Dublin.
Mr. Becher prenched
 int dillars were put into circulation.-The
internalrevenue reeeint for October in the
Peoria distriet were $\$ 1,50,300$. Peoria district were $¥ 1,50,300$. Virginia ai
vices go to show that John $S$. Wise will be
 New England Tobacco-Growers' Association
has adopter resoltitions opoping the proent
tobaceo terifi.-Pittsburg advices are to the fffect that heavy orders for winter and dgiring the Red River country are aide to be in an
oxeellent Gnaneial condition and to have sxeellent Gnancial condition and to have
Atoragerom for all their wheat. The out-
wand indications are that Secretary Manning will not issue a bend call until Congress de-
cides what it will do with the silver dollar.
 Chicago and Che 10th Conve

 Lons of Mrs. Nellie J. Brighame ministra-
attraet large nedinerasing audiences; many
gather abont our rostrum to grasp this priest-
 the giver. The questions at our morning dence, evolition, moral, social and religions
develoment and were clearly amd logically
answeref. At the close of onr morning servicw Mrei. Mat the ciose of oir morning ser-
and while giving them, a man. weIn trestos, got np and stood in one of the aisles, and de-
nied that there was snet a thing as spirit
return. Mrs. Lorid started from the platiorm

 a reathing rebuke for his coming into a plac
of worship under the infoenco on iquor an
warned him to abstain fromet the nse of it an
tobace, he said, "Don't tell any more. fi
 taingy the admonition he received should
makea hasting impression npon him if inis
half-tudled brain conld comprehend its import. the evening, our little church was tazed
In
geverely to accommodato the large andience who listereid to Mrs. Brigham's lecture npo
"Liffeand Death. I shall not attempt $t$
make a synopsic of it as it would not do it make a synopsis of it, as it would not do
justice. It was argued that what had bee
qurmed death, was but a new bith; the new
ifo, which wis to tarmed death, was but a new birth, the new
iffe, which was to ever continue. Her ad
dress was filled with noblt thoughts, clear
and succinet statement of taeta and succinct statement of factg and arga-
ment, and te hearty applange given by the
audiance dning its delivery showed due gpment, and the hearfy applange given by the
audidee during its delivery showed due ap-
preciation of it.
The mems were exceptionaliy fine and it
seemad like a parting blessing from the gift-
eit medium who had given us such beaitifo
 each one pregent to strive more earnestly to
live In harmony with this living gespel,
Which had been given to us thirough this fitting ingtrument of higher intelligences, wh
wonld glady lead ng halto larn Tho wa,
the truth and the life." Many old Spiritaal ists were present to-day, among whom were
Mra and Mrs. Newman Weks (of Rutlant, Vt.)
Mr. Pope (of Chagrin Falle, ohio), Mr. .nd Mrs. Rawson, Dr. V. P. Slocum, Mr. and Mre
A. Chase
The friende lingered aronnd Mrs, Brighan
 dings of great joy to all the people. We hop
to arrange with Mrs. Brighams society for another nonth later in the season.
Onr Medium's Meeting on the la
of ochat, was anny and warm, tempting
the day was
many to the parkand seaside many to the parks and seaside, where nature's
auttmn foliage could be zeen in all its gor
geous
 thol," which was handled with marked abili-
ty. ty. Mrs. H. is a medinm of long standing, a
suceesstil magnetif physician, and her
trolling funaences are pressing her forward to the rostrum, and the very able manner that her career of neffalness is to be mesh
wider in the fatture than in the past. The language is fitly chosen, the enunclation
clear and distinct, and the truths nttered ar given with a dignity and power that have a
marked effect upon all who may hear her
We hot We hope the obstacles that prevent a more
aetive work may fron be removed, for we
need many more auch anselfigh workers need many
The next speaker was Mr. Dr. Emily J.
Pike. recently from Boston, who gaid shi
conid not speak to them more acceptably conld not speak to them. more acceptably
than to give briefly an account of her con-
version to our fiatit. This, the pepaker sid. occurred over 30 years ago; that she was in
vited to wituess phenomena throukh a young
lad who lad who was controlled to write and givesplit
it messages, and who would aleo ho entrancit messages, and who would aliso be antranc
ed and who gave lecturas; that the circe was
held in the home of a good ortheot tax tamity and that all present at the circele weramen men
bers of pither the Methodlet or Baptist charch. She alid that the had heen convert
ed to the Baptist faith hnt a foew mothe he
fore,
 written waing handed to her hite, whoved to to
a mersage from her sister in the Sovirt world and her name was signed tit. The boy was
otranced and delivered a ditconrese which
was pron




| ation. Atade the firet aymptome nf motmontation with Hals"s Honey of Horchound am? d achieve an easy vietorg. Sold by all hug$200,50 \mathrm{e}$ and 81 . <br> Susimest fathes. <br> RD Letrers answered by he W. Murg, No <br>  stampe. Money refunded if not ankwered. or explanatouy cuenlar. |
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Tenuyson's Poems.





Her Majestys Tower.


Noted Princes, Authors, and Statesmen of Our Time.
 Birchwood.
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WHIT SHALL WE DO TO BE SMEDE
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## Steel <br> Furnaces


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The Moravina fomple semin
Dr. Sages CatarriRe
Canpeit thale las arowing tidastry in sorme. A nimeren town to Alaka is Klatol-kin, "Joonnay's


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 the clenci, Their Sermons,
the student, his Lessons, the business may, tems of Business.






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 sabstantiate. athernts of the falth it is used to It is a mattor of spiritual history in the
spirit-worid that ap section of the spirit
world, whose inhabitants wera interested in
 cause a luminous eroos with its inseription
to appear before the eyes of constantine and
others in immedate and cose sympathy with him, nd while it many not have sympan ben seen by
he whole Roman army, by their bollet in the tatement of their emperor, and his friends Thay. $\begin{aligned} & \text { Was offected by a section of the Spir- } \\ & \text { tword through the control of torces with } \\ & \text {-hich they were tamiliar and while it was }\end{aligned}$ ceceptad as a a meriramelo and and while it was by Constan-
ine and his followerg, it was no wonder or miracle to the spirits that produced it, nor
could tit be in any way cousideredd as aiving
demonstration by God of the trath of the Chrigntinat faith and raligion.
Q. II Intinet as developed in animals, one of the intermediate stages between the
荷imary condition of mants oxistance, and
his and quetion last Sand in answer to the frast
 Q. Is there gech a thing is an innate a V. -Yes, thereeris in a priori existence of
Al things. That is, all things have a potential existence in primeval being or Got, as a
riori ideasa, and all manifestations of bing
are hut the manifest or objective expression of an a priori existence. To elucidate the Q- Prophesy?

$$
\begin{aligned}
& \begin{array}{l}
\text { A. Don't prophesy miess yon kow, } \\
\text { ou do. you will get yourself into tronble } \\
\text { rue prophey is simply the teling by man } \\
\text { rwouan, spitit or mortal, of what they } \\
\text { now and consciongly perti }
\end{array} \\
& \begin{array}{l}
\text { now and conscionsly perceive, to others who } \\
\text { ceuny a less adivance position in relation }
\end{array} \\
& \begin{array}{l}
\text { Life is a constant progression to higher con- } \\
\text { ditions of conseions perception and as we ad- } \\
\text { rance, our horizon extends, and those who are }
\end{array} \\
& \begin{array}{l}
\text { vance, our horizon extends, and those who are } \\
\text { on the Bide of the mount of life can deserition } \\
\text { \#hat thay bhoho from thir standpint } \\
\text { those who are yet in the valley below, or still }
\end{array} \\
& \begin{array}{l}
\text { True them on the mountain side simply prociaiming what } \\
\text { the speaker knows, to those who are aot in }
\end{array} \\
& \begin{array}{l}
\text { condition to know it at that time of their } \\
\text { own kuowledge. Nothing more, nothing less, } \\
\text { o. Who was the sirit taiking daring the }
\end{array}
\end{aligned}
$$ But we will reply to the quastion as to who

give utterance to the wordso invocation on
his and also upon the other occasions when Notwithstanding it has ben said that in
eaven there is neither marriage nor giving heaven here is nether marriage nor tivag
in marriage, but that you ghall be as the an-
gels, yet we have a beloved companion who accompanias as in our labors with this medi-
img and it was ohe who poured forth her lov
ing aspations through the lips of our meThere were other quastions answered, b
In will not perit us to refer to them. In the evaning the bubject was
 ar and earnest, was addreased directly an
only to are ascead brothers and sister
vho have attained to high conditions of iff Seseeching thum in their love and pitt to
Thaw near and aid uin in our earch for trath
The control spoke for nearly an hoar to

 us to glve an oxtended report, wo must ig-





 that we are seeking for, the God that has
been erolved by the mind of man, clothed in
a montal concetion that make him what
the man bimsell is in his low condition, only
 Whore shall we search for God? Sha
wo loo hor him ontaide the niviverse fro dhall
wintin
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God. acconts satigfactorily for pverything th
is. They have taken the manuscript th
 orer it, have, goo,
Cor nafe keeptng.




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