





 "The Oceult W orld"-Theosophy.










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 Anmotit sprititor man, tataing by yicherexalted


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 spirititalism reeopizw tho mondertol




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 a.oaly spinithall






 e expres something quite with out board that ship was Mr. Eglinton, of
 It of his "experience of meditumship." "as deaps, sonse of the superiority or Hindn
dents over oul others is apparent. On nate of which the western worlic has any


 as matagas, the facalty inhares in the race
 Lot, In the great hereatter, an illastration aysit The phanomena and axperieneas ring ont the seena an new. interpreteotion
 Oort these wonders are an ana audent brother
 arn seoff may have led them to this egoterit daveloped high powers snd wifo reac Aitand atmoghterr may favor their rei nts of Mr, Sinnetit. Speaking of the en neention of the 8 8
thers (the "alatepta"), that a a anavicition grows


These mysterions hrthers seannot be in
 round this. To answer this, ana alloso the

 nad giving not marrely my iliess
nayy of the best Sirituailsts:
Hip, sit in irciese of to mithese the beat madium-


 must inasa anorat bodid


${ }^{\text {wion }}$ Thate theolog. Cendecy gams sin this shook of the strong






 Science Atepp or two nearer the compretlen-
 angaging the eager attention of a future
ganeration, if we really coull, as Tenuyson

He writes well aliso of the posiihiity, the
 onehing al which its lityle yardstick eavnot

 sion and theory but that of the theagophists
whom he represents, which 1 liold to be ab-
 fertain fne teachings and sinitry wondortal



 This ignoress spiritualisem, ,ave to bedititle it by



 jecult ways while here, ntt nothing when he
has gone to the higher lifel Sixns sud mon



保ch or accomplist in in ilustratitig and on
 Fork, but will rejeet the follied which are at. arditi is that the 1essear sappliant the great-



 or seon as he comes back to ns from his hitgh-



 Ihave written with reapectet for the integtirranted the general truth one hist sand have at of hmeotr and "Koot Hoom" page zil charge or pothrim, the E

## 


#### Abstract




ile prater phoblem
The Rev. R. Ifter yewton tries to
The Rov. R. Heber Newton Iately yreachen Tryer, whichisworthy of carefal perasall.He







 order with an unu uestioning gssurance
Thas we
can see natures not the how or the why of any fact,
but the fact itspolf. Law is the something Wo lirs amid a rieignot law. But Iask you to

 tucea, not indeed the tawesgnes sand derordior
 dificelogare to us of an ever. widening cirit
 realized. Anything ipssible, therefore, to
reasonale selence.
 eal of freedom nonder law, especially in the the wili stefrior to physical law. The haman will cannot be repuced to determining. This realim of freedom is wha
 a new factor entering into the sam total of
the phyyleal factors of nature. A power moving in a g phere which is above the spher lation to it, infringing actiononiti. must esfect

 combines. Iaws to prodicee that which, with

 to deny gach power to othar being highe thare bei.
 lif by bormbining physical foreas and 1aws
This
Io
what we man by









flopen and theif energies less hampered dy



 It would be at palpabie follt then, in the




 yim to maging any other bining as dioing-








 ndividal or Nationalat eoude and omesioniont The oliquant ruysidist appars to me to


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## THE DRUDS

4 Critioo-Historionl sketch.
by we. nomatriz colman.
RABTMI
(Conclusion,


 have beenn aseumeded? The answer tortunately























 have been made in reeent tivees ghow the ab
gardity of ail this, and proves beyond doub






























## It is The dridinsses

It is very diffeult to attain to any accurate
or correct knowledge concerning the so-called Draidesees, the statements both of an-
cient and medern writers relative to these conflicting, and conflosed. The only indis.











 it by enanee one let fall a part of the sacred




 ie priestesses, talled Sone, who lived in per




 ntire night, depked inth dark-leardivy

 Ferre trae that nine miniegtasese ani nevabited it it,
that would not prove them to be Druidesses


 Tho number nine is alto quito suspicions, re-








 and in no manner pertilin to tha inhabitants rithin, Hibormia, ett.; and they establish
othing regarding the exiditence of fomale

 hair mloary-hexieditions, olesodin whitite and






## 完 <br> 





 teem to have been trequent accompaniment




 gers. It in inposibile to tell whether the cur.
rent theories of the sacrednessof the oak and.



 13. The songs and traditions of the Irish
and Welsh bards including the Triads, afford







 most part
cyint.
Presidio. $\qquad$
Last days of Mrs. Helei Hant Jaskson. Her illness was a painloss one, a gradaal
prostration of all the vital enerrices ander







 moost ondidencend and cherr. Death had no
torror for her bright sirit.







 Angust, when we knew tho end was at hanc




 ad the neods of a yonag wonan, of himbh
station, but with Elaguler nobilit amd puri the arme
cane sta



#### Abstract

  Bald to me, with a r roubied look:     Onoe myditien none have sived.        aedhan ani itan mever kiow.".   manily faee beatoverther and her child, which sememe to Bay, with a eheery, reassuring sille:      

\section*{Interview with Dr. Siad}


 THE HOME OIROLE


## The Fae

Laminous Lig


 the past four weekg baye been suffering from
my thrst attuck of
Hay
Fever,
and

Through the invitation of a third party,
the writer was induced to visit Dr. slade, the siate-writing medium, at his rooms, 2 , 23 Shaw.
mut avenu, yesterday afternoon. Top olateg
were produced, and one with a piece of pencil on tts top was ased at first. One of the
conditions required of the visitor was, that he shonld place both hands on the table,
which were then partially covered by the
teft hand of the medium, leaving his right left hand of the medium, leaving his right
hand for use in holding the slate nuder the
table. The medinm explained thet the spirit who operated and produced phenomena for
him was named W1IIIam Clariz, and he asked
if the spirit was present and would write a if the spirit was preesent and would write a
mesespage for the visitor. Three raps under the table were given. The melilimm requestthey were produced on a slate on the table
behind him, si if with a pencil or other hard
sibbtance. Then the slate was held under the table, a soond was heard as of a pencil
seratching or writing, and when the slate was with drawn it contained the, words, writ.
ten in a arge hani, " will try, Then the
wo slates were examined, pnt together with a bit of pencil betweenen them, and fire with
ander the table, but afteward held close to
nit the ear of the visitor by Dr. Slade, When a
seratching as of writing going on ingile was
heard, and was continued so long that Mr. Slaide remarked that they were evidently ceased the glates were separated, and Inside, "My Friends: Why do so many object to this
ruth, which proves immortality? Spiritualrath, which proves immortaility Spiritual-
ism proves that there is no vindictive sad
personal God. It also demolishes the dogmas of vicarions atonemont and forgiveness
of sin, proving that the full penalty invaria-
 ormatory movements that are for the good
of humanity spiritnaliam is the illumina or which leadd the individual from ignorate ail things, and to hold fast that which
8 prood. If man lives triee to the teachings of

 and above bard, and does not, there
tmpt to eritielse it.-Boaton Herald
The Paris Vauderille Theatre has just whtch each seat ean bo at onces tolided up
into the thicknes of three hacher, rest for

Horstord"s seld Phosphate
IN Skisicicnses.


 present with me: it it the any many differto thint of earth's children, and lead them o think of and investigate spiritual things.
To some they see that nothing but demon-
stration of a physical nature wil the purpose, and table tippings, raps and To others these things would be bsindeletice. ,
they would reason them away under the they woald reason them away under the be-
lief that they were merely sleight of hand
tricks which any clever prestidigite
 by a message droceased trient friend, accompanied would act as
an incentive to farther investigation. Act here are others who after being ill for tion given through a medium by some ospirit medium severe pain ls removed as it by ma our spirit friends take to arrest the atten-
tion of earth's
thilikren and lead them of spiritaal things. I look back now upon the frrst spiritgal manifestation I
ever had, which, gtrango to gay though of a
gtartling nature, did not at the time lead me to inveetigation. At the rigk, Mr. Editor, of
boring your readers with a tom lengthy com-
munication I will. after a few preliminaries, state the nature of it. Onr family was small, consisting only of
husband, child, self and servant. a yougg
man, ifriend of my hasbands, begged of ng said, with our cuitet, cozing nome. My Musband
favoredi the propoition, but I did nob, for
being "on hospitable thonght. intent", had been ace contomeded to hotel file, might not
be gatisfied with our less varied fare; but two gainst one prevailed and he came. A few
months after he came to our home, I was
taken down with fever wiss ver
 ing my taking my chilid with me, I left, leav-
our eflicient help. and his friend in care of weeks I received. a teloegram trom ny huo
band telling me his friend had met with a
feartol aceident was a y young man of which he loost his life. He
of friends in the place who weree gadd hiogte
h/s sudden death, Hise genial pleasant did.
meanor in der his sudden death, His genial pleasant de.
meanor in dur home had greatly endeared
him to us aur Reed I say the newse of his
death wag areat shock to me and greatly As soon as I was able I returned home,
leaving my child with my parents. With
two of our family yone, and being still in
 place to board. O one night my hasband being
out of town on buiness, a lady friend had
promisod to come and pass the night with me. Just before time for retiring ghe sent
me word that company from out of town could prevent her coming, so when bed time
came I retireditaking a book with me to read
ntior became sleepp, as I had often done before, It was not logg ere my eyes began
to weary, and putting out the light I Was night I awoke, seemingly as wide awake as
Iever was in day time gn opel gpot on the ceiling, atriacted by a luminoas wondering what it looked at it intently,
momer never for a naturally be acconanted for I I knew nothing
of Spiritualism, had scarcely ever heard the Babect spoken of, and had never attended a
seance in my life. I looked at the luminons
gpot, and ag gazed at it the light increased in size, though retaining iti round shape. I
went to the window, feeling sure it must come from a light in some neighbor's win-
dow, but none conld I
eep; all was darkness Hoorever 1 looked. I drew down the cartain,
loked agin and the light. was still there.
Just as I was returning to bed agan Just as 1 was returning to bed again the
clock in the next room strack one. The light had now become as large an a fall
moon, and what wasmy surprise to sees rays
branching ont from it all aronnit even the it did not strike me as any shing superna.
tural. Then, all at once, the face of this



 ualigm, bat it did not; on the contrary it

 Chicago, sess Prairle Ave.
In Havaha eligar mans
hands three times a day.

BY Hewsyir M. POOLTB,
[106 Weat 29th Stroet, Now York] MRS. LOFTYANDI. She ho do I Ito grays to draw it; She's no proutor with her coachman
Than am I Thid Trandillig by be fee houlit see
The cherubb boop and eavy me.
Her fine hushand has white fingers
He canter han not.
Me ande a matace: He can Mive his bride a nalace: Ne'r carte shef
Mine come the thant,
Kisese me purple twight,
 Mre Tofty has her jowels; She will lidare. hersat death's portals Bye nd bye
I shall har the
When $I$ deasure with me For I have love and dhe has gold ho told.
She haz thous who love her statign:
But I, hon have ho the heart heflie wit Pu not changam it for a kinglom
God will weighit in a balanee Bye and bye;
And hen the difirence will define
Twixt Mrss Lofty's wealth and min Itr'swealth and mine. Holen Campbell than whom there is no
better authority on the subjeet, has just taken aprize from Good Honsekeepiniz on "Bread.
How to make it well and economically and
How to eat it healthfuly," How the mails at Lintaly. The mails at Lincolnton, N. C, are handled
by three women-Miss Nannie Hoke the new yy apoowomen-Miss nannie Hoke, the new
sostmaster, anil her two female
sspistants. Mrs. Bettie Dandfidge, a danghter of old
Zach. Taylor, once President of the Dnited
Stater, is living at Winehester, Va. The State of Guadalajara, in Mexico, has widows, nuss, and nmmarried women" are
free of taxation. This is perhap the first
 Jane M. Bancroft, a niece of the historian,
Who has been for seven years Dean of the Woman's College of the Jorthwestern Uni-
versity, hag resigned with the intention
pursuing cestain special sudies in Paris. Dr. Garrett Anderson, a aister of the wit

 A woman of seventy-two years of age, liv-
ing near Snow Spring Dooly county, Ga. is
the best farmer in that neightorhooh. She has beena widow for thirty-flvyearg, and has
manged her own hasiness suceessfnily and
a few days ago sho had more cotton bales aronnd her ginh-house than any other farmer
in that jegion. A traveler in India stateg concerning wo-
men plyyicians: "The importance of train-
ing native wonen as midwives and doctors to supply this immensed demand is very great,
and now elass of female students has a and now a elass of female students has at
last found a pace in all the Indian medical
schools. These medical women, when fully qualified, are to be co ordinate with the ex
Isting medical service and not subordinate
to it. An exchange tells of a speech by Sojourner
Truth, which took place at Akro,
suffrage meeting in 1851. Mrs. Francea a D . Gage said:
Slio moved slowly to the front, latd her
old boannet at her feet, 贺d turned her great speaking eyes to me. Hisses came from th
andience Bat sie. 100 old the disaporoval
dow.. Nearly six feet high, her head wa trirown back, and her eyes 'pierced the up-
per air, like one in a dream. At her frot
word there was a profound hush. She spote word there was a profound hngh. She spok
in deep toneg though not loud, which reach-
ed every ear in the honse and the ed every ear in the house, and this is part on
what phe said:
 ditches, and to hab de bes place ebery Wha
No body eher helps me into carriages, or ober mud-puddies, or gibs me any bes blace" And
rising heresif to her tuil height, and her
 or.) 'I have hloughed and planted, and gow ered into borng, and no man conld head mat
And an't Ia woman? I could work as muct and eat as mach as a man-when I coul,
get it, amd hear the lagh as well. And ann
Ia womat I have borne thirteen chiler and seen, 'em mos' all told off to phavery,
and whan I cried out with dy mother'
none butert none
man?
$\cdots 4$ - what dis dey call iti? (Intellect.' whisper
 mean not to let me have my little halt meas-
ure full? Den dat ittle man tu black der men, your Chrigt come wasn't a moman? Whar
did
der der conld not have stilled that Rolling thand ad
tione deep, wonderfaltones, as she stood there
 himp
Mrge Elizabeth Oakes Smith during a visit
to North Carolina, writes to the Index son
cerning the Gont cerning the South and eothern women:
concep worsen of the North en haye ittie


 oppoilton. They sei the necesienty of orok


 husband is a distingaished judge on the
bench, and herr accomplished daughter took
the
 Which I cut from a Now Orieans papar: 'In
the North Carolina State exhibits ig a iarge
collection of monnted fisheg prepared specially under the dirrection of the Statate supthor-
inies. These are mounted by Davidson-s method of ichthr-taxidermy, are properly mended by Prof. Jordan and other ichthyolo-
cists. They are the work of the frmo Clarke \& Morgan of Now Berne, the junior member,
Mrs. Mary D. Norgan, having prepared abont
one-half of the collection. The frm have also
 They do a fair buainess in seientifc and mil-
linery taxidermy and have a contract to dup-
icate the collection of fishes for the hicate the colleetion of fighes for the North
Carolina State Muspem. Mr. Clarke does the
field work. Mrs. Morgan attends to the sho Lela work, Mre. Morgan attends to the shop
work and thas govese the question of a Ivt,
ing for herself and two fatherless children. ing foe herself and two fatherless children.'
ont is further stated that Mres. Morgan not
ongounts her birds in a beautital, atist. only mounts her birds in a beautifiti, artist-
ic manner, but a a good hhot and brings
dowi her own birds... In the meanwhile, trust these birds are for seientific purposes,
and do not go for the decoration of ladies
bonmets. Every woman ought to set her face Mgainst the errut wicked vanity of ofnamant-
ang her hat with these rare and heautifuil
ing her ereatures. The practice, if persisted in, will
soon deorive as of birds of song, and most
especially
 are righty informed, Mrs. Morgans birds
are of the aquatie kind. And ghe does not
confine herselfto bird. She is now prear--
ing an alligator eight feet in length, which
 $\frac{\begin{array}{l}\text { will gee by this, that North Carolina } \\ \text { are fully up to the times." }\end{array}}{\text { Vorkshire Superstitions. }}$
 base a form of witcheraft of the "gettatura,
order, the witch heing wholly notonsions
of his or her power of evil. Until quite re-

## secretly maintained -it wascustromary, when a smack or coble had had a yrotracted ran of ill fortne for the wives of the eroand owners of the boat to assemble at midnight


 theu make her some propitiatory present,
Again, it is of frequent ocurenee that,
after having caught nothing for many after having caaght nothing for many
nights, the fithermen keepthe irst fith that
comes into the boat and mirn it on their tre tura home as a sacrifice to the Fates. All
Comr-footed animals are considered unlucky, put-the most ill omened of quadrupeds is the
pig. If, when the men are potitig their
nets into the boats, the name of this ignocent and neculent animal is by aceident men-
tioned, they will alway desist from their
task and torn to some other occupation, hopask and turn to some other occupation, hop.
ing thus to avert the evil omen, andin in many Cases nvinced that no good would come of it.
The sight of a drowned dog or kitten, too, as og goes toward his cobble, will always keep
strither fisherman ht home; awd, what is
till more curions, if, as ho walk the the still more cariona, if, as he waiks to his boat,
his lines on his head or h bunde of neton
his shonlder, he chances to meet face to foce his shoulder, he chances to meet face to face
with a woman, be she even his own witeor
danghter he considers himself doomed to illaughter, he considers himseif doomed to ni-
luck. Thas, when a woman sees a man ap.
proaching her under these circumstances proaching her under thess circumstances
she at once turns her baek on him. It a fill
or sends his son to fetch his big seabbots
 nder his arim. Should ha by linaivertince
blace them on his ohoulder
vitably father will inAn egg ig deemed so unlucky that the fisher-
men will not even use the word, but call the
produce of the fowl a roundabout; and fearproduce of the fowl a roundabogt; and. fear-
legs as are the
fishers in their datil
 I am assured I should be unable, in the whole
fishing colony of Staithes, to gid a volun-
teer who for a couple of goverelgns would teer who for a couple of hovereigng would
walk by night to the noighbing village of as they are, to unreasoning superstition, the
Staithes fihermen are withal a pious and Staithes fighermen are withay a pious and
will-hinklyg poople. Many of them-the he primary cause for this inclination being as in the case of the Durham pitmen, that
the Church has lett them greatly to them-
elves. There are in Staithes but fow Ro man catholies-I have only been able to dis Starthese, and though hard by, buta a mile or two
awry, is a vilage whise inkabitants are The Elevation of Splitits in Darkness
On Sanday evening, Agguat 9th, we Aat at


 ed that our Haikenly Fathor would granthim
his desires, that the spirtt be taken to a hight or sphere; as we have always understood
when tho or three are gathered togethor in
Godra name, he will be in their Gods name, he will be in their miast, and
thelr prayers bhall not zo ynanswered. But pra oeph ovon the that we poor, perhapas, nin the headed again, until we onzeolvef feltthat






## New Books Received.

STATE HISTORICAL SNCEITY OF WISCONSIN
ANNOAL REPORT OF THE ST. PAUL CHAM


"100 Dones One Dollar" Is true oaly of Hood's
Sarsapailli, and it is an unauswerable argument as
to
Sweden has bucome the fashionable huating
ground of Europe.
 CREAM BALM CATAFRH



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WANTED An anctivita or Fomunin

IIIP. TIOTUT IID ORRBEMTID.


## Catarrh Cured

## Catarit Is a very nrovilene dilese, mith

 anathus rea

 \&etter, I. W. Licuis Railroad.
"I suffered with catarrin or 8 years; tried many wondertul cures, inhalers, ete, spend-


 strength, effeeting eires haediciue of unusual
Send for thok containing


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Dr.J.C.Ayer\&Co., Lowell/Mass

## -m

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## GUNN'S

Menan luinly Pigician
HOME-BOOK OF HELITII.



## RISINGSUN STOVE POLISH

ASTHLACURED

 Scrofula of Lungs.
 Sill


Do You Snore?
MICHILAM CRMPRLL


THE NIAGARA FALLS ROUTE."


$\qquad$


DOMINOES
ABSOLUTELY GIVEN AWAYI


 TERMS OF SUBSCRIPTION IN ADVANGE. One Copy, 1 year, ..............tiso.













 These are noble and noteworthy words, tuaghere. The missionaries went ont to
"the benighted heathen" asto those in whom
 Oriental regions today, saying to Buddhist
and Brahimin: "LLet us reason together hat and Brammin: "Let ns reason together and
ges how mueh truth is in Bible add Vead." The old way had but poor results, the now less reach beyond thr present sight of tits
able advoates and bring to an end all theo.ries of mirachlons ingpiration in all sacerel
books, and give the waiting world, from the hookg and give the watiting worla, from the
Ganges to the Mrisistippi, natural ideas
tochin the tonching the epiritual facintities in man.
In the past, this article telly us, staden
In the past, this articiel tollst un, stadadnts of only, bat tow they must also know some-
thing of the sacred books of ther rell thing of the sacred books of other religions,
and so be ready for fair comparison. and so be ready for tair comparison. of
charity it it said: "We all believe in the
 stand alone in this belief. It is not that we have any dobbt abont the supreme daty of
charity, but knowing that the same heart charitit, but knowligy that the same heart what Budaha and Mohammed and the best
among the Greeks and the Romans tanght," Succh knowledge mant conifrm the exifiemee
of the dred spiritual thealties in all, and thus puu reogatition of human fratornity in place
of the jargon of conflicting escte and ereeds Space forbbids the interesti
lowing the historic narration of Boddaist
charity as siven in this artiele. To give some
toe Idaen of the progrese aiready made in this
comparison of relligions, we mention that the
Oxtox Oxford University Press has sanotioned the
English issua of the inrat series of transla tions from the "Sacred Boky of the
in twenty-four large octavo volames, and second series of like size is to follow. researches we must close. Ing both Protest ant and Catholic Curistendom heresy is
crime, and this criminal heresy is any d parture from the etablished and "ortho
dox $\quad$ "tandard of faith and belliet
 seetarian bigotry and Pharisaic self-right eousuess, punish it to-day. In the light of the
new atmosylhere, hereesy is not a crime, and the Pharisees will become extinct, for we shall Learn as Max Muller says, "to judge
of other religions with kindness and tenderAs Spiritualists, seeking to "add to ou
taith knowledge" of the immortal life, we can fairly agk and reasonably expet trom all
who breathe this new air, whatever their religions convietions many be, , fair İ Inestige
tion and comparison "in kiunness and ter well ordered lives may fairly command. Hestods or Heal

The New Yorld Tribune gives the accoun tion held in Now York City and the novel
methods there adopted to relieve the siek At one of the atternoon sessions of the con vention the sabject was the relation of
Christian experiences and prayer as preparafering from budily aiiment. After the hymn
The Great thysician Now is Near,"
had bee sung, atoat te parsons who desired to be
anointed with oil oeepied the front seats. One of the members, ,ir. Simpson, said that
ne afterioon the Lord came to him, in answer to his petitions, while ho was alon
amoug the pine trees nhar LLovisille, and
howw ha was convinced that God meant what He said in the Bible, and would do what He
had promised there. He related the hard ships that followell for a time the announce
ment that he believed that God would hea tue sien, as He had done in the days of old
wethout mediecine and by faith; that he ha

 then prayel for Jessus to eome into the tab.
ernaele and take part in the healing nad Mrr. Simpson then took a small bottle of oil
rom his pocket and said that when lio plac od the oil upan the heads of thase desiring to jesus. The women were- requested to re
move thir hats
then went to each pationtst, pourrad a Iititto oil upon his left hand and rubbed it apon their
forehead. After he had got through with This ceremony, the faith healess, the kneiling
wenty-five, stoos behind the patients and pressed their hands apon their
heads while Mr. Simpson prayed that the anointing would heal the sick. The eeremony
was impressive and execting, and sereral wo out into the vestibule. After the anointing
was finished Mr. Simpson said: "Jesis is your physician and narse hereafter, and He The Manager of the Medical Missiou relat d how his wife had been curred of pleano neumonia by prayer, but stated that he beand didn't believe in compelling Goid to do and sick, when He had given men knowlealge of the agencies to be employed to relieve the
suffering. One afternoon session was devoted to "Diving healing," and at the elose of the
ceremong, those who had been eared by faith, of cancerss. tamors, and organic diseasee
of the heart, were asked to stand.up. Forty one were counted. Thhere were fifty more who " "other incurable diseases," among them being the Rev. Mr. Wilson, one of the as-
sistant rectors of St. Georges chureh. Many estilied that they had been curad of ey
roubles, cancers or tumors, and a few of spinial troobles. Among the latter was George
Parilington, son of the Rev. R. S. Parding on, of Brooklyn, who suffered for years from don the curvature of the epine. At the elose
of the session about twenty men and women were anointed with oil hy Mr. Simpson.

## Talmage's Glass House.

T. Dewitt Talmage in his attack on Spirit ralifm made sweeping and unwarranted harges int mat at the time by the Jovervac and Judge Dailey. A glimpes at the trae inwardjess of Talmage's own Spiritual fold was revealed the other day by a brother minititer.
dispatoh sent from New York on the 8 8th dilispateh sent from New York on the 8 th
inst. to a Chicago paper tells the story as



BEECHER ON FUTURE EXISTENCE. Rev. Henry Ward Beecher, in his sermon, Oct. 11th, took for his text the following. Andirst chapter of Revelation:
And I saw a new heaven and a now earth, for the
firt haseon and the firt earth wert pawsedid away; and


 nor cring, neiner shain wers be ay
therer great preacher then went on to say
That a thoughtful and unbiased contrast of that a thoughtful and unbiased contrast of
the Old Testament with the New will show the old Testament with the New will show
that the Old Testament dealt with the elements of duty, and in their relation to this
ife. The past was employed, but only as a spur to the present, and the present is the piv-
ot on which all things revolved. It is a hook of maxims, experiences, and commands of various kinds referring to condact in this
life. The heroes of early days, Abraham, and significantly Moses, have left not a trace of teaching as to a future life. If there be some tament there were none in the beginning,
and any dealing with the text that shall seem and any dealing with the text that shall seem
to make the earlier herees of the old Testament dispensation believers in a fatare ex-
istence is an unjust and a dishonest dealing with the text. Only when poetry began to
speak are there glimpses of any knowledge of a possible existence after death. There are
lyrical snatehes, a poetry of the prophets, that give apparently a woet's thought of a ment you will find that the future life in he real geniths of the whole book, as the life
hat now is was the genius of the Old TestaIt is true that in the New Testament the
present life is the subject of continuons conmen walk to the othes life. Dity is oxalted
nto morality, and enjoined upon hmal con-
iderations; but in the oha Testament moral bling motive. Is it not remarkable that, after all, the New Testament develops so
ittle of the hereafter? What our personality , our relations to our children, the scope nowledge-on these we have not a line.
Read the tweaty-second chapter of Mat A cowning Shadducee bronght up an instance which conld only happen under the Jewish
economy. where for the maintenance of ronerty and tribal relations the wife of a de we see beantifnuly illustrated by the Book of Ruth. They brought this question: "Here
a woman that in succession had seve brothers as her husbands. Whose wife shall he be in the resurrection?" He answered:
"Ye err, not knowing the Scriptures, and that in the resurrection there is neither marriage or giving in man
God in Heaven.
Well, how are the angels? They did not now any better than they did before. It is
negative. It simply says all time felations rill cease there. Men in the body propagating their kind-that ends. Fiesh and blood are not there-no marriage; but there will e a spiritual life represented by the angels.
MR. BEECHER'S viEw OF DEATH. MR. BEECREA'S VIEW OF DEATH.
Folks think that not at all. It is the easiest part. Lingering, holding on to the body is hard. There are
instances where, with a rush of blood to the brain, there are visions and sounds, and this mind whether it is anything more than the final gathering of all the forces of nature which creates these thinge the cerebral mas ture of a final inspiration; that is to say, an earthly inspiration, or whether one comes so and a sight that come through from the othe life. I do not undertake to determine. would a little rather believe that it is the
drawing near of the invisible from the other side; but, whichever way it is, the reality is greater than this fiction or this appearance arsembly of the chareh of the first-born, to the Now Jerusalem, to all most noble in, the
universe. Yon may have had on earth on aniverse. You may have had on earth one on
two friends whom you have always trusted bot what are they compared with that entrance into life where there is not a wicked man, nor envious, nor brek-biting-where pure, elevated friendship resides?
I belleve in the spirttral body brit the resurrection of the human, bat not is and blood shall not inherit the Kinedom of God. If there is any meaning in this it is that this vorporeal body shall not enter the
Kingdom of God. But God shall give as an
body as pleaseth him, a spiritual body which body as pleaseth him, a spiritual body which
shall anawrer to this, but be sxeeedingly

It muat be to mtand with full-dedged reacon, with all aspirations for leve and pority, hk
God; having not his full meaeure, but having quality lite Him; to pases into a state of being like that. Now comes the question, how shal
I meet the throng? There are 10,000 imagl I meet the throng? There are 10,000 imagi-
nations I can have, bat this I say -I shall nations I can have, but this I say-I shal
moet tham. There be some that yet bolleve that desth puts a man to sleep, to pase through a probation of sleep. Paul does not we shall meet the Lord; there is no interme diate state. We go immediately into the spiritual life, but we shall not take the body
His tribute to cabminat mecloskey. That true old man that has gone up from amidst those who have loved him and nouramidst those who have loved him and nour-
ished him, Cardinal McCloskey-it was all well enough that there shonld be the Cardi-
nal's throne, and the enshrining cathedral, nal's throne, and the enshrining cathedral,
and the altar, and the incense, and the acoand the altar, and the incense, and the aco-
lytes, and the orders of priesthood; all very Wen that there should have been the symbol he emerges-no velvet, no purple, no tiara, no symbol will be with him. Like you ani
me and all of God's dear children, he will gtand in his spiritual, conseions entity and more for organ, nor for choir, hor for congregation, nor for tample. There is no tem-
ple there. The Lord God is the temple. Here we are the children of matter, but there wo much higher substance and element. To-day he lifts his venerable head-no, he is young perience shall turn his hair gray nor furrow
his face. He is as youug as God; he shall remain in eternal youth, with all those whon whom he administered, and with all that doomed to eternal destruetion; he shall find without the they will be as dear to him as if they had
come out from the chrism of his own hands. I rejoice in his emancipation as I do in the innumerable saints that that sect has sent to holy books and holy traths that it has trans.
mitted and that have been the bread of life to hungry sonls from age to age; yat this is the testimony of Protestant brethren. He conld not make a Catholic of me; hé conld not tram-
mel ne with these institutions, and laws, and no longer bo myself any more than a lio no longer bo myself any more than a ilion
would be himself that was tied to mill and
made to grind all his life, or an eaglo that was shut up is a barnyard trying to mak
him lay cege. There are a thonsand ques ions, and that, too, in proportion to the var-
iely of our development in this lifo, which
wo would like to have solved in the attertate of bing; but if the symbols of the Bi-
le do not bring comfort to you, frame what yon think in your highest mood will be es
ential to your happiness; and if you frame it ntial to your happot blame you.
wrong, God will not

## general items.

Owing to Mr. Bundy's tomporary absence from offce duties, replies to lettere requirin
his personal attention will be delayed. J. Frank Baxter occupied the platform a raternity Hall, Newburyport, Mass, on
day afternoon and evening, Oct. 11th. Dr. Dean Clarke will speak in Springfield,
Mass,, Oct. 22th. He is open for engagements J. W. Mahony, elocationist and lecturer, is at present located at No. 30 Lawrence street,
Boston, where he will remain for a few weeks Mre. R. C. Simpson is in great demand. We wish she would give u
and return to Chicago.
Mr. Slocum of West Randolph street, re satisfactory seance at his residence.
S. D. Bowker of Kansas City, Mo., writes I suggest that the lectures on 'The Lost together with other articles in support of the A Hinton
A Hontington, Pa., Spiritualist avers that ignorant of the German language, recently poke it fluently while under the influence of the spirit of a German poet.
Cardinal Newman has declared the Protest wark in that England to be the great bulhis support of the church is expected to have Dr Dr. J. K. Bailey's time has been principally
employed during the past few weeks in gpeaking and healing the bick in Chenango, Madison, Cortland, Tompkins and Cayaga counties, N. Y. He desires engagements. Address Ho
Hon. and Mrs. J.G. Jackson of Delaware atistactory lask week. They report a very They were unknown to the medium, and recoived on the slate, among
names of deceased relatives
In the Revised Bible, published at 0xford only three printers' errors have yet been dis covered in all the editions. In the pearl 16mo. dition there is an error in Erekiel, xvi. : A, where an "e" is left out of righteons, and the word is printed "rightons," In the par
allel 8vo. edition there are two mistakes. In salms, vil. 13, "shatfs" appears instemd of "shatts," and in Amos, v. 24, in the margin, anal guinea will be paid to any person dio-
overing a printer's error in the booke and Dinting it out to the oont

Mre. Apponyl'e story of the last days of aelen Hunt Jackson is reproduced in anoth last three paragrapha which contain for Spir itualistas a beautiful incident of spirit presnee, and for all an intereeting paychological study.
Walter Howell, inspirational gpeakar, late of Manchestar, Eng., has hired Union Park
Hall, 517 Weat Madigon st., and will lactore there each Sunday evening until forther notice. Last Sunday evening he commenced a
eries of lectures on the ' Evolation of Religseries of lectures on the "Evolation of Rellig
ous Sentiment" His society will be called ous Sentiment." His societs will be called Mr. D. W. Emmons of Jonesvile, Michigan Mr. B. W.Emmons of Jonesvile, Michigan,
an old reader of the Journal, was in the city last week, showing the most perfect meta while lying in bed he had a vision of it, and he next morning got up and whittled out a moder which has never had to be altered or mproved. We hope he will make a fortune
ont of it, as he easily can if it is properly anded.
Ticknor \& Cors, Boston, have issued their of 1885. The list is valuable and includes Peoms, W. D. Howells; Social Silhonettes, Ed-
gar Faweett; Love,-or a Name, Junian Haw thorne; Byron's Childo Harold; An American o Mary Clemmer by Edmend Huscon, with portrait, and many other interesting works. We wish th
firm name.
A twelve year old Dakota girl, taken up inond brought easily down in a feld a quarter a mite away, deseribes her sensation while antly ince her experience she has been affected We lear to a person with St. Vitus' dance, Expresg, Cal, that Fred. L. Allis, formerly ditor of the pontiac scuine, Mo., and now lected Commissioner of Immigration, to acceed J. M. Davies, who resigned a few association to shortly call a convention of the leading citizens of the nine counties of troug immigration association to work for Capt. H. H. Brown sinee the close of his amp meeting engagements has spoken in ast Westmoreland, N. H.; Springlell, Mass, V. Y. the last of October and will pass the
winter in the West. HI would especialy
ike engagements in ohio would go as far west as Nebrasia if desired.
ddress him till Oct. 2sth, Dentirk dare of H. E. Odell, Esq, or at his permanent course of 5 to 10 lectrres upon Soul Culture, A Hebrew Christian Chureh was dedicated narch of its kind in America. It is the only ectarian in character and open to all Chrisian believers. The pastor is the Rev. Jacob reshman, son of a dewish rabbi, who emcation of this charch is an event which ilastrates strikingly one of the changes of the e old law which the gradual breaking of phecy in keeping the Hebrews distinct and
their blending in blood and thought with of Santos. Of Santos, the "Boss" of Uruguay, Mr.
urtite, the correupondent writes: "He was commion soldier and born in a arracks, never saw the inside of a school consequence enough to receive the baptism the church. Yet it was this man's destiny to pasgace of a schooss in Uraguay, secure demolish the monasteries, drfve out the nums, banish the Papal legate and foribid the discassion of political questions from the palpits of the Catholic Ohurch."
At the very time Rev, Mangasar Mangasarian was putting beneath his feet the creed Townsend, for twenty years a Mothodist minister, was renouncing the toachings of genthe doctrines of the church to which he has belonged are nureasonable, and that the idea of eternal damnation is too horrible to cher-
ish in the same breast where the milk of haSh in the same breast where the milk of haman kindness exiets. Dr. Townsend is to be-
come the head of an independent congregan at Jamestown, N. Y.
Not long since we gave extracts from an Wallace, written for the Boston Herald and other journals united in a syndicate to mm-
ploy able writers on leading topics, and called ploy able writers on leading topies, and called
attention to it as a proof of the growth of reattention to it as a proot of the growth of ro--
spectfol interest in this great subject. On the power the Dead and the Living, and them, by a writer in the Detroit Evening News, which is another proof of this growing interest. What the able anthor says of "the raps and table-
tips," ote., is somewhat absurd as thoe are' important some valiable proots of the which is buntiorence of which he treate, and communion and manifestation, since there mutat be some outward ajdi tangible stgns of
thought to make Its preeenee oleetr. The ar.
tiole we commend to the emrefal attontion of thole we coma

and the attention and poiltanoss of the om-
pioyes from the porter $u$ was very notice poryee rrom the porter up was very notice
able onded the 13 th anuul sesaion of the
Assocociation for the Advancement of Women. the dead to the hiving. It may be held as demonstrated that a IV upon another "Sliving sonl", without any

 remain? ${ }^{\text {rlid }}$ a a problem of the ages, and yet
hardily a problem in the ages of thristian





















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normal thates of hon ervons organism, pet




 practically untimited, as it may be in the
other worlt its energies should be
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Mr. L. H. Warren, of Albany, Wh., writes,
Mri. S. Li Meeracken has lectured several timos shere and is isery mach tiked as a spaak-
ir; and as a medium is considered better than the average, deserving the patronage of
all honest Spiritualists and investigatro:? The Harmonia is the name of a new minth-
 interestiug aftieles, and we hope it will meet
ith cool support. Soith Anstralia, having already distinzuishel itself by declaring in faver of the
abolition of State aid to religion, the simplifieation of the real property law, marriage
witlit a dead wifess sister, and several minor
retor retorms, has gone on to do deal with the wom-
 ring on women not under coverture the same or members of the Legislative Council and
the House of Assembly and it was carried the House of Assembly, and it was carried
onanimously. It only remains for the Gov-
erament, who showed no opposition, to bring in a bill, and the measure will become law. Leotaxil, who has been one of the chie the anthor of many anti-Christian text-book and the champion of the anti-clerical move mant, recently pablished a recantation. His
followers were farions and summoned him to appear for judgment before the Free
Thought socleties. His recantation was de nounced as an infamy and a crime, the hall rang with cries of "traitor"" and "coward"
and he was expelled by a nanimons vote, leaving the plattorm amid tumultuous up
roar and displays of passionate resentment The freethinkers denied him the privilege of thinking soberly on relligions questions and reviaing his opinions whe
to be in the wrong.- $E x$.








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Mist. E. SOHIEK,

TAPE WORM




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 Corncakes are now ant the rage in Boston,
beans boing temporarily ignored.
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 Con Connty, Georgia exceept in Atianta, ha
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nation, Brookly,








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TWO NOTED MINSTRELS
Who Mave wou Fortures and what
They Say About stane lite．
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＂Billy Hmeran han recenty made a phenomenai
















The Great American Chorra
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Mediumship，a chapter of Expprience，by Maria M．
King．TTht pampalet of 50 pages is 8 condensed
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Is a very prepalont and exceedingly disagreabil dis
 a constitutional remody like Hoods sareaparilla，


Mhe wildest game in the world is the Rocks

 The Weaker Sex | are immensely strengthened by the ues of Dr．R．V |
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eth of its radius． Geo．Cathin the protrayor of Americia radian life



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selves cutching Burimps．
When everyting elve falla，Dr．Sagets Catarrh Davenaport，Iova，was named in honor of one of


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known remeay for Coughs，crouy，Whoopingeoogh and Consumption；and so palatanle，any chind is
pleased to take tt．Ask your druggist for it．Price， S5c．and \＆s．It he dives hot keep th，we will pay， for one time only，express charges on large silze
bottic to any part of the $\mathrm{E} s$ on reclot of tive bottic to any part of the U．＇．on recelpt of than
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## A Sensation

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| st．，Boston，Mass，anter vainly tyy－ | weeks the sores began to heal；he gra |
| sumber of medicines，for the cure | strength，and could walk aron |
| mbuago，was persuaded to try Ay | house．We perzevered with |
| saparila He writes：＂Your valuable | parilla，yet luxing litte ho |
| e not only relieved me，but I | covery．Today he can ran |
|  | other boy of his age．The sores |
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## Ayer＇s Sar saparilla

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 the clengy Their Sermons，
TIIE BUSIVESS M MV Items or Business．


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 DANI

| Yt has no heart to melt，this Medina whoe ghe wheels of the infinte mechantem grin over on，erushing all who getin its way，hea ing no sobs，seeing no wrecks，knowin naught of the misery left behind the proceses of evolution．Let us shake off this nigh mare dream of horror in the name not falth alone，but of a true science．We nee when dying，＂It is a grand thing to pray．＂ is the affirmation of the one essential cree the solituality of nature，in man＇s being som thing more than a chemical compound，in the being of God，and that God＂Our Fathe which art in Heaven．＂ |
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|  |  | THE INCONSISTENCLES OF＂BELIEES．

heism－Christianism－Spiritualism． It is an age for defintions and explana－
tions．Vahappily，the English langaage is susceptible of conveying gy its words，iditer－
ont meaning to different minds．He is more
than ordinarily fortunate，Whe saceeeds in
making himself thoroughly mierstoo，so making mang is not at times misappre－
that his meaning
hended．








 terth，and tua amper coness istatity．





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## 










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 commandments of the cirist，and then，frompersonal knowledge from observation and
from inquiry，let him judge for himself as to
the inconsistencies of belieffoin these mat－
ters，on the part of those who most stoutly cers，on the part of
contand for them
Pass，now，and lastly，to Spiritnalism and let the use of this word be understood，our
ommon nsage makes sirititalism to mean
he belief（some prefer．to say＂knowledge，＂ is used）that the spirits of friends who have
leftu as to the mortal form，have not heon
aniliniated，but continue to exist，and are rrom this，and it is probably nudisputted by
any who claim the nameot Spiritualist，is
that our loved that our loved ones，or some of them at least，
are continuily in our presence．That such
a helief，if it be genuine，is the source of in－ sands and tens of thousands would reioice But while we examine with candor the in－ tianism，let as not forget that an equally
candid seratiny is just as applicable to Spiry
tualism．A＂full persuagion of the truth，＂ which a genuine belle bliest be，demands
that the afts of the believerg ehall have
proper and congistent relation to the thing believed；and if these fail under appropriate
tests，the verdict of the external world is as irection．not argued that the Spirtualist is nder greater obligations to rigid morality
nd virtue than the Theist or the Oristian． presime to evade the fest which he applies
to others Admitting that he has juat grounde o others．Admitting that he has just gromade
or eriticism of his neighbor，he is bound by weapon he wields is a two－e
capale of catting both ways Let it be freely conceded that the code of
ethice of the Spritualit is derived rather
crom the ohervation of the results to men of
 cannot aiwnas admit as moralily wrong some
cets which the charchman so regards，it will till be aeknowledged that．actions，whose re－
nit is injury to one fellow，ts thett，
lander，opptestion and the 11 ke，

rot teat







 extreme．It consisted merely in disemben－
eling the body omatic herbs and melted pitch，and after－
ofrying it by means of a salt which extraeted the humidity，enveloping the corpse in a mase of bandiges．In modern timen the more ra－
tional methoi has beran adopted of injecting
into the boiy to be preserved antiseptic fuide into the body to be preserved antiseptic fuide
throgh the veins and arteries．This pro－
cesp has be cess has been largely practiced by Signor
Franehima of Naples and Dr．Ganai and Dr－
pre，of Paris，but owing to the detects of the solutions employed and mistakes in mquipu．
lation；with only partial suceess．The liquid
 rous essence．This solation is as clear as
crystal and pleasant to smell．To otain
cortain reald chitain the Profesgor perplained in great de－
wail）mast be conducted with the ntmost
care and attention．Bat success，when once care and attention．Bat suecess，when once
achieved．is as comphete as conld be desired．
A body skillully treated hy Prof．Laskowe． ski＇s method assimes＂the natural and agree－
able expression＂it bore immediately after
death，and the skin becomes firm and as white as Garrara marble．Frmumationg as white
thus preserved and the condition of the speci－ mens in the anatomical nusenm，which after
the lape of years are as perfect as on the
day they were prepared，prove that they will reming that the pepecimens are keptin ari－
viding that the
tight abinets and the bodies placed in her－ metically closed coffins or other receptacles．
Whether it be worth while to incur he
tronle and expase which Prot method ingolves in order to preserve human
remains from deay may be opan to donhti remains from decay may be open to doubt，
but there can be Ho question that he has
brought the art of embalming to a perfec tion which it never previonsly attained．In
other reapecls his antiseptic diseoveries have other reapects his antisetic siseoveries have
proved eminently useful．For，besides pre
serving anatomical specimens with the re－
sults above described，ha has a way of treat－ silts above degeribed，he has a way of treat－
ang snbiject for dissection whereby they are
depriven of all ofenive olor of surgery are enabled to conduct their oper．

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