Cruth Genes no Mush, Lows at no Human Shrine, Seeds neither Place nor Applause: She only John a Henring.

VOL. XXX. | JOHN C. BUNDY, BOTTON AND |

CHICAGO, MARCH 26, 1881.

182.50 In Advisor. NO. 4

unto a most bright fisme. I drew back, asying, 'In the name of goodness, sir, what has happened extraordinary to you' for you have a very peculiar appearance.' What kind of a look have Ir answered he. I then told him what struck me. He rapided, 'Weil, well, don't be frightened; the Lord has so dispased my eyes that, by these, spirits may see what is in our

That estatics use commen, and so accept gladly the truths of Sweden-org and the inspirations of our cwn day, and hope for "greater things tuan these" in he riper days yet to come G. B. Stebburs.

Peebles's Orthodox Christian Hymn

8 J. M. Peebles, in connection with J. It. Issued an excellent spiritual hymneled the Spiritual Harp. This collection with the containing numerous olding man's religious aspiration, was from Christian bias or tings. The an exponent of rational Spiritualism, issues possession Spiritualism, said and mirably rains voicing mans reaspons apparent and reason and the control of the control of

e 19.—"Phey [the angels] learn at Imman-feet." Immanuel is Jerus st." Immanuel is Jesus.
20.—"Christ" is named as the leader
w religion" sent from God.
22.—"Our absent Lord has left us
Let every lamp be borning." Here
s halled as Lord, and his words taken

"her old," of the state of the

4.—Note these lines, Spiritualists of , and tell us what you think of such to foist orthodoxy into our ranks:

song to the Lemb shall re-echo through beaven. I will respond: To Immanuel be given beaven.

al will respond: To Immanuel be given
y all bouce, all might and dominion;
brought us through grace to the Eden of
Love."

Love."

ess lines make those singing hall Jesus as
Lamb; as Immanuel (which means God
a ms.—Jesus as God), as our Savior through
grace, and as all-powerful in heaven and

of Messiah's ray." Little Jenns on Page 14. He had god.—Messiah ray to that the home of Page 24.—We are here could be able. "We extend the state of the state and the state of the state and the state of the state and the state of the state

of the Amgeloin Steeleys, (e. 5)—Song profiles of the Control of t

lution, we ever reign with Christ

will, See the "Itality hoais advancing, States leading on." This selection not only gives us before the selection and only gives us between awding the selection and only gives us proceed to the selection of the selection and the boat their falls in his all-potency gives us a present deril. Of course, Spiritualities will be delighted to step about States and his boat their falls in his all-potency. Page 78.—This is a choice encrease. "Look ever to Jesus, Hell carry you through. Ask the Bavior to help you, Comfort, attendance array you through." Hell carry you through." Page 88.—"A rediance from the "troes afar, The Bavior's to very revealing."

Page 88.—"A rediance from the "troes afar, The Bavior's to very revealing."

See The Bavior's to be subject to the see the selection, we discover the following orthodox tenses hence, combing a purpored Spirituality by man book; Divisity of Christ, Jesus the Chamband Immanuel, The Spirit world as unchangeable place, presided over by Jesus; anteronal deril. If I.P. Perbis and only instruction of the selection of the selection and cannation, the complished would have been completer in an orthodox selection and selection of the young was severed to the young the

Mrs. S. C. Hall-Obijiary.

hand are both widely known, and the follow-ing letter from the Mellium and Daybreak is of special interest:

band are both winely manwh, and notional ing letter force the Meltium on the Ontology and the Control of the Co

A ghilding, guesting, we shall

A ghilding, guesting, why will far one on anoth;

A ghilding, guesting, why will far one one anoth;

and the shall have a great state of the shall have been who helder and and the immerciality of the could and for a moment doubt his, I have difficulty in imagining; yet exactly I may not force that I myself had each doubt before the beneficent master, knowing that scripture light was not smidlent from yellowing, and the shall have been a solution of the shall have been a sha

I feel now more intensely than I over did the blessing of Spiritualiam.

But it is Caristian Spiritualiam; the light that enables me to read rightly divine revela-tion, and to see how best and safest to walk in the footsteps of the Lord and Master,

in the footsteps of the store and the footsteps of the store and the footsteps by which she was taught and which she taught during the whole of her long and useful life.

It was "peace and good will" baged on his area and example.

ample. ead I will trespass on you with

We were—we are—both manuars open-matistic—and grateful high-remission; that is I had made this home beautiful; fell of such things as would delight the yer and such things as would delight the yer and mind, and give the enjoyment it is fitting and delight. But a sufficient the such as the such delight, But a million times more beautiful is the house that is now her home. She now so only worship is april; and is truth, bot see the master she loved as the cloud of witnesses, the surefulls and foring prace of the Redeemer.

I may lake some other opportunity of niri-I may lake some other opportunity of niri-tic she would be suffered to those who are yet but on the threshold of the immeasurable bessing of belief in that which is conveyed by the word Spiritualism—despriving death of that the installaneous removed may be to a scess infinitely more besuffed than the carth dweller can conceive.

by the word Spiritualism—depriving caesa or in saling, and giving not beep, but certainly that the instantaneous removal may be to a scene infinitely more beautiful than the earth and the same of th

Irish "Sketchen;" It was as old cheek, brought he family to Ragilind in 1815. She had often expressed a with to be beried in it, and At the graws side a group of Illite children amag a hymn; they came from the school close by, which school she, it 1853, built. It is an Illine children, which is a similar to the assumit; that Jay we plasted with our own hands, bringing it it histor, for the parameters of the sammit; that Jay we plasted with our own hands, bringing it it histor, for the parameters of the sammit; that Jay we plasted with our own hands, bringing it it history, and the parameters of the best women of the parameters of the best women who ever lively seen of the best women who ever lively seen, and I sever saw evidence of wrong. There is room for one more in that grave; it will soon be eccepted. But I wish to lay some stress on this—at the block hat bands or black grove (what these had been and other paraphersalis might have cost I gave to the little children, and the second of the best with prancing block borses.

Kell berdenel paper, or thought it would preserve had by uncory to sand for tallows and dressnakers to take fittings for new black derband as a shundaged. Glowers and wrrantee sand thy loving friends, but did not ruffer them to be crushed to premature death.

Personakers to take fittings for new hand clotches.

There was an abundance of flowers and wrastness and by loving include, but did not by heaping clay to prove the state of the heaping clay upon them in a grave that was not theirs.

Before the conveyed to the children's school room, to give a little more healthful by before their advand death.

The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way given to use by The thought and the way that the way the w

of all nature, as well as the flowers:
"Siecd as to homes where powerly has sear,
fleed as to section! roses, and to place where
The sick and suffering hear their has of care,
fond as where yet can see, and beats can pear,
It was in the house of our friends Mr. and
Mrs. Newton Crossland, some 20 years ago,
the light of flytriculain was fast till for our
publishes. We did not me the first lift for our
publishes. We did not me the first lift for year
boase of our valued friends William and Mary
Howitt. But It did not become perfectly
clear to us until we became acquainted with
our dear friend D. D. Home—whom I have
never changing thought of list truth and bone
for a moment—my regarded him constantly increasing.

never changing townset and the constantly increasing.

I what others would follow the humble exI what others would follow the humble exI what others would follow the humble exI what others would refer to the "manered"
none will doubt as little will be questioned,
the devoted homage to her happy memory of
one to whom she was companion, friend counsellor and with, during of years of wedded life.
Yes if sancher zood woman is gone from
earth three in mother sales whole to
her and with a mother sales who he herearchy of heaves. Come we did

On the company of the come of the company of the company

Deven Lodge, East Molescy, Surrey. (By Hampton Court) Feb. 15th.

Emerson on Carlyle.

Emerson on Cartyle.

Mr. Emierson road a few evenings since, before the Massachusette Historical Society, before the Massachusette Historical Society, before the Massachusette Historical Society, before the Massachusette Historical Society and the second of the Massachusette Historical Society and the willings a practical Society and as you would find in any mather's or from money, or first phonemer stelf, an Abolitan can, "a tirphonemer stelf, an Abolitan cheen," He talked like a very unappy man. He understood his own walted as well as bied; and, like him, could see society on his own terms. Though no mortal is America could pretend to talk with Cartyle, who involved the mortal stell pretend to talk with Cartyle, who involve of London itself, grad, would not satisfy Americans, and would by too means bear transportation. He was a home that create, because the same that would be the same that we want to be a supplementation of the society gradened segrely about him, and like the conclusion gave expressions of heavy applatus,—Harper's Weekly.

Berival religion door not reduce the aggregate of orime. When Moody held forth in Ohleago crime increased. I do not attribute it to his preaching. The same causes which contributed to give him large sudiences under the contributed of give him large sudiences under the contribute of give him large sudiences under the contribute of the

To the Editor of the Heligio-Patiensphieal Journal:

I have read with considerable letterest the article from our good brother Peebles in the Jounnal of Peebles, which was alreled from our good brother Peebles in the Jounnal of Peeb 19th, on the much disputed subject of "Orbitals Spiritualism." Indeed, subject of "Orbitals Spiritualism." Indeed, peeple peep

acceptance we had supposed they would. Free thought and free speech as a same gut the Precedition of the speech as a same gut the precedition of the speech with a second judgment and west discretion. It is, then, is this featral upirt that of the speech of the speech

log at the numerous churches that dot the land."

With all of which, understanding him as I do (and I think I do not misconceive him.) I fully agree. Ney more. I would complastic don't the existence of Jesus Christ an analy do? Spiritualism is not dependent on the existence of any particular person for its life. There is no need that we dony the ex-bertage of the property of the per-bullity. If the were dependent on such a cub-terings for its maintenance, the sooner it fell the better.

the control of the co

credit due him or them.

But what are the facta? Was there no entimatant, no devotion, no prayer, no religion, and the facta? Was there no entimatant, no devotion, no prayer, no religion, to current cooperation, no addactive, no extractive control cooperation of the fact, no extractive cooperation of the fact, no extractive cooperations of the fact, no extractive cooperations of the fact, they are administed. Christ came on earth? Oprainty there was, or there is no dependence as all to be placed in or there is no dependence as all to be placed in the placed in th

aim a piace, if you will, among the greatest moral heroso of the world. Cherish his memo-ry, extal his virtues as we may, while we throw over his fashe due meants of chostly, the cause we love so well by easociating it in even the remotest manner with the idea of in-dividual leadership. Let us be and feel free to emulate the example of all the great heroes celves and our cases to no one particular Indi-vidual, were by implication.

for truth in our past history, coeffising our-selves and our cause to no one particular indi-vidual, even by implication.

Again, are we driven to any such cooling-ency? Must we go not of our way to find ecome qualifying name? I do not recognize the necessity. How we not a name which, while it involves all that the world ever knew some qualifying neme? I do not recognise, the necessity. Haw we not a name which, the necessity. Haw we not a name which, the necessity. Haw we not a name which the was good, noble, pure and great, is at the same time entirely disassociated from all blea of individual authority (hances not in any all blea of individual authority (hances not in any all wars, erimes and persecutions performed in the name. Yes, my brothree, we have a name and though the word may point the flagge of the same will, one day be recognized by witten of its own inherent tirth and visibly. That name is flottitudinal Here is a name we we may feel we have cause to be ashamed of many who have adopted. It. There is not a single noble amplitation, not one holy purpose, not a colitary thought of consortium that we may feel we have cause to be ashamed of many who have adopted. It. There is not a single noble amplitation, not one holy purpose, not a colitary thought of consortium that the word of the person of the same and th

Bristol, Conn.

Mrs. H. M. Poole's Reply to Prof. Wilder.

To the fellow of the Nellylo-Nilocophical formati-Prof. Wilder is right in supposing that my mention of the "First Women Delegates, too State Medical Scolesy," should have contained the word "regulate." This halten was cannot by the necessary condensation of interesting mainer, and by thinking that readers would con-sider the word to be understood. Even now it

one National Ecloreits Medical Essectiation. It would take a very lipone to the large state of these sale ploncers, Drs. Fewler, Glesson and Lozier, whose snegry, shiftly and success have contained to the large state of th

have had ken or meet the transity to make the common and the continuous to the continuous that the continuous t

Woman and the Household.

MT HESTER M. POOLE. [Metochen, New Jersey.]

THE KING'S DAUGHTER.

ther with the cent her in His land to dwell, Giving to her a work that must be done: As distinct the King loves all His people well Therefore, she ten, care for them, ever one; And when she clope to lift from want and at The brighter ablase her creally therefor.

Bhe walks erect thro' dangers manifold, hile many sick and fall on either hand. Bhe heeds not summer's heat nor winter's or both are subject to the hing's commass. She need not be alraid of anything. Because she is the daughter of the Kingt

Even when the Angel comes that men of Death, and name with terror—it appalls not her; She turns to look on him with quicker breath

breath
Sinking, "It is the royal messenger!"
Her heart rejoiceth that her Father calls
Her back, to live within the pales walls

For the' the land she lives in is most fair-of round with sireams, a picture in. Is far feel in her beart deep secret longings are or that mysterious country whence she c. Not perfect quite seems any earthy thing Because she is the daughter of the Kirgt (Releash Paifrey Un

Secales she is the daughter of the new. [Reichts 1947er ther. of chronical in this column, only a short is sliced, that the necessager from above had controlled to the controlled to the column, only a short is sliced, that the necessager from above had short in the column of the column, only a short is sliced to the column of the column

Miss Jewsbury, gives these beautiful and strong traits of Mr. Christick a stocces character, size describing her garst hopburity:

"Or course people throught she was making a dreadfully she maket in amorping Carlyic, and the strong of the s

Quarterly Meeting of Harmonial Society, New York.

elligent and earnest me tes were lighted up by a teans something more All of the speakers, by Daris, was on this scoasion: the very soul of wit, running over with good will and good cheer. This good mean (therefore great) is the property of the propert

Especially of 1 presentily thank you for formal formal protection to our bestern, 1 when for the chair of Psychology and Magnetic Therapouttes, which by your kind down and granter was established in the United States of the Control of the Control

LONGFELLOW'S LADY PRIEND.

A Literary Lady who Does her own Cook ing, and Receives in the Kitchen.

A Literary Lady who Does ner own Cooning, and Receives in the Kitchen.

Your readers have perhaps seen the story that appeared in Loppinost's Mogaztics about while the language of the Lope of Lope o

Co. Booton, Mass.) Constens: The Fortrait of Lorentz and Commission of Commissions and Commission of The Atlantic Monthly (Houghton Mittle Co., Boston, Mass.) Contents: The Portrait a Lady: Concerning Deed Love: What learn from old Aryan Words: The Louring

The Magazine of Art. (Casell, Petter, Galpin & Co., Lendon, Paris and New York.) Contents: Yearness' "Quene Ilizabeth Receiving the French Ambassadora after the News Wieter Exhibition at the Growerson Gallery, How to Decorate a Room, "Grotseque Hender," A Despreate Venture," Date Printers and Wood-Conttens; Our Living Artists; Genius Mosci Content, Control of Content of Control of Content of Control of Content of Control of Content of Control of C

Junuica or Rice, Art Notes.

The Phermolyton Magazine, (L. N. Fowler, London, Eng.) Controls: Case: Risidon-Bayargon, A Phrenologist amongs the Todis; The Study and Uses of Phrenology; The Physiological Pathology of the Brain; The Study and Uses of Phrenology; The Physiological Pathology of the Brain; The Face as Indicative of Character; A. Fies Lot More Physical Exercise for Ghirl; Postry; Madge; Facts and Gessip; Correspondence, Answers to Correspondence.

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Morals and Spiritism"—Rov. C. Caverne

"Morals and Spiritism"—Rev. U. Caverno. A year ago or more Mr. Caverno, a Congregational elergyman at Lombard, wrote to the Emilyn-Philosophical Journal, several articles of comment and inquiry, to which we made reply.

His articles showed ability and an aim at fairness and group faith and we resided in

His articles showed shillty and an aim at fairness and good faith, and we repided in like spirit. He is now giving a series of twelve lectures at Hersbey Hall in this city Monday afternoons, on various sub-loots, and the eighth of the courle was given March 14th, or "Morals and Spiritism." We extract from the report in the Chicago Times. After speaking of the claim of apirit communication as not new, he said:

A singular statement indeed "that there less spiritism in the country now than fity years ago," and equally singular the aggestion of 'loss of power in the process." here have been more facts of communion have been more facts of communion antifestation, and with more power set to soul and senses, in the last year a any ten years fifty years ago; not a our country bet in Europa, Asia s Southern Hemisphere. Of this the onless of a "cloud of witnesses,"—com-and often eminent man and women in the contract of the communication of printed pages and in wide apread private speech. Mr. Caverno's ignorance of the subject is painfully manifest. He has read and theorized in his study—a poor way to learn facts that a man should know who would be a public teacher.

rould be a public teacher.

Why has he not visited mediums at difseent places and gained facts from Spiritalists, far and wide, as data for comparion? If he has, he has kept back his facts.

useful what I frestre."

We have no odjection to the exposure of rands and have done our part in that matner, but we say, and ever have naid, that
ask of these frauds is a solid mass of subtantial facts, well-proved and tested, and
hat the real coin far ontweights the counacteit, which Mr. Caverno says is "precontrant." This is our statement after which Mr. Caverno says in t." This is our statement of ears of careful investigation, ih we have tried to be an in-left detector. This talk about mance of counterfeits is the result of imperfect knowledge. If Mr. smo will try to expose the ploos frauda as evangelical churches to-day, as the interpretation of the ploos frauda to expose the frauds of mediumship, sil have no time left to expose the frauds of mediumship, sill have no time left to expose the frauds of mediumship, sill have no time left to expose the frauds of mediumship, sill deal by the second all fraude, but

mind-installed on the news discussorly the denser its inThick a display of what is coulded chosely.

Zoliner and Wallace, Betherof and Hare and Sargent, Mrn. B. C. Hall, Mary Howlt, the Cary sisters, Garrison, and a host equally composed to the less known, atter years of patient care and reverent thought in their investigations, are Spiritualizat, and so have reached what this clerical tyro calls "the solution of ignorance!" To his wordy dissertation about subjective impressions, magic, elec, the fit answer his: When a dozon persons all see and helt the same thing—
be is late-writing, table moving, materials. persons all see and hear be it slate-writing, tablechini and Maskelyne, princes among pean magiciaus, say their art canno

But we must pass to his concluding state.

met 'in hy Natury house there are manning first version's an expendent are long. Because it was the second and the second are long. Because it was a second and the second are long and the second are long and the second and Phariseos said Orientanity was a failure at least page to make a material to the second and the se appetite and passion; the subjection of the senses to the soul, and obedience to the law of right within, will help to ethics and morals better than "salvation by the blood of Christ," in the orthodox sense. Surely the present state of so-called Orisrian mor-als in the churches does not make them the

Tails to know the priceless benefits, the spiritual culture and mental and physical health which come with mediumship in cases known to us. The matter is one which is being studied with results good to all, and which must lead to a wise use of these spiritual eithe, and decrease the sbase and ignorant inexperience the shore and

while "communications" do "take the higher aspects of which are of

promises.

The closing paragraph about "a Godiess universe" is a poor effort to fastes atheism unoverselvits, and reveals a total ignor-ance of the spiritual philosophy. In this transition period the old conception of a living God outside of a dead world, operating from without and in an arbitrary way on least matter, is passing away, and no doubt samely frow thinking people like the doubt samely frow thinking people like the doubt samely frow thinking people like the long of the doubt samely from the doubt samely from the doubt samely from the doubt samely from the doubt samely for the line of the doubt samely from the doubt samely from the doubt samely from the doubt samely for the doubt samely from which would not a hour faith samely from which would have in a balance of the doubt samely from the dou

ild have had this liv d p e and is Chicago Joseph Gook, of Boston fam feet knowledge and poor co this great subject at least. In all frankness we much had better mitates the notoriou ton fame, in an imper

There are two newspapers publish. New York, which would to very good it is weened for their ineffable preten. They pretend to be effectively religiously religiously and to be justified at timed in being and targly dictalorial in the matter. Partie by it this thacease with the Observer, we never heatistics, in the prominent ari signed "francism," to descend to ver-deficiate abuse, even of distinguished if ws anything about the matter. knows anything about the matter. The Independent had said, "We believe that man, at least so far as his physical structure is concerned, was evolved from irrational animals." It also said it agreed with one 'Dr. McCoch who had he tectured or preceded on the subject. On this tas governer opened upon the Independent, and said that Dr. McCoch held is such opinion, and had not so expressed himself. Then the Independent restallated, saying the Observer is utterly undar and knows that it faistlies in its misrepresentations of the Independent." As now Christian puglish, The Ohristian Index, feat takes the Independent of Index Index

source of better and if it undermines say religion, and if it undermines say religion, falsely called "Christian," the so-

are to the real uterrate with not torget that he comes to the head of a Christian people, and that the temptation for him to swerve from the right will be very great warrent from the right will be very real to the real to the come of the real to the comes to the butted States testand Jank in his integrity, ato. Gueeral Garzield copes to the head of no halfung of the soort. He comes to the head of a nation! The nation is neither scetarian, christian nor inside. It is composed of human beings, all orders combined, such as the divine power has made them individually and collectively. What experience has the "realigious" newspaper man had by which he knows about the relative "hardness" of "entiering the kingdom" of haven or of the greatenoo. He was never in either position. the kingdom" of heaven or of the denoy. He was never in either po and, likely as not, never will be.

Dr. Wm. Wiggin has located at Santa

This bull now on its passage through the legislature of Illinois, ostensibly to protect the people from the dangers resulting from the compounding and dispansing of drugs by Ignorant druggists, is really a bill in the interest of the unserrupulous licensed modical practitioner, and will work hardships and impositions upon the public of a very grave character, by allowing certain apothearies and physicians so monopolitze and cointrol the entire business in their locality.

their locality. In the hartire business in their locality. In the first place it is so drawn that a physician who may be compired against by a more wealthy and unseruptions compelitor, who can control the druggist or fraggists in his violinity, is, to either with his patients, completely in their power, and by a little intrigue in compounding the remedies of the physician compired against, his reputation may be destroyed through itampering with the health and lives of his patients, and the unfortunate will have plored; and the unfortunate will have plored; the iniquity by compounding his own remedies, for by the, bill he is debarred from filling his own prescriptions, and thereby to know that his patients get the required rengely.

from filling his own prescriptions, and there-by to know that his patient age the requir-of rengely.

It may be thought that this jis drawn too alroug, but we assure our readers on the authority of a competent practitioner of extensive experience, who, busides being regularly deutsed in medicine and chemis-try, has a compicte knowledge of the drug trade, who has been locked upon as an "ir-regular practitioner" on account of prac-ticing outside of the various County, State and National Medical Associations, that in several instances, where from his success he has excited the batterd and jealousy of, the local physicians, its precertpinous were purposely tampered with by the druggists, at the instance of those physicians, and to protect his patients and guard his own re-putation, he has been many times obliged to protect the preserved to the proper temporary through the protect his patients and guard his own re-putation, he has been many times obliged to protect the preserved to the proper temporary than the proper himself the preserved reserved.

dies.

Now, take away from hire and other skillful physicians, the right to compound and prepare their own prescriptions, and the unacropious "regulars" will have it all their own way though they fill the cemeteries with new mounds to bory the reputation of the physician they would also kill.

tation of the physician they would also kill.

Again it imposes extra trouble upon the sick in all cases, and many times the loss of valuable time in saving the patient. Take it in the country where the licensed drugglet is remote from the sick chamber, and no cone at hand to make the wisit for the needful remedy, and the lone watcher by the bedside, seeing the life tide obtain yet the physician hastly assuments, and yet the physician hastly assuments and yet the physician hastly assuments and yet the physician hastly assuments and yet the since the physician hastly assuments and yet the physician hastly assuments and yet the physician hastly assuments and the physician hastly assuments and the physician has at the midnight hour, couly takes out his prescription book, writes his prescrip-tion, makes his charge and retires to let the licensed pharmacist and death do the rest.

rest. When it was taken up in the legislature, March eth, "Joe" Mann, of Vermillion, at tacked the bill by moving to strike out the enacting clause. He was compelled to oppose the bill on principle, much as. her forgretted it. The trouble with the bill was see it. The trouble with the bill was t it discriminated against the old-fash ed country druggists and recognized non-the modern, so-called pharmacists der it, one of these old-fashioned drug a, aroused at the dead hour of night to both the modern, so-called pharmacists, but the modern, so-called pharmacists, around at the dead hour of night to prescribe landaum for the toothecks, would be obliged to tell his suffering customer that he couldn't give it, that the cancer that he couldn't give it, that the cancer that he couldn't give it, that the cancer that he couldn't give it, the the cancer that he of the couldn't give it, the the cancer that he cancer that he cancer that he cancer that he cancer that the cancer tha

their own way there will lling about peoples dying in will all die in the "regular"

Lord a m Lord a materialization, and Mrs. Snyt fre-test—all before the audience. ... and nootic recitations will add to the set. Mrs. Nettle Colburn Maynard Mrs. Samesis will speak. A varied as tereding programme.

Rav. Samuel Wetcon is home aga Memphis, in good health and spirits
her to Mrs. and Wetcon to home aga

Memphis, in good health and spirits his trip East and North. May his a never grow darker!

Spirituatiem in England.

Spiritualism in England.
On our table are the English spiritual journals, freeh from their coons transit,—
Light. The Spiritualist, and The Medium and Daybrack from London, and The Headium and Daybrack from London, and The Headium and Daybrack from London, Delween them well filled pages abow no decay of this movement among "our British cousins," but life and interest instead, Between them and our American journals is that indiscretable yet clearly seen and felt difference which marks nationality, a subtle some-thing in the very air of each country and in the very blood and spirit of each people which marks their identity. Even allied as we are by a common decount, and by the sympathy it gives us, to the English, this way make the present of the country of the supposity it gives us, to the English, this which side a newspaper comple without known in the supposition of the sup

which side is newspaper comes without knowing its name and by a glimpee at its articles.

Which is the superior people we do not latend to say. It is no part of our aim—as we sail at our fifth since window, look not on the piles of great buildings, across at the great control of daily and the same and the piles of great buildings, across at the great control of the piles of great buildings, across at the great control of the piles of great buildings, across at the great control of daily across the great control of daily across the great control of the great control of the great control of the great control of many et living, the wind sweep over the bare pratrice and "the lone Indian" weeked his solitary way toward the bread Lake Michigan—to put on airs at the expense of "slow going old England," and annoy our valued friends over there in their editorial rooms. Rather will we remember the great work Britain has done, and is doing, in the world, and sent will we remember the great work Britain has done, and is doing, in the world, and sent back to them our unity of spirit in their good and peristent effortifier "Light, more light" in the world-wide spiritualists in the we field these as accentations at Newmin-tio-on-Tyne, Gateshead, Ashlurgion, West Petton, Oardin, Birmtogham of Repitualists and Christian Spiritualists, Manobester Lecenter, Listenter, Elliston, Chiagano, Notlingham?

In The Herald of Propress list of socia-ties we defit these Associations at Newcas-tiscon-Tyra, Gatesbead, Ashington, West-Pelton, Oardiff, Birningham (Spiritualists and Christian Spiritualists), Manobester Leitesster, Islington, Ulasgow, Nottingham', Yorkainira, Liverpool, etc., and a plan of speakers for the mouth, in which are no tices of meetings by J. J. Morse who is well known with fis.

The Spiritualist and The Medium and Daybrack have lists of meetings and notions of books, English and Americanour authors such as Sargest, Davis, Tuttle, Shebbias, Denton, Owen, Britten and Peebles on their

Light gives a list of the Honorary and Light gives a list of the Honorary and Corresponding members of the British National Association of Spiritualists, cosmo-politan indeed in its range. Among them are Baron Yon Yan, Penth, Baroness Guidenstubbe, Paris; M. Solono, Madrid; A.K. sakoff, St. Petersburg; Herr Delher, Aus' tria; Penry Ghand Mittra, claotita, J. Myhe' Bengai; Zolinar, Leipric; Rev. S. Watzon, Memphis, U. S. A.; B. F. Ritchinson, Cape Town; Lizzie Doten, Boston.
All this is a glimpse of British Spiritualism and shows that it "still lives."

rge Jacob Holyoake in an interesting unication in *The Free Religious In-*peaks of Rev. Robert Collyer as fol-

George assort however, as follows: Indea, speaks of Rev. Robert Collyer as follows:

What is New Yorksom for a spacious
with fix New Yorksom for a spacing
with fix New Yorksom for the property of the collection of the property o

several Sundays. T in a night from a ligion has been awas since. Not only the forgotten, but every the highest class as

Was ft a Freak of Spirit Power?

Was it a Freak of Spirit Power?

In the "Mémoires du Duc de St. Simon,"
1850, vol. II. page site, is reinted the followlag remarkable incidenti—
That June site is reinted the followlag remarkable incidenti—
That June me the month of the common of the site is remarkable incidenti—
That June me in canonimary thefit that took place a little-before the common of the site is remarkable of apartments with the forest the common of the site is remarkable of apartments with sold fringes. One mornlag it was found that the fringe had all too the site is remarkable of the site is remarkabl

by William Denton. *

This remarkable and able book is a clear and strong criticism of the materialistic and external aspects and tende criticism of the materialistic and external aspects and tendencies of the Dentrolian theory; and the fragmentary and importect-views of astors and or man, which it gives us Doe credit is full given to Deavein for his ability, indisatry and facility, but the suprement or find, the sim manosce in nature and in man of a spiritual power and intelligence for mind, the sim manosce in nature and in man of a spiritual power and intelligence in all things and all orders of being, everywhere working upward and as the coul-guiding life of evolution, is insisted on, and elequently proved and lillustrated. He says of Darwin, Huzzley and others of this natural selection school. "Noblew mus do not live than some of them are in many respects; but when they select the calculation of the contraction of the universe, indicately its most important side, their theories cannot be otherwise."

The Honse did wisely in killing the bill to regulate the practice of medicine in the regulate the practice of medicine in the was to protect the people against quacks, but its real purpose was to protect diplomas against cotatio competition. It was an attentionally untrae, to-wit: That a diploma makes a doctor. A good dector is known by his cures, not by this curtineties, and it will be a support of the protect of the contract of the contract

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. J. K. Bailey spoke at Odin, Ill., the Or. J. Danny spore at Olin, II., the filth inst. C. W. Stewart has been locturing very so-ceptably Bunday evenings, at the West End Opera House. How to Magnetize, by James V. Wilson. An able work on magnetism; price 25 cent. For sale at this office.

For sale at this office.

We have received a photograph of Mrs.
H. N. Hamilton, Fort Huren, Mich., for
which she has our thanks.

Mr. A. B. French delivered au address
commemorative of the death of Mrs. Hui-burt, at Storgis, Mich., and also lectured
in the evening.

What Shall we do to jbe Saved? Inger-sol's latest lecture, price 25 cents. Just
what you want, send for it. For sale at
this office.

A subscriber at lola, Kansas, sends his order for the JOURNAL and books, but fails to give his name. We will attend to the order when we learn his name.

order when we learn his name.

Reat Life in Spirk Land, by Maria M.

King. A new edition just out. Price reduced from \$1.00 to 75 cents; postage, 8

cents. For sale at this office.

We would call the attention of our readers to the announcement in this issue, of the
reopening of Dr. Stone's Condensed

Air Cure, located at Rochester, N. Y.

The 83rd Anniversary of Modern Spirit unlism will be celebrated at Cieveland, uansm will be described at disvelland, Obio, March 30th and 31st. Hudson and Emma Tuttle, Parker Pilisbury, Miss R. M. Gleason and Emmet #. Williams will participate in the exercis

ticipate in the exercises.

A. Weldor, of New York city, writes:

My business is increasing so fast that
my nosition in the 3nd Society, and as we
cannot get anybody to take my place, our
meetings will have to stop after this month.
This I know its to be regretted, for we are
having this mostlength of no manager. We
took in nearly sufficient leaf Sunday to pay,
all expenses for two Sundays. Mr. Baxter
draws well and gives good satisfaction.
The fifteenth anniversary of the Chicago
Progressive Lyceum, took place at its
hall, 619 West Lake Street, on Friday, Feb.
Sith, and was a grand success both financially and otherwise. The door was opened t.750, and long ere the time to commence, every seat was taken and a great
many were forced to stand the whole of

t.so, and see was taken and a were forced to stand the whovening. The exercises throughout the weather the control of the cont the evening. The exercises throughout were highly interesting. We are giad to learn that the Lyceum is in a prosperous condition. To a great extent it owes its that untiring worker and ex um, Mrs. Hattle Davis.

Here and there a preacher of position and influence is beginning to wake up to the significance of the statistics aboving the astonishing break down of the church so considered as agencies for the conversion of sinners. Thus the Rev. Dr. Cuyler, of Brooklys, in the Independent, asys the collection of the Control of the Independent, asys the collection of the Independent, asys the collection of the Independent of I

"less than one apieco—is "amonium; sppailing."

He suvers the opinion than, if the bottom
He suvers the large than it would be found that
the Methodista, Baptist, Ducks and German
Reformed, and Congregational Churches,
were no more accossful. If new courches
dying out as the Zast. "The failing off in
church attendance over the land is undecilable," he says: "All attempts to conceal or
fairly the large are both cowardly and
to do is to face them," gift or cut chumbes
to do is to face them."

When the preachers as a body get their eyes open, as the Bev. Dr. Cuyler is doing to the truth which the Sun has been illuminating for them these years past, we may methods of church work and the tope of sermonizing.—Hew York Sun.

When the second

When the preachers got their eyes open what will they do? The old doghas of bloody atonement, trinity, hall and the devil are fading. Will they let them go? Will they accept the facts of spiritypreence, and no be strong and above the cloud of materia isma Will they say that man is more sexest than any book, a true life on

Buginess Botices.

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CLAIRFOTANY BEAMIN HAIR.—Dr. Butterfield sid will write LAINVILLY KRAHIMATIONS FROM LOCK TR.—Dr. Butterfield will write you a ci nied and correct diagnosis of your disease see, progress, and the prospect of a rad s. Examines the mind as well as the bo-close One Dollar, with name and aga. Addi It is acknowledged by chemists and physicians, that Dr. Price's Special Playering Extracts are

Russed to Spirit-Zife.

rocklyn (F. T.) Seiritual Frankraity Celebration of Abstreemeny of the Advect of Modern Sportmation, place at Novelly Hall, Sti Fulton St., near Finitions Burelay etc., March Res.

Mrs. R. Shepard Lillie. Song,"As Hundred " an original poem composed by Mrs. Lillie and composed by Mr. J. T. Lillie. Song by by Dr., Eugene Crown II, "A Drief He by Dr. J. V. Mausfeld, with apprimal

Attio Bvill, sume by Mr. and Mrs. Little, foresate by Prof. Hanry Kiddio, Mrs. Hope Whip J. M. Suchanan, Henry J. Newton and Mrs. Mars.

Spiritual Meetings in Brooklyn and New

BROOKLYN, S. Y.-Conference Meetings every Sunday croite.

Brooting (B. T.) Seirmal Fraiently block fluidsy for its Kovety Hall, El Fallon direct, has Fathush are every flui e. e. ir o e. B. and Br. F. B. Seekers copyants thereb. Her. B. thephard-Li April, J. Frank Batter.

Brooterson Mantiles.

opening address.
il lird, Mrs. A. E. Gooley, H. D., New York Cur.
B. D. BlCH(cl.), President.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Of the Earth Earthy."

- liave they told you I am going
 To the land of rest?
 I am very patient, knowing
 All is for the bight is cleares!
 Yet the soul departs,
 Nature access to draw the userest
 Unio dying hearts.
- May they told you I am leaving Earthly things behind? Love, perhaps, was but deceiving. Friendship proved unfield? It the susshine, slowly steading Brings back all the treatful feeling. All the dreams of hope.

- All the dreams of hope.

 Have they told you I am heating To a fairs home?

 Yes; but here are roses wasting, Blossoom white as four;

 Hore are sun-gilt vine-leaves wreaking, Reund our cottage door;

 Here are soloned fe-treas breaching Pragrance overmore.

- Hush! I hear a feelstep failing
 On the garden plet,
 And a voice speake, actily calling,
 Till I feel your arms around me,
 On my face your breath,
 Love and faith have sought and found me
 This is like—not death.

 Good Words. -Good Words.

A Noteworthy Bequest.

A revenue TIP Jacquest.

Nettampton is besultatif twee in the heart of transachusatio, on the Connectiont tree, there is minitio Oligae for Women, the Comissa Rody and the Nonotuck fills (Company's works at increase, in its influence, in the Influence in any Justice and Justice in Technical part of the Influence in a will giving the provide the Influence in Inf

a Light, from London, February 25th, we find theourse on "An Hour's Communion with the id," by the gentleman above named, a clergr-n of the Church of England. A paragraph to some idea of his views:

BY J. B. BURB.

of community.

If Spirituanists, Materialists, Prec Religionists, independent thinkers of every grade, even open infidels (so called by the courch), san thus unite and harmoniously co-operate for the exlightenment of humanity, why cannot the same he done

Under this head an Index correspondent eags:

"I do not write as a Spiritualist, for I am not converted, by the way in which the sileged facts of Spiritualism are treated by reviewers."

Following this he makes some criticisms on the critica, in the Index and elsewhere, in a fair and reasonable spirit worthy of commendation.

them. If have had experiences els

a. In medium deceive the sitters; or 3. Both medium and either are the dupe of one onexplained phenomena; or 6. Trees things are the work of invisible, in-sligent beings.

Pana, III.

Two Adventurers.

se following communication is from one labored long and faithfully in behalf of Sp im, and it shows up the true status of two

Notes and Extracts.

emperature is un worse greated teacher. Sincerty of purpose should be the guiding star of every aim in life.

If God is love becan not be fitted with angor. If he islynat, he cannot be mellish.

Spiritualization has proven that angry gods and contending devits are vagaries of human belong, diseased almost beyond recovery.

Diversity of opinion is the engine of pro-gression, and when we leave all out in the cold, who do not think just as we do, the car of pro-gression is stopped.

Spiritualism comes with power and it deals stirdy blows at the errors of men, fifth the aspiring soul up to the beavens of entment and poice. It proves that the airy flock has been reconciled to man; the longer takes delight in damning souls to longer takes delight in damning souls as the course private and love the children and the children are the children and the children are the children as the children are the children and the children are the children are

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Contrast from Fave Fave.

It in princh. Then presently followed (this time on the state): "I want to talk to you not that subject. Wait a little white."

Soon after (again on slate): "Fell Hro. Randy that was right in regard to the state." As and him this notice. I, will erite it on the slate." And then claste; "Tell him I was not the author. It parports to come from me.—B. Sague is, having and that parts were your, and that other late had been the slate," and the claster in the parts were sided to come from the same in the parts were sided to come from the parts were sided to or combined with what was yours."

"Yes"—thou (alate): "I told Payton Spence yes. I asked the medium whether be knew anything about Payton Spence, who is unanthing about Payton Spence, who is unanne, but presently be said; "I now?bemeaber that that was the rame of a gentleman who came here from Col. Bundy, brigging a number of written questions on toldman who came here from Col. Bundy, brigging a number of written questions on toldman who came here from Col. Bundy, brigging a number of written and the same of a gentleman of the collection of the

wer (by medium's hand): "Other spir-

"But do you now in your own mind ac-cept and concur in what those other spir-its said or not?" Instantaneous answer(by medium's hand):

"No. no, no."
"May I ask you who those other spirits
were?"
"Methods and the second of the spirits
were?"

e F.
Inswer (medium's hand); "Medium's cons." I at first read it "indian controle,"
asked whether Mrr. R. was controlled
or addresses by Indian spirits. I was
176 written very distinctly; "Medium's
Irola." "Was it to direct me to write this to Col.
undy, that you requested me to wait

New York.

"Yee."
On opening the slates, I then found writen the following:
"You once wrote a letter in which you poke of this ninte-writing being a very imple phenomenon. It is not so imple as any appose. It is avery difficult. E. Serr-

na, both signes. The new or the property of the control of the property of the control of the co

CHRIST'S CREED.

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selves and lead the world back to the old landmarks set up by the crucified hands, and anectioned by the ever living voice of II we do so, this will imply not simply a reform, but a revolution, in all our modes of apprehending, teaching, defending and discussing in any way, Christ's real religion or googel. If he is really told manifested in any would it not be decorous in us, to allow him that common right of using and cella-ing his own terms, in his own way, which we allow even to the meanest of our fellows; yet done this, as I have elsewhere demon-strated.



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