## KKLICIO JOV





Blographical Sketeh of Willinm Fishbough.

## Thoroughly arouse he gave the subject Investigation, and arrived at the oncolusion that Unversalism was true. In his dispu. tations on the subject he became painfully tations on the subject he became palifully aware of his educational deflciencles, and ben <br> 

 wrote with unwearying patience, and a
scruphoisness about aktn to veneration, the
words as they fes from the tips of the youthful seer. Had William Fishbough
neverdone anything else, his menory would have remained green as long as that great
and mysteriously composed work was read by admiring students, He, bowever, is
more than a scribe. He has vindicated his claims at a scholar, ando ene of the pro-
foundest/hinkers that Sprotralism calle to tite defense in its early yepras. His multh.
tudinous editorial labors hating been con-
ducted anonymonaly, the world nexer knew ducted anonymously, the world never knew
bow much he performed.
William Fishbough was born in Nethlebem, , Hunterdon county; New Jersey, March
Soth, 181, and is consequently sixty-four yeara of age- His father died when he was
only two years and a hair old, leaving wim in charge of his grandfather, an arrangemest grlef.
This
grandfather came from Germany whilie yet a boy, in 1780 , the original name
belog Fishbach; but he never succeeded in mastering the Englieh language. He wrís Fionest, kInd.hearted, amiable, and his old Mr. FFshbougis maternal ancestors were Engliah, emigrating at an earlier day than
his paternal. Her name was Margaret hts paternal. Her name was Margaree
Thorp, and her parents liyed toan advanced age. They were both what Would be called
Spiritunitsta, betng surtect to visions, proph. ettio dreams and other experlences. His
mother Inherited thoso rare gitts in a marked degree, and saw and convereed with an gectual and cesear reasoning powers, thougb
ect her educatfon was imimited. Bhe was religious and a communicant of the Methodist
Church; yet for several years preceding her deatsh in 1847 , she was inclined to Uni-
veralism. She was one of those rare beings who lived even more for the happiness
of others than for her own, and was almost a very angel by the bedside of thesick and dying.
Thro
Through the indulgence of his grandfath-
er, the boy was allowed to spend days much as he pleased, except when such work was to be done as he was able to per-
form. He was chore and errand boy, and when he grew older he was set at general
farm work. At sixteen, two years after the death of his kind grandfather, by the con sent of his uncle, who acted as his guardian, be apprenticed himself five years to a cabiHis education had been neglected. The
prosy 11 of the farm had offlred no stimulant. In the little town/he found a higher standard of intilligence, and be was incited to read and inform himseif. Every moment
he coild galin from his work, evenings and Sundays, he devoted to reading.
The development of his mind in the pefers to an eplsode in his early life. When only alx years old, an older cousin told
him how God had made $\overline{\mathrm{s}}$ hell of fire and brimgtone, ten thoüsand times hotter than any blast furnace, In. which be intended to uis senaltive nature was shocked by the tale, and until he was eighteen this horrible doctrine cling to him like a nightmare,
haunting him aleeping and waking. He wonhaunting him aleeping and waking. Hewon-
dered why he was made at all, or being made, why ho was pot lith no loast or a ing subject to such a terrific contingency $\gamma$ He wondered how his compantons could laugh and be gay, or how he could smile, thought. Fell constaniy with its terrible of the unforgiven sinner. His whole batig revolted at the horrible plan of creation, fuat as every honest, truth and justice loving soul must; fervently he saya
dootring, fin-1ts more repulsive forma- at least phas from smong the teneta of popuOut of the
or glow apa deaponden. mons by Mr. Thomas, a Universallst preach-


 He aoon ' found himself outalde of the was surprised at the waning of his popular-
ity with his own people. If he taught his advanced Ideas he must leave his pulpit, and when such an alternative was present-
ed there was with him ng.choiec. He pre-

## Soon after his mediumshlp became more

 proñunced, and in visions; not only was the future presented, but truths thusarray-ed entered his mental horizon. From these ed entered his mental horizon. From these
he réceived assurance and Important Intel ctual and spititual development first brought him in connection with Andrew Jackson'Davis, and led to his belng
chosen to the arduous position of seribe. This whole subject has a deep interest/קe
cause it reveals the life of Mr. Fishbough. cause it reveals the life of Mr. Fishbough, Iterature of the age.
In the summer of 184 , he visited Pough. keepsie, N. Y to ill an appolntment, when be first heard of the remarkable powerk $o$ the boy Davis, Who was then under the
charge of Mr. Livingston. He gained an introduction to both, ans.
Ity to converse with him, and opportun
mental characteristics before r r saw him
entranced. I soon discovered that his
education was very limited, he knowing
and philosophy. He had indeed learned
read and write, but seemingly had made
seemed to of thosess acquisitions. Yet hatar faculty of in
in
tillon which enabled him to grasp princt-
ples when cleariy stated, and with racility
quite unusual with those of his age and lim
fow passes put him into the magnetic state
as unual for the purpose of examining and
prescribing for
surprise the boy appeared to be transformed
Inta a totally diferent belig, his personal
ferent. He seemed, no ionger the simple
and uneducated youth, but the profound
ing completed, he would answer question of a general nature or launch forthi into the
pirofound realms of occult and spiritual profound re
philosophy.
A year atterwards be again met young
Davis with Mr. Livingston, and at a sitting Davis with Mr. Livingston, and at a sitting
was informed by Davis that be was soon to was informed by Davis hat in was son almoot oall themes of human thougy interested, anid looked forward with eager curiosity to the time when the promise to put it before the
world should be fullilled, but he had noldea that he would personally have anything to Previous to this time he had made a pubmake, but which ja this age of shamertise a startling sound, that he "would henceforth seek the truth independent of the shackligs
of creeds-or denominational restrictions, plachng himseld upon the broad ocean of investigatiou, in faith that an honest love and
pursuit of truth woakd keep him aftoat, and that he would refuse to movy an oar
in the effort to gatin any apecific and preconcelved point of doctrive, while walting for the wind and tide of eviderce to waft
him to the proper haven. Should that him to the -proper haven. Should that
haven be Calvanism, Romanism, Mohamhaven be Calvanism, Romanism,
medanism or whatsoever else, or even Athe ism Itself,
accent it.
Laboring for a small and feeble society in New Haven; he met with, great discourag. ments and embarrassments, and contemplated leaving the place, when he recelved a
letter from Dr. Lyon, saying that Mr. Davis letter from Dr. Lyon, saying that Mr. Davis
had, while elairvoyant, chosen hlm torecelve and prepare his book for pobicut Fy iffelong trainling, and he acoepted it nelther
with pride or humility, but as one to whom the tank rit
phatically


THE KREAT SPIRITUAL MOVEMENT. by emidens. ymagy.

## 

 And Arst: The conviction onk it truth is to toxtenstamong all claseses, professious, and pursuits to eve regarded

 for these things, wh fay the laresest clasos of persons ane rree
from these deluslons. Add to this the considerator that those who are so deluted, are not wholly, or eren largely
deluded. Thit clasg, 4 the worst, bellere more truth than errot, and are more eletated than depreseed.by their sum any thing more favorabil be truthfully adid? The mos


 We are not cowards, and do not' go crying mercy for our
faltikfom from critits. $A$ c.ndid criticlsm, (avery yare
thing to obtain) we lovite; an uncandid one we do not fear.
Making all due allownece then for errors of all. kinds,
Spiritualism is still too largely received by the thinki, i, In as classes, to be considered a delusion in the manin. It
nast extent and llivig inflenence, ree not characteristics o counts its open recelvers by miltions Th AThesica alone



 deed I think there are few familites who have not believ


 spirit
former.
It 1 s s demis and fanatiog connectided with it that it may well be questioned is the thing liself be hot a fanatiolism. It it reply, 1 remark that any movement, attended, by so many
fanaticloms and hall.crazed poople reveeal an Immente





 The very folles connected will Spiritualism attest its
great eentral power, as earthuuakes.and volcanoes prove
the extstence of the central fires of the globe. It is not given to mere negation to oo move and unsethee the charon-
ic opintons and prefudices of whole millions of men and
 lithed habits of St. Cuisiom; never so rapilily emanctpestabes
the headd and hearts of mankind from the yrunny of old


 insettles naid subibemgese the old profoundest agitiation

 life, and drags up into the ilight of day the emooth, olegant
but torten hypocraceie of the selfelected saints of the th earnest, for it kindileathetif oouls to thime fres of the morn hoose freshly.-kincleded spirita, for numberless are the mock
 Its follies and fanatictism are only yhe unstendy moral Order of things. Graid agititions which go down nato the seik Iniplrations of Poower frowit the realm of "the gods,"





## etrainto las or of or ond And

And here I remark thai spitimalige.





 ing the senges by siltabbe phenomena. The other, though
nore htden and occult, is more pokerfuld directly on he
souls and opinious of of men. The one addreseeg the thoughts,












 -worthies are immortal, only because they lay open, or
their divine side, to these reat deeps of sppritual natured

PEA $\rightarrow-\rightarrow$.




 ment, and of much rhetorical beatuty in allo of his write
ings, showing $\mathbf{a}$ cultured mind behind the uncultured




 ally cear-minded frrend. $n$ his ratuous zaal to extri
cate the lady from her untenable positlons, he has selz
Let us see how this dioctrine of thé mediumship' or
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Edinbourgh on murderer was acquitted two weeks ago in





















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ence, Involving heart-rending sacribes of wives and
hubbands chald ren and homes. often ending in blood.
Bhe



The medium state eo romededumstipme is oneoo of isolation
to this world, and of passite receptutty to the influ-

On the contrary. reason and cumulatad expertences
teacon that clairvyyance is ay certainly a power of the
numan mind as is memory or conseloushess- that tit il
not derlved or borrowed but if innate and natural
hat by

ent energy and truth. For many, mancious oenturiee
has beeny
an ind






In consequerce of the authenticited demonstrations
of these, ando otherclear and log ical thinking men, clant

The following directity to the point under onsidera-
tion is quoted from Johnson's Now Cyclopeadia:

 comes transparent If there is an In Independent sopiritu-
af existence atter tho death of the physical body tho





 care "t that this phase of mediumshlp tis visibie in the
fact of there. belag a cultured mind behind the uncul.
tured youth.









 In a lecture delivered about ten years azo, by the
seer het thus speaks of clairvoyance and its producing
pre-ceuisistes






 "I never attempt to get visions in the night. ' when






















"No. sig", not sit at the table with ine
while we held as sancethere, and dud you not



uDo, you remember anything that occur-
red in the Spirit-world during that time $\mathrm{P}^{2}$


 Roff. Luden is a well known "regular"
Mr. Lis. of roonuol sounty, betwig Supervisor of the
town of East $L$ Hnne, where he owns a large farm.

## Items of Intercat-Gens of Wit and Wisdom.



##  or

 Thurru will defend itself therefore we
need not fear the breezes of
Tree, untram.





  cos you live for forty years aniy, Anter your conmence that course of netidine, you hav
made fourteen thousand aix hunired per The Greateat man is he who chooses righ
with the most invincible resolution iwho sists the sorest temptation romoun within and
without who pears the heavieet burdens cheerfully; who is calmest in atorms and
movt fearlies- under rmences and frows:
whise








 -Were there any aliens and atrangers
ampak the Jows an sio me of their jour-





##  <br> 

SLAADER, whose edgg is shariper than the
sword. whose tongue outvenums all the
worms ove


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## $\$ 5$ to \$20 per cay st tome semplew worth stric  <br>  <br> ANNOUNCEMENT. 



## Byy "Helper STIOVES


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## Chempranks 

Turkish, Electro-Thermal BATHS.
for the treatment of disease,
GRAND PACIFIC HMTEL, CHICAGO

SAPQNIFIER
tho OId Rollabio Conoentratod $k$
FOR FAMILY SOAP MAKONG.


## SAPONIFIER




SOUL AND BODY;




SYNOPSIS
COMPLETE WORKS $\therefore$ ANDREW JACKSON DAVIS. Portugeridergityexitio












## BOOK ON MEDIUMS

GUIDE FOR MEDIUMS AND INVOCATORS:

 Bit ine Pratike or spritium


## PARTLERTIION

WITHOUT PAIN, 1 Code of Directions for Escaping from the PRIMAL OURSE



FHRST SHRIES

## INCIDENTS IN MY LIFE

an introduction, by iUdge edmonds.



Chapters from the bible of the ages.


THE BIBLEIN TNDIA. HINDOO ORIGIN
hebrew and christian revelation.



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## wave

TO EEADERS AND SUBSCRIBERS.

hocation

One of the active ant-Spiritualis ts at the Watking convention, while deploring the
comfortable belief of "the poordeluded SpirItualists," who are cheating the "order or
thirgss," and getting more than their share of good cheer, made this remark: "I do no
even hope for a future state of existence." ceeve of nothing in ilfe--in not merely the
real and often andy chequered ife of earth -but in that Ideal and betered Iffo of which
Spirtualism gives ns gitimpses - -1 he can Spirtualism gives us gilimpses-if he can
conceive uf nothing worthy to inspire The
wit sentiment of hope in a rational and affec-
tionate beink, then. God help him! -Or , since thereare even socalled Spritualist, who re Jecf the ideaof a Supreme Being-then may
kood splitits help him, if they can; for he Jacks one of the constituents, rational and
emotional, whlch forms, and ever must form, the happiness of the
harmoniousily developed man. wis sincere in his utterance; that he really Was sincere in his utterance; that he really
does not hope for racontinuance of life un.
fer improved condittons. We have heard of such cases. Miss Martineau says some-
thling very much 1 lke It; and seems to take
 as iffit were really an
and esthetic superiority
But let us examine a little into the barrenness of hate state ouct an avowal. We
whith can lead to
will suppose that the utterer of the sentimenthla a fathêr; that he has under his eye
a little daughter, eight or ten years old, de veloping all lovely and lovable traits. Life
to hert thas been thus far all brightnees
tin and jo. Her intellect expands and takes in
all beautiful truths, all gracious forms, and delightful maginings, oven as her heart, In
obedience to $\begin{aligned} & \text { law of its nature, sends forth }\end{aligned}$ its tendrils, twining round the thought of
father and mother, brother, sister, teacher and playmate. The father.sees it ail; wateh
ees her progress ; finds gladnees and refreshment in her very presence.
If he is a vymmetrical man, will not such
a relation make him see something beauti-
 eager to help and guard the development of
that expaisite belng, bound to him by tes so unspeakably tencer and dear, If he is a
true father, he will. If he has in' him the
the emotional taciulty-if there is one blossom
of tove in his soul-If he in not a stock or a stone, with more of the brate in him than of

- the man $-\| f$ will be beautiful and attractive to him beause of that one object, so
dependent on his watch tulineas and care: so provocative of the intensest affection:
 that is good and truevn God's universe-so
suscoptible t $\dagger$ all 1 teanty- so - io fullof io a capacity of enjoying what lift offers-is stricken down on a bed of slck-
heess. She must die. Will this man, calling hess. She must die. Will this man, calling
himself her father, proclaim mow to the dyIng child and to his sorrowing, household,-
"I do not even hope for a futures state of ex-
.
Istence
Has be ihen traly no hope for her-the
dind dariling, catching bright gleams of a mappler
life even as the mortal life is ebbma, -having vistons of attending angels and departed friendes, tanading ready to help and wel.
come her ? Does he reall "hope" It may be all a deluston and an empty dream on her part! Intellectual appiratifon, that love trimphant In death, will be annihilated, instead of be
ing trangapianted into more congenil soll under a purer ether, a diviner air? Doeeshe vine thirst to learn and tnow, amtid thit nd aystem



## then is his fancled affection a mockery an a a hanam. He is defecient in one of the high est elements of anoble a a rue, a harmont

 a sham: He is deefcient in one of the highest lements of anoble a rurue, a harmoni
ously developed man. The Xffections alone

The Evolation of Gods
Ignorance and superstition watik hand in
hand. Without the active, pulasting existence of the former. the latter would not be
found exerting its pestiferous jnfuence ver the destiny of the human family. The
various gods of different ancient nations have been simply the outgrowth of minds groveling in ignorance; unable to under
atand the causez of things, they ascribe the same to some delty, to whom they erect
ed temples in order that they might therei more appropriatety worship him. Unable alements of nature-such as cyclones, sud
den outbursts of rain, thunder and light ning, the anclent Romans were not long in
adopting a god who exercised special super vision over the same, ind whom they des-
gnated as Jupiter! In the formation of is gnated as Jupiter! In the formation of
god who controlled the wonderful machinery of the worid, an answer to the urgent
demands of poor, weak, vascillating human ature, was supplied. The human mind is
ever seeking to "olve "the problems of the
universe and it was originally a areat relief to those who lived in remote ages, to as
cribe to a god what was beyond the grasp their intellects. The god Jupiter, the so drawn by four white horses, and to whom legitimate outgrowth of a nation in a certain stage of its growth and development.
Aspiring minds then intuitively recognized the existence of a supreme power, and their
idea of the same naturally unfolded, result all in regarding Jupiter as the greatest
alds. The conception was ver
rude, yet satisfactory to thet crude, yet satisfactory to that age of the
world. "When you understand a thing,
consider that do not understand a thing, consider that
you do not know it; that is knowledge," rehended the sancients fully comnot understand, consider that they did no equisition hundreds of gods to cater to heir ignorance.
The gods of the ancients, the results of su perstition and ignorance, faintly represented grotesque forms, the higheat conceptions
hat the reason was then capable of formng. The natives of some of the islands of
ine sea recognize their god as a grea wimmer, while in the polar regions he is
supposed to be dressed in vepy warm furs supposed to be dressed in vepy warm furs
The Romans who regarded Jupiter as the to him, were far in advance of those tribes who considered God merely as a giant
skilled in war! Fichte, in an animated Manner, once sald to his class at Jena
"Courage, my friends; if there be no Go now, there may yet \&g one," illustrating conception of a god, and assigning him a
position in some locality in thedistant heavons, or among the stars, he at once becomes

We can only regard the varied; grotesque
zods of different indsviduals and nations as the outgrowth of a latent feeling in man, of the true God of the universe, or the pulsa
tion of divinity within his interior nature comprehend his nature, to be like fim, an by some means secure his intarcession in
the affairs of earth, yet'according to th istinguished Prof. C. Von Negalli, of Mu
It is a faot, however, that while the mind
It is a faot, however, that while the mini
of man has looked upward endeavoring t arnestly soliciting the outilowing of his divine spirit upon all humanity, response bean awakened, ignoble lives have been r ind such wonders performed that they have been erroneousily called miracles! $A$ lady who had sought relief from a painful malaay through the instrumentality of prayer istinct shocks; the bed moved in such Way as not only to awaken me, but also my companion, and it seemed as though the alarmed, you are being healed.
It has been the aspirations towards De ty, the eifort to secure his kind ministralions, that have often made the mind receptive to a high order of intelligent infuences,
and bright, pure spirits have been seen, and nd bright, pure spirits have been seen, and
communication held with them, resulting In a bellef many times that they were ac theularly the case lo ancient times, and spir its then did not deem. It wise or expedient
odispel the delusion under which huiman to "dispel the delusion under which human-
ity'was laboring, hence a belief has arisen ity was laboring, hence a belie? has arisen
that spirits were gods! In consequence of heir kind inter gion in various ways, dreams, and premonitions in daily life, un der different circumstances the Deity has been foreshadowoed-dimly and vaguely, it s true, but nevertheless in a way calcula ted to induce the mind to regard the exist
ence of a supreme power as an absolute ence of a supreme power as an absolut
certainty. As the morning twilight ind
cates the existence of the seen, so does the divine infuence of a su-
preme onder of sirita, thought they are in-
visible, cause the mind - to become more keenly
Overrull nly conscious
"What need toll
Th
To toll of God, w $\left.\begin{aligned} & \lim z)^{2} \\ & \text { logint } \\ & i\end{aligned}\right|_{n} ^{n}$


| Slice we have bowed so often to his fate? |  |
| :---: | :---: |
| What need is there to tell us he lo good, While our roung mouthe are tasting of his food! | An important event in the history of Chicago and the Northwest, was the late visit to this elty of his Excellency, Don Manuel |
| What need so there is tell us he is near? Have we not felt thlm with alonging fear ? | de Zamacona, Mexican Mintsiter to th try.. This distinguished diplomat |
| What need is there to getim winnetryart Can re not trace ble fot the distant nfar? ! | mer is actively engaged in promoting a closer acquaintance between the two countries, |
| tis a fact, however, that in rul ages of | looking tofncreased commercial intercourse. |
| orld, manythings performed by man, | At present this country oily supplies Me |
| been ascribed either to God or the | ico with one-afteenth of her impor |
| Take for example the clock | though she lies contiguous to, us. |
| slgnified bell. The | accustomed to look upon the inhab |
| ocks was in monasteries during the | our sister republic, as a miserable lot of |
| ntury | greasers, and they have but little more re- |
| watching the motions of the | spect for us. |
| that they might awaken the monks | towards cementing |
| roper hour of prayer. The common | the two countries, |
| me cause attributed | guest of the Northwestern Manufact |
| evil, and if any one but a dignitary, |  |
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| veraent of tables, |  |

## The tiny rap; the movement of tables, the atterances of trance medums, in fact al

the varied phenomena of Modern Spiritual-
im, have been at various times, by promine ministers of the Gospel attributed to ame directly to a delfic being. As the formphenomena on the world, they at last cease
coregard them, of satanic origin, the mind Aally becomes illumined, and bursts forth in
thankfulness to God for the grand blessing f spiritual communion! With a proper un-
erstanding of the Spiritual Philosophy, the the Supreme Being be better comprehended.

or good friend who publishes his unpre leng good and healing the sick, evidently has
ing he has failed to keep posted by reading th use of second-hand information and to receive it, too, from very unreliable sources.
From our knowledge of the self-sacrificing
brother, who publighes the we do not believe. htm capable of willfully wiking a missh
 Nothing of the kind whatever has
een broached, much. less attempted. We olly agree with the statement that

Theoretically all will agree with this sen-
timent ; the difference of opinion arises when ovrnal dempication is attempted. Th enable observers to determine whether the
manifestations are made by spirits out of the flesh, or whether they are man-made We do not attempt to dictate how the phe-
nomena shall be produced, but we demand that they shall, gfter they are produced, be manifestad to the observer under such conNo mere opinion will do; the investigator n and of itself impregnable. The publigher porary lias, it would appear pallen cotemnot uncommon error of accepting what nce tes from the medium in whose pres gard to the conditions as of 喼eessity infal ible and unchangeable. Herein we differ honest people; we claim there must bestron collateral proof to sustain such messages, ums concerning whom there has beerfthe nost public controversy, ofing to their notoriously unre.
To Mr. Morton's very timely and per what evidence how are wo oo know. or medlum fs telling the truth $\boldsymbol{F}^{\prime}$, the angel's oofer is silent; and this we regret, as pos-
jbly some valuable information is thus lost o the worla. - We hope will recur to that question again and giv full and explicit answer.

Finght, the genial and efficient
 Ing the convention of rallroad'mon and vis-
iting his old friends. Like many others from the North, our - old friend chote the Sout


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ALEXANDER SMYTH.

## SPIRITUALISM <br> PICTORIALLY ILLUSTRATED


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## WHAT WAS HE?

JESUS IN THE LIGHT


Easy Calculator


| HLOSOPHY OF CREATION, |
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| Unfolding the Laws of the Progriessive Development of Nature, and Embracing the Philosophy of Ma, Spiri, and the Spirit-world. |

## EXETER HALL.



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D.D. HOME'S NEW BOOK. the lights and shadows


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## Clairvoyant Healer.

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## devotional spiritualism.

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Only busy hands shall reat.

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## HOLIMAN

## Liver and Stanaded Pad MEDICATED PLASTERS  <br> facts for the public. <br> More than ${ }^{\prime} \mathbf{3 0 0 , 0 0 0}$ Persons

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spiritual realms is takee froin Babbitt's
Principles of Light and Color, commencing


is more in harmony with Hudson Tuttle's
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 HÂAAN'S MEDICATED PLASTERS

After filing all these facto and deduc--
uilons, wifl not the reader indulge me in one










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