

VOI. XXV.
My Loat Darling


THE ROSTRUM.
Spiritualism, its Character and Claims to Inveatigation.







## ***

## 

## 

## TO READERS AND SUBSCRIBERS.


location

## ${ }_{81}^{81}$ :

Insplratlon.
Insplration in the theologic sense presip
poses that poses that the prophets and apostes were
advanced to that superhuman state where
they had risen above the possibulity of error. Were thls supposition true, we should have
the demonstrgtion of the finite becoming equal in this respect with the infnite. In
the last number of the North Amei ixan Recieco, six writers representing that number
of leading denominations, have each conof leading denominations, have each con-
tributed an article on this subject, in which
some of them have seemed to use language, as Johnson sald, to conceal ideas; whille oth. ers, begging the question, have labored to
show that the prophets and apostles, were
inspired by the divine spirit and wader that inspired by the divine spirit, and uader that
Influence, were in a condifion in whlch it was impossible to err. The Rev. Dr. Hedge,
however, takes a more sensible view of the matter as follows:

##   <br> 

 applied to splititial things, as Dr. Hedge
says, would not says, would not darry the conclusion that
the ideas " were blown into them,": but that prophets and sseers in all ages were possess-
ped of capacities and powers which enabled them to draw upon the world of spirit for
information, and to gather knowledge of coming events which had already culmin-
ated there as the real- and only possible results of c
ing here.
In the Illuminated moments of seership,
time and space are for the moment; as it were, annlhilated- and the soul is brought
face toface with the yet to be. Even when the sublime heigitts, to which the seer at
times ascends are not reached, inspiration, often to the awakening of intuition, is
breathed in arid the mind thereby enabled to grasp and hold thoughts in a clear and
tangible form of which befoce it had no postangible form of which before it had no pos--
itive knowledge. The fact may be said to be born in the mind, yet it-was evidently in-
spired from the' mor clearly defnea felds of knowled ke in Spirit-life. Amqug the theologians this has been attributed to a direct pouring out of the Holy Spirit-an unctinn
from God-an anolnting by the Holy Gtiost. from God-an anoInting by ithe Holy Giosost.
Spiritualism has demonstrated that it comes Spiritualism has demonstrated that it comes
from 3 he rappert of a mediumistic mind
-- With a controlling band of spirits, and in its
entirety depends upon the capacity, development and conditions on both sides of Hfe. The question of infalliblitty is thus disposed of, as we have demonstrated that we bave the fallible human mind in its earth-bound
.conditions on the one hand, and thedevelop conditions on the one hand, and the develop
ing human spirit in some of its ever-varying stages of progresion on the other. Without this natural medigmistic power,
it would be as. dificult to become insplred as to breathe without lunga. The extenten of
that power possessed and the degree of $\lambda$, that power possessed and the degree of lis
degrelopmentiffundshes a correct stanidard of
the reliability of the inspiration undar fa. the reliablity of the inspiration under fa
vorable surroundinge and condittons. Bu what medlum pas not suffered from tho Rh
pleasant surroundings-the stmosphere of conditions-tbrough which they were foro
ed to movet And what of their Inapirations roundabout? Their vision could only part
ly peoetrite tre matsts and uift the muirky
vell. Great truths, of which the world stood vell. Great truths, of which the world stood
eadily in need, could only be dimly seen; their

 stir the chords of the human soul, dip their
peas in in the fountains of inspiration. Orators, Tho sway their auditiors as the breeze sways
the boughs of the pinie tree, are, breathing
 with ther
then. with
breathe $\begin{aligned} & \text { in }\end{aligned}$ of fispliration, and, under favorabbe condi-
tions, they can rise to the upper heights
of seerbe or seership and scan the horizon $\gg$ the de
tant future.
True inspiration comes when the medium And the exalted spirits meet mlaway along
the mountalns of progress extending from the mountains of progress extenadng fomm
the earth sphere to the sphere of wisdom;
there, tor the time, in harmonious rapport, ther blend soul with soul and thought with thought until the two worlds become one.
This road of progress many be a long and
wearisome way to the sensisitive medium before he reaches those grander elevations
where the blended harmontes or the different spheres mingle to form the infowing
stream of ving inspiration, yet it is attain-
ite able, in a degree at least, to medidums who
put fortr all their energies to ascend those beautiful heights and who will not allow
any obetaye to to turn them from their purpose This thought should literally in.
spira all mediums to renwed efrorts. to
swakened enèrgy, to increased dulligence and Awakened energy, to increased dlll gence and
added zeal, that they may overcome all obstactes - whtch impede thelr progress, free
themselvea from errora which thenselves from errors which drag them
down, and, seeking only for the pure, the
true and the noble, rise into councuinh Lrue and the noble, rise into communtion
with those epheres of Spirilile which are
ever illuminat oby the sun of willom and watered by
spiration.
To atain to this condition, self must be
submerged in the general weal, the two sides sumerget in the general weal, $h$ he worides
otyfe with their relatio,s and bearings ote yon the other must be caréfully consifiered, cha powers and posisibilties of spirit closely cestatic delilifht and spiritual exalatation, the
nedium will be borne on the wings.of light to bathe in the fountains of living inspira-
toon, where the tuman becomes ind Illed with
the divine, and the incarnated divinity be. the divine, and the incarnated
comes "one with the Father."


## 

## 

The definition of relilion, as preesented by acolous qualities thereto, nor does it set
forth that a man who has rellgion in to
broades braadest sense, is superior to those who ig.
nore tit atogether. The axage who regards
te sun as the Sapreme Ruler of te verse, the red warrior on our western prat-
tes who pays homage to the Great Spirit,
the devout churchion who Trinty-the Father, Son and Holy Ghost. or the sincere worshiperg of Brahmal all
have rellgiph, though sombe of them may be
devold of hery Having a cettain well detined taithi and worship, (including a recognition of any
Goct)-that to your religion, and from the meaning and signulication attached to the
word you can not repudiate its possession,
 skilliful manipulation of the English lan.
giage, can an opposite eonstruction be palac-
eit thereon. However radical be in his. views, and however adon man mas the
past and present of Christianity may bo to hitm, if he hasany belief and worahlip, he
certainly poseseseg a refigion.
After carefully scrutinizng the AYter carefulily scrutinizzing the varied
definitong given to the orod, we conclude
that all advanced Spiritualists, (unless rank atheista) are the legitimate possessors of a
pure and undeelled religion, and by no sys. cm of logle can they repudiato or banish
the same; ; tit thelss our language as inCerpreted by Webster, confers it on them,
and however repugnant it may be to thelr conoclastlo natures, they must-adopt. 1
man who surveys the grandeur of the un-
yerse, gazes with-anmimation at the planets
that comprise our solat system, and con-
terpiplates the perfect order that prevails in
their movements, recogizizing as connected
herewith a Divine and
lating therefrom a system of behief, he not
omy at that very moment acquires owner
ship it a religion, but he must also be re-
garded a reillg gous, as the tatter invariabe
follows the former. It must be admitted

fy the king on his thronexer answer to the
requirements of the princely merchant, the
dealer In stocks and bonds, and the ootenta-
tious millionaire-satisffying those who at
tend divine worship in a magnificent edilice

## wish or without taith, with or without the

without a hell, with a Trinity, with henth hen or or without
it in fact it is so diversififed in character
so kalefidoscopic in its natire, so elasoffo in
its combination of elements, that the wiseat sage and the mest donsummate ignoramus
cin select therefrom-pay his money and take his chiolce.
Between tee relligion of Beecher, Tal madge and others and the magnificent edi-
fces in which they worship and that of the Indians on our Western prairies and the rustic hut in which they pay homige to the
Great spirit, there is as much difference as exists be:ween the rude canoe and the ma-
jeatic, ocean ateamer. The heaven of those emineit divines, is one or sarpassing loveliapplause of those surrounding them. Beech or this expected, will gush there, his emo-
tifns thrill the vast concourse of admirer who will flock to heri him, while the true
inwardness of the Tilton scandal, it is expected will continue to remain a mystery
Caste, diatinction insociety, and a high-toned aristócracy, are to exist there the same as
here, while' Mr. and Mrs. Tilton, having been expelled Ignominiously from the church will just survive the shock of death, and be
consigned to outer darkness-precisely how dark, has not yet been aceurately determin-


The Indian, however, from his bellief, for heagen, and one, to, in fícoordance with his
natute. When, he passes to splitt-life, he ex pests to be ughered into a magnificent country. The grand old forest, with its majestic
trees, bloomink fiowers, gaudity plumazed birds, deers, antetopes, etc., are his, design ed expresaly to contribute to his happinees. The rivers and lakes abound with fish, and some pelturet his home, if tsand, where game
plenty, and there live reallizing all the hap plenty, and there live realizing all the hap
pliness thit his /magination had pletured. With his canoe, his dogs, fishing tackle, and
pineted and children, and plenty of game, his heaven is complete
being -he aaks nothing more!
After furniabing explicit directions with
reference to the proparation necessary to adapt one for admlasion into beaven, the its local
pation of
tion of
a
 sounds.
Spiritualism, however, having been Instru ligion, pure and undefled, with new princlerlasting or a burning hell, ho
founded on actual observation. and never has been a matter of faith, but
of facts, hence it may be denominated a
science, for that sense, "Truth ascertatined, thot which is
known;" hence Spiritualism is noot only a
relliglon, but a science
$\square$
Prof. J. R. Buchanan lately delivered an
able address at Jersey City. He made the practice-the abolition of blood letting-
was resisted by various medical colleges for
thirty years, and A merican Eelectics were assailed with violence for introducing this
improvement. He claims the greatest hin-

## a medical creed, the crged being dictated from London and Paris. But the system

practice which was dictated, was itself
relle of the past--Iar behlnd the A merican
syatem in practicik- aucosas and scientif completeness. He asoerted that the system
colicien discarding authority and relying on origincessful in the treatment of disease, and, has
ganned its present influential position,solely
by its practical success, and without the aid of wealth or social infuepce.
Claiming this great superiofity over the with scorn the attempt to make them fol-
low European authority. mgtality of fitty and sixty per cent. by
cholera in Paris, and ask if physicians with such a record are competent to guide Amer.
can eclectios ampog whom a mortality of but ife or six percent. has been.common.
He displayed most clearly the paramount duty of a physician to his patients, to use
all possible means of cure, and the disas. trous effects of medical blgotry and parti
zanship, which preventa the use of most important means of cyre and medicines, be another party. He estimated the loss of life by this degradatiop of the medical profes-
sion during the last fitty yeass as equal to nets during the same period.

## The Broad-guage Chyrch

 ents please emmember our oft repated pray-
or for shorf articees. Many and valuable
contributlonstaly to their lepath.
Ethess of Spiritualism slionuld bave a large with proft and hand to their friends with enablee all to buy. Sent by mail, postago pald, for aixty
Prof. William Denton began a course of week. If our friends only realized what treat he can give them, there would be no
chance of his getting East this winter. Prof.
Manan's permanent adaress is Wellealy
Dr.Aamuel. Wataon writee under date of
October ioth, that the yellow fever had appeared at Angusta, Ark, and he hid moved triends keep hitm constantly advised, and
far have natied him to keop hhs wifo
nd-childreof out of reach of the stealthy ${ }_{-2}$
"Prof." Brigham Bishop's spirituallitioch exhioitlon in San Franclico was awkwardly
Interruptod. Ha professed to disoern the
thoughti of a man throseg is wire; but a


| Theiswill |
| :--- |
| reotore |

Williams and Rita.
As was to beexpected, these two men fol-
owing the example of their predecessors in rickery, and in harmony with, the various eny all the allegations made against them Like the orging referred to, they attempt to
mpugn the testimony and to intimato there was a "conspiracy"
Against the assertions of these two men,
on whom all the paraphernalia of fraud sthe full and complete ont. Private letters from Holland assurus that all the parties signing the charges
are reputable, worthy citizens; but. like he Gowards and Fletchers in the Pickering
xpos\&, they will be slandered and revile by these tricksters and their silly partizans.


Laborers In the Spiritualistic $\mathbf{V}$ and other Items of Interest Forenau, the French medium, is sojournSenty Jean,
me a remarkable he piritualis is dittgensteln, a promben Mrs. Sarah Gravés, who lectures on Spirit
alism, is located at Grand Rapids, Mich G C. Castleman, lecturer and healer, is
now located at Olathe, Kansas, and is doling good work P. B. Jones, M. D., of Springtield, Illingis
was in town this -week with the idea of It is sald that a Viennese Spiritualist give octures almost dally in the Austrian court Mr. Thomas Gales Forster is now in Lon-
don, and is expected to lecture there. He and his wife have had
Highlands of Scotland.
A flat, thin Ashbone to which a pencil was ases, and it is Inferred that he used
produce spint messages in England
The latest sensational statement from
Paris, is that on a certajn occasion a dog was magnetized, and made to play cards

Speaking of a late lecture by Prof. J. R.
Buchanan, the Newark (New Jersey ) Eren and compact presentation of the subject
to which we have ever listened." Dr. I. K-malley and family eastward, spent several days in the city last
week with old friends. The Doctor is lookwork. Lymaa C. Howe will lecture in Leonard
Hall, 69 Oak atreet, Binghamton, NN. Y., the Sunday, November in November, Mrs. H. M. Morse,
o Michigan, will speak there.
Bishop A. Beals lectures in the Grange
Hall, Whittier, Sunday Mornings, and at Waukegan, ill, in the evenings, to large au ing October.
., from the 14th of October to the 1st of November. After his engagement at Bing ments East or West.
Cure or Nervousmess.- Such is the subHolbrook, of New York, and for sale at the office of this paper. It deserves, and' will ve, ary an Short Artigles. Will our gorrespond-


recovered. My, husband with care will re-
Cover.
New Orleans, Oct. ith.
Prof. J. H. Von Fichte. a private letter from this great
From a private jetter from this great
thinker any writer, we make the following
extract in teference to his 1al










Message from a Splrit purporting to be S. S.
Jones, through the Mediumship of P.H.G.


 menta, make myself tand my wishes snown.
And more mportant than all else, is the fact
mat whether $y$ ou a are silepring or waking, and by
the intuitue facultes which you posses to


 trom thals, we splith have better opportu-
of morta
itte andes or probing things to the very bottom,
and asceralinimg the truth thai mortale




 rriumpa over good. Hence the warfare
and it will contanue untifevil is tramplei nnder foot and tooed shall lighten up the
pathway of mortala, I pathway of mortais.
me to itop. Keep of my medium . Warns


 over wrong shall usher tin the
ty, peace and true happliness.

THo Boston Herald says:
Sot loig ago the London
 during manifestations: 1 to editor had ex.
perlmented by breving i reoording apparatua


 suppose that thtis wa a barah judgo
haty conculusoo.
Which Rev. Dr. H. W. Bellow, in a sermon of chemistaty
cobembtry
${ }^{\text {tha }}$ "Chemtatry stancis on tha merits, and it tha merita Fero reponsibl


er
lon, en b

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| Tuoss who wish dellightfal odors should obtain Dr. Prise's Perfumes. They are as flowers from whleb they are made. <br> Lecruae committees of spirituallai add etber Hberal socletles, will do well to send at once for a <br>  25:7.10 No. 8 Portland Bt, Blation, Mass. <br> - Macostr o Hralen-Mra. Cliait A. Roblinson, of Revases, by dirict application to the nervecen. tres; curing often, where medleine. falls Treat ments given, elther at her own parlors or at pas tient's residence. WIll also diagaose disease for <br>  <br> Clahavorant Examinatioss Fhom Lock or <br> Halk.- Dr. Butterdeld will write yout a clear, point. ed and correct diagnosts of your disease, its causes <br> progress, and the prospect of a radical cure: Ex <br> amines the mind as well as) the body. Enelose One <br> Dollar, with name and age. Address E. F. Butter- feld, M. D. Byracuse, N. X. <br> Cense Every Case or Piles. 23-10.250. <br> Dr.G.E. Roorns, he celebrated magnetic beal. <br>  <br> Also magnellzed letters and paper; by thls means the most obstinate dlseases yleid to hls great hesl- Ing power as readlly as by personal treatment. <br> - ng power as readily as by personal treatment, Requiremens are, age, sex, sud s descriptlon of <br> the case, and a $\mathrm{P}, \mathrm{O}$, order for 85.00 , whith pays for examination and onemonth's remedies, Can <br> blood, with verzittue or no pain. Those wishlng treatment of bim for cancers and tufors, will <br> bave to visit him In person at his, residence. The Vital Luog Healer, prepared and magnet <br> ized by Dr. Rogers, la an unfalling remedy for all diseases of the throat and lungs, tubercular con <br> Aumptlon, ete. Price, 4300 each. Address Dr, (i. E. Rokerr, Milav, Erle coupty, Ohlo. $24.21 /$ <br> Tar Woxparyel Healer axd Clairvotaxt Mrs 'C. M. Monasor, M: D.-Thousands ac. knowledge Mry Mormison's unparalleled success In giving diagnosis by lock of halr, and thousands baro been cured wisk magneured remedies Duoed by her Medcal Band <br> halr and 1100 . Remedies sent by mall to all parte of the $\qquad$ <br> of practice, sent free on appllication <br> Address, MRS. C. M. MORRIBON, M. D. <br> P. O. Box 2519, Boston, Mass. |  | WATSEKA WONDER <br> A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHEN. TICATED INSTANCE OF <br> Angelic, Visitation. $\qquad$ <br> Mary Lurancy Vennum, by E. W. STEVENS. $\qquad$ <br>  P. Kayner, M. In, 5 II. IIrtian, M. D, and Hudson Tuttre. <br>  <br>  $\qquad$ <br>  <br>  <br>  <br>  $\qquad$ <br> MISSIONAKY MISSAVE. $\qquad$ SPLRIT PHENOMENA, <br>  <br> Joy Iryexpressible. <br>  <br> Portrait of Lurancy Vennum <br> Pricio 15 cts. Per'Copy, n Copies tor <br> 81.00. Postage Free. <br>  |
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| :---: | :---: | :---: | Rev. J. Tyerman gave his second lecture

betore the First Scoiety of pirititanilists of
this city. Wednesday evening. Oct. oth, on this subject, "Orthodoxy, Materlillism "and
splritualism-their respective claluas." His address was well recelved.' He went fromz
here to Battle Creek, Michigin. At the opening session of the Academy
 dress on the ""Paralluilism bet ween Biologic
and Phillogogic "tyoution." Mr C Coleman

$\qquad$ Dr. Peebles, writing us, says of Dr. E. D
Babbitts sook: It ts the book of the espa.
son, and muist havecost not only patient and
s. son, and must have cost not only patient aun
profound thought, but an immense amount of sclentiflc research. It treats not oniy
light and color, of atoms and chemical forces, but of pyychology, viston, Idealism,
medicine, and the practical application of medicines and magnetic auras to the resto-
ration of health. The coientist, the physithis volume of nearly six wundrel pages.



 Syiritualigm now numbers its believers
by the milfions. $A$ mong them are some of





 We have reeelved the two forlowing
named books, Ethics") and
"Spiritism
 are worthy of a large sile and a perusal by
peopor of every deldaomination. Janesolle
Recorder

## wheniness ghaticts.

 mealical men tin this country.




 Ton Bus examinees dibease Clalrroynatly; adjuato
Ohenc
 another column.


Man. D. Jonwrox, Artat No. WA Throop ineet,






HYGIENE OF THE BEAAIN,

The Cure of Nervousness,




American Communities

Eonomy, Zoar, Bethel, Aurort, Amena
Icaria, The Shakers, Oneido, Wolling.
ford, and the:Brotherhood or




Ori.Pierce's Favorite Prescription


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## RELIGIO-PHILOSOṖHICAL JOURNAI

Thates from the feaple. AND INFORMATIOX OX VARIOUS
SUBEETSPERTAINIGGTOTHE
HKRMONIAL PHILOSOPHY.
"
,
 vatin An' they'd sent us a full cargo forward
of them much-needed blankits an' ice!
 $\pm \pm \pm=$ 2vewan $=2=$ Psychometrical contakion. :




















| $.1$ | any! Remember, I am holler than thou, and more willing to glve advice than to recelve it; that Jowilling to give advthect in his bloota of red, and made | Wrmmithen <br> Writtenaiew Months Betore <br> His Decease. | 1 |
| :---: | :---: | :---: | :---: |
|  | me white; and you, my dear friend, if you depend onty on common sense, reason, intultion, modern |  | cit |
|  | in torment. liftlag up your 'eges in hell, and-see. |  | makiak progresa |
| *ho was the emency of the feath? Who is the ant for of evil? Who lo the author of theauthor |  |  |  |
| e more | Do you think that Almighty power is confined to this little globe of ours), whilch you can span in |  | se |
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|  |  |  |  |
|  Mr. Paine's fmimortallty or |  | $\begin{aligned} & 10 \\ & i r \end{aligned}$ | $\begin{aligned} \text { nat } \\ \text { nd } \end{aligned}$ |
| in't alter nature's laws, as I mutable, to please your pre |  |  |  |
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| A great many |  |  |  |
| ennsclous I |  |  |  |
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| Some sensitives are eabily put to sleep by the will of a splrit In the body, whille fewer are so sen. |  |  |  |
| e you belieyo the first, if |  |  |  |
|  |  |  |  |
| others. If you accept the word of oth ne Instance, why not In the second Inst |  |  |  |
| M., the spirit post master, I have not seen ome time, but like all uncommonly al |  | character given to the Almighty in different parto | copt perhaps la certaln on |
| o be crucifled by the Ignor hemselves. The day of blo | The enlig | Christianity clasimes that he possesses. To be con- |  |
| although the day of |  |  | mrmed |
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| the |  |  |  |
| the |  |  |  |
| the |  |  |  |
| , |  |  |  |
|  |  |  |  |
| to see him in hts marvelous works about us, as they do to the more marrelous mankestaciona of |  |  |  |
|  |  | of | (1) |
| Now suppose you give me a few of ye evidencess of the truth pad superiority of oryindoxy, |  | bathe. From the foregolog remarks, you will no |  |
|  |  |  | Lem. Matasubetho payt |
|  |  |  | \% |
|  |  |  |  |
|  | cold theortes that at tirth the mind is |  | $\mathrm{Ch}^{\mathrm{Ch}}$ |
| ortor |  |  |  |
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| coun aknow |  |  |  |
| An hern |  |  |  |
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| according to thls standard, the Mormons are the best beloved of God, or men after God'f own |  |  |  |
|  |  |  | dicted to ikhtlog thelr national bis |
| You have written as if you knew all about God, and that I don't belleve in hlm. As Col angersoll |  |  |  |
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|  |  |  |  |
| selves than of the virtues of love and merc. We make God fust what our own natures dietate; | : |  | and |
| hence the flve hundred or more rellyitons that now divide the natlons of the world. If there were any | destruction and the substitution therey kind of promisculty would be most |  | coiratu for |
| Infallible way of finding out who and what God Is, and of knowigg somethlig gabout him as a person: |  | Land. Men were Inspired then the same as now, but the source of Insplratlon not belng underatood, has | years |
| rowoll be notioneresuch | 21. The tendency of thought in 'regard to the formatyon of worlds is, that they are evolved by | been the result of untoh misery to the pace. The powers, abilities, and possibilities of the human |  |
| tak the opitho ought to oponk |  |  | ${ }^{\text {oft }}$ |
|  | appeared on the globe in a manner as nat- |  |  |
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|  | Stes |  |  |
|  |  | Hoa |  |
| amount of persona e, nor the medium. Thts to as perf |  |  |  |
| r. Many spirito have been disappoin |  |  |  |
| birth loto splrithilfe to discover that not do-as they pleased, and be as wi |  |  |  |
| loased, know everything and do everyt because they bad passed through a |  | ing this letter. It is thls: I would respectfally ask-if you regard the Bible, as a whole, the word of |  |
| ant |  |  |  |
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Extract from a Lecture on Improred Rell


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