


THE SUNDAY QUESTION.

| sttention of our readers to the effiorts being made delphin to bind the minds of the superstitious devo tees of those systems of religion, and keep then |
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within the pale of the churches, by depriving them
of Sunday newspapers and the privilege of riding
on street cars on Sunday, and all kinds of conveni-

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their denunciations were aimed.
As might be expected, the priests were worsted,
and disgraced in the estimation of those very devo-
tees of their religion by whom they expected to
have been supported.
Sectarianism Is fast losing its hold upon the
minds of the masses, and whien old theology assumes
to turn the thumbscrews at this late day, it makes
assent to the dogmas of the church and contribu
liberally out of its earnings to its support, will not
Ield the right to reid a sunday paper-almost the

## to ride on a street car into the suburbs of the city for a few hours' recreation. One would naturall suppose that the clergy of Chicago would have profited by the experience of


lows will neither learn wisdom from the seathing
exposition of the rottemness of their argunents
nnd system of binding heavy burdens upon the and system of binding heavy burdens upon the peo-
phe, nor by the most signal defeat by a woman, Mrs.
Cowell, of one of their number, the Rev. Mr.
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$\qquad$

## corrupt theological fabrie, and exposes the fallacy of the chiurels dogmas in regard to the so-called

to its editor') heads if not to their hearts.
some suspect that the 'Tribune would have been

## the loudest in defence of the clergy, had no lars and cents been at stake. The readers of

standing up manfully for the crushing out of th
recent rebellion and the emancipation of the Afric
from bon
regard to
It has

## devotees of old theology, and never, when an opp tunity offered, has it falled to say mean thing to

detriment of Spiritualism.
If it did not gobble u
that relligion whitel so utterly bighoted believers in
sud forced it into the combat for dear life-thati is,
to save Its Sunday tasue. Here again dollars and
ceuts are st

manifesto ngainst the Senday preas, , although a
small bombshell, yet was sufficient to aronse
set



RELIGIO-PHILOSUPHICAL JOURNAL
$\mathrm{M}_{\text {AROH }}$ 3, 1866.



















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 eps it best, and most consonath to the desigu of
echureh and the ends of religion.,
As we know of no other sect more unlike both







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## 正


















 Scriptural, and in support of which Scripture
usinuly cited, are dependent os far as mere quot
tions are
tore conerned, upon fewer texts than the




 After tracing the evidences that Sunday was
observed by the Christian Fathers as a festival and
daf ror brealig breat in commemoration of Christ's
resurrection it says : in com








 the new moon, or of the Sabbath dayd' Nor, ${ }^{\text {again }}$
is it referred to any sabbotical foundation anterio
to the promulgation of the Mosaic economy.


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 In all delineations of social or worshiping assem-
blies, muscical instuments vers , Ilico our modern
onos, have a promiuent place. The Hebrewv music




Brigham Young has promise to build that por,
tion of the Paciicc Road that wil run through Utah.


To A. J. Davis.



## 

## And beror I Iaw The Divine love haw,

## 

"Blesed are thoy
Who work kand p




## $\frac{\text { Then } r \text { gaw that turong, }}{\text { Tith josous song. }}$

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| Than my mother came |
| :---: |
| (God thees her name) |

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$\qquad$
 for two const a dar .evrrants vampe thr cots a
month, mad a hore and guom miy had for the


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| :---: | :---: | :---: | :---: | :---: |
|  | 8. It may, thereforo, be nafely amrmed that half the fatal cases are casased by fear. Aino that those eudden athacke, with ratal terminations, find their molution in mental causes, producing physical de- <br>  a violent attack is produced, which, combined with the mental state of the patient, asaally and almont necemarilly terminates fatally. | 2. Univeral nantaly mesarares, clean bodies, etman hoosees, elean pretriseen, elean stomacha, clean consecences, calm mints and capital digestion.3. Sauitary commityes who shall compel com | Who have alreidy forfolted their claims apon life, by long continued wrong. In this light it in by no | It is known to those persons who are familiar with Mr . Davis' writings for the past fifteen years, |
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|  |  <br>  | man, woman and child afford proper instracil |  |  |
| For the Rellisfo-Phillomophical Journal. <br> A Friendly Letter to Dr. J. P. Bryant, <br> Dean Firnnp: 1 eumetimes touch the minstrel's harp, <br> Yet only totso it. Rweencer fom't swells <br> When thowe whom Goed har bor wish mante, and 1 do not wish <br> The poet'r starry arown deformed, to fit <br> My lemer brow! and only to begalle <br> A lonely hour, that aweeps me from the crowd And every human whadow do. I writer <br> Thy misifon upon earth has lieen to heal; <br> On have thy patiente, from the ywwing grave, <br> Comes up to bless thee for thifne mbeeen allill. <br> The mafden, wearing the nfllanced rlag, <br> With feeblo health, has sought thy potent tomely <br> To disifpate the miats of early death; <br> And from thy presenoe she hus walked eorene, <br> As pure in body as in mont to Iove's Divinest Altar! To the invalld, <br> With palvied limb, or tottering step, thon hast <br> A pharmacy, more potent than all druge. <br> Now Aparkles in the chnek of infmey, <br> Thy sweotest offerings are brought-the boon <br> Of health and strength-the iron shackles fall, She feele her Hfo renewed, her spirit winged <br> "God bless you, I shall ever pray |  | 6. Ample medical phrlifion for the poor, so that derangements may bf prrected in time. |  |  |
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|  |  | the purpose of quafrong private citizens for this part of the work. | and chieffy seaboard and other large ctives. If proper encouragement be fiven, I am willing to proper encouragement be given, I am willing to | Invpired, not only by Gaien and solon, and the "Chritian Sppritualiut," the belored John, but he |
|  |  |  | undertake the work. In a few weeks it may be so advanced on the seaboard that no fears need obtain | was a medium for large spirit delegations, from twenty-four different nations, among whom were |
|  |  |  | To me it seems clear that this is a work demand. ing national action and co-operation. All of which |  |
|  |  | freshened. In this ay they are better than fresh meate. Freah mea ahould not remain long ex |  |  |
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|  |  |  |  | inspircra are a group of anelent Erahmine-1hat hewas inspired, while dellvering that teetare, by the spirits of the old priests of the rellyition of Bralima. Let Christendom no longer boast or itu progressedreligious ideas, nor deery the relligo of those whio |
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|  |  |  |  | ived in the morning of creation, but let " metarian Christians," and "Christian spirituanhis, "eo, give attentive ear to the heavenly whdom which Alowsforth from the spirits of our ancient and fevered spiritual teachers, as it falls from the llps of their |
|  |  |  |  |  |
|  |  | Plies, diarrhea, flux yspepsia, cholera morbus andother diseases are fen cqused by inattention to this function of nate. 12. If dlet and ercise fail, then injections or |  <br>  |  |
|  |  |  |  | In my next I will give some precepts of oar boly and ancient relligion, extracts from the Vedas, the bok or Brabmatoman, to becomine's Progreal |
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|  |  |  | evening, D <br> Those who read that lecture with proper care, | by the members of the Children's Progressive Lyceums. $\qquad$ Soodra. $\qquad$ |
|  |  | and astringents ; atall other things calculated to impair digestion arrest the excretions. The danger is not in tookes but tiguness. |  | Letter from A. J. Davis.Report of tos scond Annierary of noc chadrents |
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|  |  |  |  | Progressive Lyceum of Phadadelphia. <br> Brother Jones: The officers, leaders and mem- |
|  |  |  |  | bers of the First Cbildren's Progressive Lyceum, of Phlladelphia, celebrated their Second Anniveraary in Concert Hall, on Wednesday evening, Feb. 7 th , with the most gratifying success, and in the presence |
|  |  | of exemption or reery, if attacked. <br> mptovs. | standing that io lis teeture Mr. Davis frankly deelares that his "whole moul Strinks from contace weth sctarian Chriditins and wethe wocalud ChritianSpoirtuaties," I truast no "sectarian Chriethan" |  |
|  |  |  |  | in Concert Hall, on Wedresday evening, Feb. 7th, with the most gratifying success, and in the presence of as large and intelligent an audience as the most earnest friend of the Institution could wish. |
|  |  | Here agail 1 mus ve tha beaten path. To bo |  | earnest friend of the Institution could wish. I. Rehn is conductor of Lyceum No. 2, recently or ganized in Phcenix street,) is Bro. M. B. Dyott; who, |
|  |  |  | Spiritualists," I trust no "sectarian Christian" will be so uncharitable to Mr. Davis as 2 iosinuateeven that his holy horror of them arises from a desire to stand forth on the pages of the fature his- |  |
|  |  |  |  | ganized in Phcenix street,) is Bro. M. B. Dyott ; who, on every Sunday and on public occasions, is sus tained and efficiently aided by his excellent wife, |
|  |  | People are warned sot thaileses liarrheas; but of |  | wife, Mrs. Mary J. Dyott, whose heart and home are ever open to all children and friends of the Lyceum. |
|  |  |  | Mr. Davis, by words of contempt, thrusts all " Christian Spiritualists" out of the pale of the Harmonlal | All rehearsals occur in the parlors of these noble advocates of true Spiritualism. Their carpets and furniture, their |
|  |  | the patient is dead. must go back of this pain. |  |  |
|  |  |  |  | furniture, their time and the quiet of home, are freely used in behalf of the new work for the world's education. Besides all that is external, which |
|  |  |  | after truth will lay deeply to heart this, Mr. Davis' Papal Bull against them, nor by way of retaliation, |  |
|  |  |  |  | they so cheerfully give, Mr. and Mrs. Dyott as reely devote their highest talents and their most |
|  |  |  |  | relligious feelings to the development of the plan, principles, genius, and benefts of the Lyceum. |
|  |  |  | and martyred man of Nazareth ; nor that he desires to stand at the head of the list of famed ones, and | Others, beholding their admirable example, and feeling also deeply interested in the unfoldment of |
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|  |  |  | to stand at the head of the list of famed ones, and be regarded as the generalissimo of the army of God-the head of his church militant | results are seen in the prosperity, beauty, unity, dis eipline and varied accomplishments of the members. |
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|  |  |  |  | an mifrortune after a whole month or preparation. |
|  |  | detio |  |  |
|  |  | vilarty and hartort the forces are the |  | "What a damper!" was the dreary pun in every one's mouth. "The small attendance will be a he officers. |
|  |  |  | at death thls interlor body is not laid aside with the material form ; and that this invisible body aceom- |  |
|  |  | mlarity and hardof the forces are the | panies the human soul through all its transmigrations, or changes, until the soul is finally absorbed Into the Supreme Being from whence it emauated." | disappointment to every one, Thus, at six o'elock in the evening, the prospect was most disheartening. |
|  |  |  |  | An hour before the performance commenced the crowd in the vestibule of the hall and at the ticket oflice was dense, and impatient to gain admittance. |
|  |  |  |  | The girls and boys of the Lyceum, the beautifu young ladies and talented young men of the higher |
|  |  |  | 保 ture, amplifies somewhat on these cardinal tenets |  |
|  |  |  |  | Groups, all the oflicers and leaders, and even all the baby-members of the minor Groups-all came frull of enthusiasm, beantifully dressed and sparkling with gems and ornamented with their appro- |
|  |  |  | Of Hindooikm. T (he Clratinn world has long sounded its own |  |
|  |  |  |  | ling with gems and ornamented with their appro priate badges. <br> When the hour to begin had arrived, not only |
|  |  |  | ldeas of the attributes of the Supreme Beling, of man's relations to Him, of man's organization, and - f his faturo condition, were erroneons, We now | Were allor or Lhe Lyeeum members preaent and in the |
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|  |  | I found at Unlontown Rev. F. Mooro with |  |  |
|  |  | treplastion leat he hoso the contents, and eatug all the tme. It three hours by me. |  | and more influential among intelligent people at the end of its second year than ever before; it is not only |
|  |  | chanical means to removobstructions. He was paved, and admits it, beld certainly havo died |  |  |
|  |  |  |  | more perfect and attractive in itself, but it is reach-Ing out and gathering in a larger public-a fact most tog out and gatuen in a larger public-a fact most religion. Yes, It was a great triumph for the $\mathrm{L} y$. ceum to fill so large a hall in spite of so disagree- |
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|  |  |  | voyant ability to see through man's iron coating (man's corporeal body) for the past fifteen years, |  |
|  |  |  |  | able a storm. <br> The opening tableau was truly and grandly patri- |
|  |  |  |  | otic. The children were standing in perspective, arranged on terraces from the foreground to the extreme high background, eachl holding the N tion's sictorious than-"the Stars and Stripes"-and |
|  |  |  | the religion of Brahma, at least so far as the lecture of Mr, Davis is an elucidation of first principles. |  |
|  |  | wind, taste of hard boils. This condition is followed by the more viymptoms of vomiting |  |  |
|  |  | and purging-efforts are to dislodgo the enemy. The other welln symptoms of pro- | I have said that Mr. Davis, in his lecture, enlarged upon these principles of Hindooism which I have |  |
|  |  | gress follow in their ordse are for the physician to treat as they oce |  | Fought for by freemen so noble and brave; <br> Bear the great banner in triumph before us, <br> Alf who live neath it can never be slaves, With the brighs garlands of Love and Peace, Far from thy power tyrants shall cower, Our Nation's greatness shall ever increas |
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|  |  | the aeld taste is followeoitter one. <br> 2. A mild solution of $n$ soda. Tn the absence of an emetic, <br> lowed by an emeticof rm-If it should be |  |  |
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|  |  |  |  | Muy our great banner, ever victorious <br> Wave o'er a Nation just, generous and trues <br> Spotless preserve it, its reign shall be glorioma Unstained its escutcheon by Slavery's dark hae : <br> Then firm forever we shall ne'er sever <br> With our hearts throbbling se prond and foen, <br> Liberty we bless thee, none shall suppeess fibeh <br> But as a Nation united we'll ba <br> The ever beautiful "Bunner Macel "t wras next |
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|  |  | 6. shonld the wateenece to produce vomit. | it |  |
|  |  |  |  | accomplisted ; the chlilderen the yoursg prople and |
|  |  |  | this long vilited relirious teaching is being resusp | noy through the aisles, around the hall, and in their counter-marching to mass in the opea space be- |
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|  |  | tient is convalescent. T defence is in prevention and preparafion, uring the highest condition of health. | phy, as tanght by its leading promulgator. <br> It may be somewhat difficult, at first view, for some persons to understand why, and how it is, that the most ancient of all religions should crop |  |
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|  | or. 1 Lis whin ther power to preventor so modity |  |  |  |
|  |  |  | that the most ancient of all religions should crop out in our latest moral philosophy and system of | Thanisiong. In this exarcise <br> A dialogue between Stir Poter (Mr. E. Gourlay, anid Lady Teasle (Mhs E. Odiorne) was spoken and acted she tho styla. <br> "Purlon Gymastiax " by the infant Group, led by Charlio Dyott, received frequent applanse. It Was imesidtible, both as an exvellent porformance and as a sounve of merriment to the spectats of catnestness, whick rendered their mistakes just as accoptable as their most accurate movements. One little girl (all the little ones were dressed in codn tume) in the front line would with the others raise again by her side, and then she would look, up, Wonderingly, as if to see whither the dumb. bells bad gone to-all the time with a most serioue faca. |
|  | this terrible scourge, that it shall call turbance. There is a bare possibility of some mas ter mind mastering the situation and forestalling |  |  |  |
|  |  | back would aggrayta, could have little power over acid in he , or its effects. In my own case, I fould rproduced by cold water, agreeable and 4 in relaxing the |  |  |
|  | the destroyer ; but there is no such probability. Until the public mind is set free from this bondage until the origin and nature of this disease are clearly | water, agreeable wa 4 in relaxing the muscles, and giving relichat torpidity one finds stenling over itm in stages. No food | the modern Spiritualistic theory. From it has been the accepted theory that each individual of the human family, at all times, has had one or |  |
|  |  |  | more guardian spirit who watched over and inspired their ward with the sentiments which they them- |  |
|  | until until the masses are convinced that cholera is not necessarily fatal or incurable; until | finds stealing over lim ir stages. No food shonld be taken until the natter is expelled, and favorable symp foms <br> I have grappled with tler in my own person, in individuals, and a5,000 inhabitants ; and thus am a living witre success and apdestroyer, and expel it thole community within one week. <br> I do not hesitate to at it is perfectly within our own power to of all its terrors, and confine its fatal result unfortunate fow | selves entertained; and that the indiridiual gave utterance in words to the thouyghts and doess with Which he was inspired by his guardians it thes been the accepted tenet alee, that at diltexent <br>  istic rules, the quastions why and hour is it that the <br>  golug rules have been demenestrated to the person of Mr. Devle. of Man Davis. |  |
|  | chat |  |  |  |
|  | is but a history of the future, to be repeated until conditions change. <br> I see only one way of reaching the desired haven. A simple and phillosophical thesis of cause and cure, supported by facts and practice, impressed upon the common mind through legitimate channests, udided by such other defences as sense and experience commend. |  |  |  |
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## It has been sald that "not a siogle ray of light falls upon the hardest rock of the earth's crust with

 the focal power of a lens will cause rato melt thatrock, have any Infuence? How grandy beantulfil
and profoundly deep are the illustrative lessons of
externat externai nature in refercnce to spiritual things, wo
may never know, nutl wo beomed weellers in th
spiritual temples of the universe, without the
powers.
The central snn of each planetary system sends
forth fts heat and light to those stellar orbs that are
 wealth of life ead a warmth of love that will sooner
orlater manfest thememstlves. God soeteranlly yn all
these, and though he may not have yet given such these, and though he may not have yet given such
utterancess as man may read and hear, he has com-
menced the alphabet of creation, or formation
rather, which shall to due season send forth tho rather, which shall in due season send forth the
grand and sublime oratoro, whose muste shall
charm the soul of humanty, and fill lit with high
and glorious hopes. Each human mind is a central sun, around which
a planetary system of greater or less extent re-
roves, feeling the warmith and light which tlows
out from it, and like the sun in the outward Hfe wo give forth our most genint and potent influences in
silence es we move onward in our orbs. When in
pine puro, throbs and burns lin the humann soul, tip goes
forth upon the wide ocean and earth of hamanty, and may ralse from these the refreshing dews sinc
cooling showers that fall so beautfilly upon their
parehed
 sha work of disintegration, so that in after years
stares.
tures rich fruits of of a produce the green pasessed and harmo. How oten have the tolling pilgrims-the secrs and
prophets of earth-felt sensible of the wrongs and evils that abound in the world, and as they hav
sighicd over these have thought that their efforts to
change them were almost entirely fruitless. Wh change them wero almost entirely fruitess.
have not yet learred to measure eccarately th
deep spiritual and lnterior forees, and to know that these last and unscen powers are by far the mos
potent. The mightiest results of nature are produced by such slow degrees as to be almost
ceptible, and so or human power, our noblest an
most important and enduring efforts ane not most important and enduring efforts are not tho
which produce their visibe effeets immediatel
The vast forests of earth reqiire cent The vast forests of earth require centuries to carry
up the lofty trees with thieir immense burdens of
matter so that their So in human labor, the most external and transitory manifest their results at once-the grand pro-
jects of science, the deep and everlasting problems of philosophy, require ayges to be completed-each
mind gathers somothing for the temple. The grand old sages of the past saw the outlines of its struc-
ture and whereon its foundations were laid ; and each noble and true worker brings some stone of
trath or cement of reason, to pile up the walls of these magnificent temples, until their form and out-
lines stand forth bofore us. Whea we contemplate



## Wanted! Wanted :

 religions magazine. We omit names of persons sodplaces, as we would not care to aid the young der-
gyman in his search far a wife: Eyum



## manded, and that wo had huo will and abliliy









thi friends are fully aware that we are capable and
willing to supply them with a paper they an
to claim as a true exponent of Splitualism.
We ask each reader of our paper to take bold of
this matter lo earnest. Now is the time to begh
for the second rolume. Let each one do his or her
best for us and our subsecription list will be douklo
best for us and our subscription list will be douk
at once, and oh, how happy we shall all he!
Of course, those who only subectibed for




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COMMUNICATIONS PROM TAR INNRR LIPB.
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cead your paper. I Io not twink it tull strange than







 it. The more you read it the more you will thit

 open her eyes while speaking,
My friend,, see that you are having hard times












 Tear to speak.] Do not be afratid toppack the dirat

 want what Thow whether $T$ hold to the same theas in in
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 property; they will zoon become fumillar with yon
















## charles gilbert.












 I don't belleve In women's rights myself:
Now







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| natmed for my father. I |  |
| When 1 paued frome eart, four years ago. Ido not |  |
| Itwil fuin the mimion by being finerted in the |  |
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| wisdom be with you all. From your loving da and sister Ada. <br> This is for my father, W. S. Thornton, bury, Vermont. |
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| to you, pate faces. Brings many fowers from molt |
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| Red man of the forest is brave and tromen |
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| my home, and it is cas dear to me ese erer. |
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| mind that al1 things are poesible with |
| of all things. Limit not His |
| His love towards us. I I w |
| staid longer with you. 1 lkn |
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| sar |
| nor complain, but I will say |
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| 1 will not go into details in regard |
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| the |
|  | Por the Reliflo Phil

To an
Angel.

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