# RELIGIO JOU NAL PHILOSOPHICAL 

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[SINGLE COPIES EIGHT CENTS.
 HIOAGO, NOVEMBER 11,

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| os being quite limited and at others very tended. These currenta always cerry out | $\begin{aligned} & \text { sace } \\ & \text { they } \\ & \text { the } \end{aligned}$ |  | it of Venus, to 0.205 and 0.255 in 3 This eccentricity constant |
| them portions of the | of suiter. the 1 |  |  |
| Nesto the body hat ready | , is turry dimen that of M |  |  |
| or thut fom whene they come. |  | TVamio |  |
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| erentre range of coneciouneses nnd nelfee | dif | dien |  |
|  | lave sooght to ngrregate sepparan |  | Loward one extremity, the orrit swing around on |
| lomet, he |  |  |  |
| A ligher |  |  | $\text { red } t \text { ded }$ |
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| berond the by the capacity which exists here for |  | the same duration over the whole globe. For six $p$ |  |
| ts within that bod |  |  |  |
| of conscioushi - , We should know |  | hortivon, to traverseefits circummerence, stowly r ring |  |
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| n. |  |  |  |
|  | ligy | axis perpendicular, his day and night would be | axis, the extreme distance of all planetary orbits |
|  |  |  |  |
| r Isomerimm is of vast importanco at |  |  |  |
| tens |  | the |  |
| to substances which, so far as chemical analysitb has |  |  |  |
|  |  | day would be that of the year for the locality. |  |
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| arbons, spane e them or exactly similar atomic compositio, yet hee difference between oll of roses |  |  |  |
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|  | The law, Ifit may be so-called, promulyated by |  |  |
| and |  |  |  |
| be passed directiy from this into the animal or |  |  |  |
|  | $\left.\right\|_{\substack{\mathrm{be} \\ 4 \mathrm{xec}}}$ |  |  |
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|  | Mercury should not be represented by , , Dioms, and |  |  |
| Armly upon the rock-ribbed erue of this enth, the |  |  |  |
| nd st |  |  |  |
| ally thr |  |  |  |
| noblest work of God on the extermal plane, the |  |  |  |
|  | Materside (men ilike) |  |  |
|  |  | These var | . |
|  |  | SeSun, |  |
| Nution the The Planets. | The mass of the planets is determined by calecula |  |  |
| bita nudson rutrie. |  |  |  |
| e of the planets-Mercury, Venus, Maris | at |  |  |
| ter, Saturu-in connection with the Sun nd Mroon, |  |  |  |
| \%size, can |  | incmation of the orbe |  |
| attracted the superstition of mad and received his |  |  |  |
| ion. |  |  |  |
|  |  | do draw with orer and |  |
|  | hitherto unknown, by the disturbance of the comet. | tendency of the Eain to revolve around the stable | But these estimaine are not to be trusted. We really |
| st anc unchauging, and those which, seem- | sun's mass being taken us unity, that |  | distribution of heat and light in which control the |
|  |  | effect is the slor retrograde monementert of the the | Magnetism, |
| or wanderers. They fid not, however, consider thy |  | equinoxial |  |
| area |  | eet w | is presumable that light a |
| although they never discoveed th |  | the |  |
| nets interior to the | The density of the planets, foundea es the calen- | $t \%$ seet mmanly, w |  |
| external to it, we shall fin |  |  |  |
|  |  | her |  |
| the |  |  | \% place on cthurciday erenerin |
| with the |  |  |  |
| th, are without moons. The exterior pi | ${ }_{\text {cher }}^{\text {yentus }}$ |  |  |
| oost the reverse. Jupiter, Saturn, Ur | It thus appears that thoigh the density diminishe |  |  |
|  | from the center, it is not prportional to the distance | spring. The constellations of the Zodiac are |  |
| m | diu |  |  |
|  | or any other known relatio. |  |  |
| from 4.2 to 11.2 times larger. The dunsity of the | Period of revilution |  |  |
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| one-selenth | $\frac{\text { ash }}{\text { obi }}$ |  |  |
| , plat | oh. | chus, a variat |  |
| In respect to the size, depsity, an (1stance from the Sun althove sen | mo | ase is 4 |  |
| said that the tike hinerases, the dsity diminilhes | orbit of | From this causo all the heavenly bodi | joint stoch |
| and the distante doubles with ef panc | $\begin{gathered} \text { larg } \\ \text { Wh } \end{gathered}$ | their position, and in int calculations |  |
| from the center, it must we rect |  |  |  |
| look for the accuracy of matheltical dddictlons. | The inciination of the plavelary orbits, | , | thane mincoir |
| If the planets were evolved $/ \mathrm{m}$ nebulaus | otation, are the most important elemen's ic |  |  |
|  |  | ars |  |
| causes to it source. Thouris can see the opera- |  |  |  |
| tions of great all pervading ${ }^{\text {rinceiples, we coannot }}$ | here is the orhit of the Earth, stpposed to be grreat | pole |  |
|  | the |  |  |
| We must stay them armed theory to ytich | Equator is somtimes used for the ame object | the center of the elllipee but tomand one ond. The |  |
|  |  | sm | - Jat Dark hatecre exad an oflicerat Fortuse Mon- |
|  |  | Major, axis of the paanner chate of tmed thum the |  |
|  | deant but a fow degrees, which |  |  |
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RELIGIO－PHILOSOPHICAL JOURNAI

|  |  |  | JOTRNAL | $\text { EMBER } 11,1865 .$ |
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|  |  | and what in in the papert certainily minat be tries． <br> And why all them diatriben arid tiratea syainm | the | Life Experience or E V．W．Wiscon．．． |
|  |  |  |  | 砣 |
|  | inifeal in no reienn，or authortty，even fom and it | dithoplte firtir＇do not anderntand them．Palinly asd |  th ertid add overfonk ild xirtes．In ming ropect |  |
|  | nelation of dlabiolism does not hetons | almply berause these denonncers and detructors do not get hask in the sunlight of troth，and in thise |  |  |
|  | a | darknent they would hiave or fold mothlnge trme but |  |  |
|  | of and thmught Bentelturb，the prine |  |  |  |
| cter | In all hifinfode recopuland purfty and divinity，wat the minfathr and | anderatund．Nor－forms at reformersare permilted to go down the atream with the curreat；thry mont |  |  |
|  | demouneed but he wis crieffed becanae of fite dia |  |  |  |
| min | I have no heestantion in aayling | and amdat molen and roeff，ahoals and sandn of diatiolism． |  |  |
|  |  |  | Larnal kindnees，and quiet alisposition is previsient |  |
|  |  | to apread ite intighel glofines of morn．Thisen who are food and wher will be sip and dolng，to men thin | fituilifp in the sity，but mope wealihy meo，is on <br>  | nur fichods，all，all，demend that if youcuelf whols．Ros，bere com |
| What have you been doing，ah，Mr．Mowara not pritiog your deariy laved self！ |  | tuminoue yroctione of the inding sun．Those who aro stugrybith mif lonedivo do not nee It－do not， |  |  |
| $0$ |  | canmet feet lie licat and ace fla light；and，life the dawmog sim，Bpirifism is bownd to riae，end rien | carried at by the men and the property kept it Chelr niame，however mucls the women sadot in |  |
|  |  |  |  |  |
|  | m | $\begin{aligned} & \text { of diaboilhm now hang black, thick, and murky, } \\ & \text { but thene eloude will her broken and dimpolled, and } \end{aligned}$ | while they get rech．There fin certainaly wonneilitide wrong in thisis arrangement and alsertifution of pro－ | ，whemster，mox |
|  |  |  |  |  |
|  | 1 ned natotitum |  | ind homes of the nation，and the ruin the ruming |  |
|  | iil. |  |  | Rumbond mever |
|  |  |  | New York or altier of the old efthen，If not thes new， slao，but even this is as sorty pleture for cofvilizallom |  |
|  | neerpled，that kfoy，whom |  | and Clirintaretty to present，whien they hirre had lbe onilding of It and have | his form，mize an the sppesited． |
|  | may devour．＂It in beretued wed are deformed，mle． |  | Stble premehern to Coritianize is nation，if it werf | me up in heor srmi，abying child，let is pray？＂and |
|  |  | ata | good ko take，but they now eoroe nearer making fiells than hewens of thie eftion in tliefr coon＇rot． |  |
|  | brikutunees and beanty of that lightit which lon now |  | Thare fo a dark voin ruwing serioes the efty from the Delowsere to the Bchuylkill，below Wsinut | Meyt mad praye for belp |
| and |  |  | street，whily prewents all alinder，from whit－to | $\begin{aligned} & \text { yomitiver } \\ & \text { bever } \end{aligned}$ |
| 隹 |  |  | blevk，and all degreen of refibement and Itrelll－ | heavenly ratuer， felt that be，my |
|  |  |  |  |  |
|  |  |  | York or Chinazo，but not to thon of tivimin or |  |
|  |  |  |  | dremhmad bil |
|  | p | follow than we have heretofore kiven him credit for． In goodness and whedorm he has turned ont at God， |  |  |
|  | again appear in the world，and practices and Inenl－ cale then ankelle and twien wirtuen for which hot | and although he did rebel againat the Almighity and |  |  |
|  |  |  |  |  |
| ， | Men |  |  |  |
|  | bas gone through elyhteen centurien afnce Chriat， | thene things，we are not only prepared to admire |  |  |
|  |  |  | dinerpation，depravily and minery are opeh day and |  |
|  |  |  | night lo silteb the cant－of vietims of our faue reil－ |  |
| com, an |  |  |  |  |
|  |  |  |  |  |
|  | welcome Chirlat would be those who，like himself， practiced yirtuc for virtue＇s sake，and learned wisdom |  |  | On I have met that gray haired aid |
|  |  |  |  | darling mother，they have eomet to bl |
| ress of IIon．A．G．W．Carter，on Dlabolism． |  |  |  |  |
| ress of Hon．A．G．W．Carter，o Dlabolism． |  |  |  | dence of immortality？Hath not Jesus said write |
| ey that hear their detractions |  |  |  |  |
|  | and | mor |  |  |
| orghin semee or |  |  | as they can dind no or to purchat them for iife |  |
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| dophl，posesesion by the derie |  |  |  |  |
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|  | ander hes eni，but | scarecrow to frighten the children， |  | thingti a epriftual infux I am back again $\approx$ |
| led up of the spirit into the wilderness，to be | In the great departments of scie |  |  | bygondey iomberem，withits jowe end ditaeoment |
|  | \％rabile |  |  |  |
| Trand tors of the Greek teatment，ws an |  |  | Mim |  |
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|  | aramin and agin |  |  | my sadience and dad daily to our numbers． |
| ＂diabolism＂in both orc its enses－itho origimal | haotw wold havo tosie hid |  | ate | Wirat tin Aspoos Trim |
| and popular meaning derinisheness The ancient Greces，in the purit of their ppinit |  |  | most of the pupils themselves．They have no sectarinifm，extrecism or dogmatism with |  |
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|  | （tie |  | which have seome et A drug or ding | 旡 |
| aceouting for cererything that hant |  |  |  |  |
| once to the eatioursismen god，and resting satik | ligat has ever beem pee |  |  |  |
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| dituititeso ond in nature． | $\xrightarrow{\text { orim }}$ neim | of tit They will thd the esent from their fincral |  |  |
|  | that man |  |  |  |
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| beaten prath－they are aceastomed to tern dithor | dibbolism has done ithoun | Inet them noid fast to that thich ther fit Le spod | S | moto did fet，mad Migat muy |
|  |  | me Whan or it Let tem， |  |  |
| who should be learned in all things take an especial pride in attributing any and everything，the why | $\begin{array}{l\|l} 1 & \text { well } \\ y & \text { must } \end{array}$ |  |  |  |
| prod the wher |  |  | ated theologg to be entitled to the |  |
| to diabolism．At first these so－styleing learned men do not credit that anything ne | $\begin{aligned} & \text { reasion to ex } \\ & 1, \text { and throw } \end{aligned}$ |  | and their ffieads design to make it．It is one of the |  |
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| the | Worthy， suturing adim and |  |  |  |
| The | climbing of whilet the |  |  |  |
| one wouldil oecan． <br> In thitualism，and all its manifestations，which are |  |  |  |  |
| sogreat and now so extended | compretesestely ditermined．Butit it is in natur the |  |  | － |
|  |  |  |  |  |
|  | he |  |  |  |
|  |  |  |  |  |
| people and say that there is no such thing as these facts and pheromenea of spiritualism．They are all | $\xrightarrow[\substack{\text { thi } \\ \text { ten }}]{ }$ |  |  |  |
| t and around we．The popple know they aro | trrough the orteal of diluboilm． |  |  |  |
| seeking for sigus，find them．Every family in the land are more or less gladdened，ediffed，disturbed | deeds，before he can be rendered tit for his great |  |  | antur iof |
| or distracted by them．From the small begiunings | service，His pathway is never strewn with tio thorns slone beset his path on crery side．De |  |  |  |
| of the Rochester raps，with those little Fox girls， the phenomena have grown to such extent and | are his daily and nightly and his imps are his most |  | mapy casze dilovim | rep |
|  |  |  |  |  |
| attrict the attention minded people everywhere．Thiose who do not ackuomededge the facts are fast becoming in the | novel，and particular powers，and uses them， novel，and particular powers，and uses them， world says，and what the |  |  |  |








































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min. mimurntamis


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TWO DAYS' GROVE MEETING Hold at 8b. Johns, Olituton Oa, Mloh, Batarriay an



















Lectures on sptritualism in the National




Eeligio-strilosophticat frournat




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## Br, X, P, Bryant.

 This energette eqpirt sufferst conitdecrablo loss by columh, it wifl be
West

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## Notice of Meetings




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## A Natoxal thaviselvive.

## THE FLRST THURSDAY OR DEOBMBER,

$B_{y}$ the President of the United States of Americal
Wherean If hel

Wherease It has pileased Aimighty God, during
the year willeh his now coming to an end, to relleve

$+=5=$





亚
 By Hemil

## Autographs.









 at Oxford, and another in Cambridge, the latter,
beligy comparatively underaized, was represented by
a former exhibitor as erthe head of Cromewtly-










 when quiet nooks enclosed us with their greendess,
and we found companions in the wild beee, ,ud the
morning breezes, and in everything which wore the morning breezes, and in everything which wore the
impreso of beauty, wheter animate or inanimate
wifen an things wert cothed with beauty, and were




 did interests, no longer controling our actions with
a judicious watchntiness and carc, ,olo oonger check ing us as we are about to pluck the fatal weeds o
foliy, and to inhalot ture breathor the sinfful bosom
which pleasure scatters in our path -beautiful and


 National Convention of Spiritualists
 $2=4=4$
com







With Wadiworth offered the following reeolution,


















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COMNOMIOATIONS PROM TRB IWNBR LIPB.



## 



















 A. It certanly doces yive them anxity, or thes


 in diverted from the sufferings of the children len in
earth $\|$ In Novaraman 1. RUPUS HARRIS.
Ihave been thinking this s rather You will have to take the will for the ded. I
have not as good control of the medum as I would
 be done, thongh.
I hevefricud.

Now, mind you, it is to please the friends that are
with me, that $I$ give what $I$ do. To be plat with

 Idino on belitive that it was in the power of any
ooe, aner thelre death te tive me nuything before $I$
 I laimed think, taking all things into consideration, that our friends, by which they may be enabled to to diden-
iify us
 is for any one to read who desires to do do.] Sup-
posing you had friends whiom you wislet to onverse with, would you feel like giving it in this mannery
[ would, Ithink, if $I$ could not reach then any
fither way








 Antug, formets many things thut $I$ moss desircd to to
eas.



## Satundi $x$, Novenber 4 . Gow wizes.









 Why don't you denl with the restor of useat as that oun con.

 [That may bo strictly. true. We as a great nution
may fert to do wrong. I I hope so. That Is commendable in natlons as well as indivliduals.]
HaL $\quad$ Po



 appreciation of $a$ univerasal brotherfiood.].]
Ha! Call a a nigger your brother, would you?
 see you find Him
(We can onl LWe can only find Him through hils worko-
Naturo. Wo find him in our researcheses to bo ns much the parent of the negro as the white man, or
the Inde A very Imperfoct piece of work this, I think,
when he made the nigger! I will not eall him my brother. Good onongh in his place, to bo sure.
[Where is his phace? Whero we have always kept

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 MENRT.

Landmarks of the Old Theologles-No. 5.


















 from the moorings or Judidum, but tit cannot bedone
ann more than Jewdom can siow an origin difurent
from



 fith which man's freedom ofthonght has projected.
Wo wish he had bravely followed tulis freedom











 ciple. The duad for a contriary rosoos, wne Sema,
belng ever changing by addition, matoraction,
miltiplication. It represents a matter capabie of The union of the monad and doad produces th
triad, whileh significs the world formed by the ers tive principle out of matter. Tuls worla Pythagona
represented by the right-angled triangle, Demas
 is equal to the formativo cause and matter elothet
 seven are mystle numbers as is nine in Roynither
Masonry. In the ioefiable degrees, nine with it products, such 9 as 97 and 81 , are sacred.
Now in the light of these and other Mancte
statements, we may find the elue to very murd thet statements, we may find the elue to very much thet
was suid oy them of oid time, and to whiou phowit Was suid by them or old ume, and to whom phowit
We look ns the apt bulders of God's Word, the hose
not made with hands, but to the moson, the not made with hands, but to the mason, the oz
penter, or the carpenters son, who bulit f He
seience of incorporeal models of making the Woed
ne science or meorporean artlsts whose
tesb. They were the
Spirit throught symbols anto life.

 In was the Assidinns or Essenimss, the Seers of Phor
phets who built Spiritual Freemasonry in Hebiraphets who built Spiritual Freemasonry in Hebriz
dom to Moasf Landmarks. Through all there cient religions therowns chemidery and puyadotiog
of God's Word, by which one part corrcsponded
another part in functional significance, a kind of another part in functional significance, a kind af
spirital alchemy on earth as it in in heaven,
Spirit blending hymanity with Spirit blending iketh his angels spirits and his minis hosts, "Who maketh his angels spirits and his minit
ters a flaming fire," whether the name was shaddur
or Jehona whether ther throngh all, went forth his outstretched arr..
The Greeks out wronght the Spirit in multiplicity The Groeks outwronght the spirit the monltip recty
of Willing the made form. God wasid to himserf, and to work him wew
cill tolook through nature up to Nature's God; ; it mas
to place the Lord of heaven from Pligah's
through all the regions round about, and yet through all the regions round about, and yet ind
all his kingom within you, from the cradelimgar
Bethel stone, to the most etherial figati of the
 begining claim to be a resemblance of the God, km
was only a symbolical sign of his presence, for with the picty of old time required so mnect the liseas.
ternul manifestation, the more it was inwardly fild with the belief in that presence; hence, buthitg is
more common than to find rade stones, stonepillus wooden stakes, and the like set up as religions ladk
All these things were converted into objectsof adom:
tion, less from the form than from the consecution:thon, less from the form than from the consecutian,
Thus the tripod on Heathen ground flanked :te
Ebenezer in Jewry.

## Case of Miraculous Heallig

 work just published, and entitled, "Tbe Fall df
Swarthmore Hall," by Matimeth
 Cumberland, who was a fficad of the Fells uni ece
dently, like them, a follower of George For:


 Man in the mysteries was emblematic God, the
microcosm embracing the heavens and the earth When fully wrought in all the wisdom of the wise
He was there as one of the hierophant and spoke by
the mouth of God, as Jesus declares it was written In the law that "Ye are gods, unto whom the Word
of God came,", through the ereuiar initiations where
the series in the basic principles of Scripture conld the series in the basic principles of Scripture conld
not be broken, but the geometrical and astronom.
cal symbols could allke embrace the anatomic and
physiologicol physiological. "Frve denoted light, nature, mar
riase : the latter, because it was made up of the
female two, and the male three, whence it is some more emphaticaly expresesd in Shatspeare's
Othello. The triple triangle which was a fice five lines uniting into five points was among the


 e may sec thow the bearens and the carth

equantor. A wall belng erocted on any part of the north will bo entiraly in thadow,"
Thir may have boen the plice or horror and great
darkness of Abraham, tho dreadfol place of Jacob, thio bed of darknes of and and old Boote dsppted
tilting ground whier Diaco
for the body of Moses, while the two black cloud
 sass: "The mystical meaning and divine virtue of
numbers forned an important part of the ptillosophy of Pythagoras, and from limm have been tranem.
to too Masonic system of symbollsm. Py hagoras,
donbties, brongithit his doctiniocs on this subject from
 Pythagorns sair the princlple of ail things. Ho
believed that the croation of the world was pro
dueced by their harmonions combination, and that they existed before the world.

## Intellectunl and selentific. Intellectual numbor has siways exlited In the divine mind ; it is the base of

 aniversal ordor, and the link which binds all thingsScientifio city, whitch proceeds from, and fa the result of unit, Sclentitl numbers are equal and odd. Equal num-
bers aro sidd to bo femate, and odd ones, mate;
becanse even numbers admilt of diviston or generaever, are the most perfeot. Th each number Pytha
gonas ascibibod a peccliar character and quality
Ovy God, without beghaning and without end, the point
Goibdin the circe, ete, etc."
WWe have only to to adjust this to the Biblteal or alle
 doethe.
bearlogs of the Thuu-Croses, or Plallic Jehavah. Alee
ing into


 them to their own account. The Romish Church
denounces genuine Freemanomry an the espurious"
vay of life, whille Dr. Olver, in the sume nasow
 declared that a confessor camnot lawfully or validity
grant sacram mental absolution to men belonging to tho Society of Freemnsons in any part of the worl
before they absolutely, positively and forever abai was from the Lord at Romed in 1849; but how mncl ancient Gentile Freemasoury, though Its principles 2s of science, must necessarily be those in the paste-
board burriers of the Bible, whose Word in riddles,
 Foun was a divine number referring to Deity, in-
oluding the Alpha and Omega, und among the
ancients many nations gave to God a anme of four ehyu, Jtho, Yahnu, Ishl, Amen, etc., the same as the Greck Zinas, nnd Latin Dens. These inetifible names
of the Lord were alike significant in the Tetragram Pythagorians. Thought the symbol by which he
was manifest could be various, yet in princtiple and unity he was without yariableness and shadow
turning, and the holy namee in the mystery of the When the mystical Abriham swe hand under the thigh, it is by the Phallic God, or
ransverse te which mystiel the heaven of heavens, and is symbolically one wit
$\substack{\begin{subarray}{c}{\text { witite } \\ \text { gnt } \\ \text { sim }} }} \end{subarray}$

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