

Ton

THE ETHICS OF SPIRITUALISM：
System of Moral Philosophy．




 log，and have never been ible to close them．Tho Cath
Oics recognize tis value，but govera the ciooo by to to
 only correct by betowing on the priest pecullar dualitites
by virtue of his oflce． He universal；；as thit sts the only saffeguard agginst decny
and degradation，it becomes obligatory on society to open struction．It is esentimy therefore ihat seciarianism un－
der none of tis insidlous forms，shall Be taught，for then course of instruction should be exclusively connaed to tho
cole
 claims a hiearing．There is no doubt but the ofssue wa
firat broached by the Catholics，in the hope of romking
 alike，and especially for the wants of those who cannot
provide for hhemsiles，the object is defeated if these do
not
 beneentided are the ones who stay away．
It is not tui concern of society tains his education；tit is concerned only in its beiog ${ }^{\text {o }}$
tained．Hence it may consistenty
 pase creditithy iy it arithmetic，grammanar and geography
and hold the parents or guardians responsible．
 thase the righte of a．parent over his child．But the paren
 and．hences if he will not educate it hi
compelled to do so．
pasins rastatioxs．



THE LIFE AND WRITINGS






|  |  |
| :---: | :---: |
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| before |  |
|  |  |
| phe |  |
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| from |  |

## SELDEN ${ }^{\text {or }}$ ．FINNEY； <br> HUDSON TUTTTLE AND ANR GGLLES B．BTEBBINS．

anifestations similiar，and sometimes exactly alike，






mocigan conyention of spibitualists


















 condition as a society，owes ail to his nobile efforts and
judicious avtre．He has over been the brave，tron
propelier，while the president and myself are but the


Tax ままも $=$＝ endless Hell was not belleved in for a pertod of at least
one thousand yearas，and that period embraced the time
When theology recelved its true and pure implis．Mir．
Owen is ttre author of an interesting book，entitled．－－ Thie committee on Resolutions and Business，report－
ed that they would recommend a change of name．rrom
MIchigan State A ssociation of Spiritualists，to State
Association of Liberacilists and Spirltualists，whereupon Michigan Stato Association of Spiritualists，to state
Asociation of Liberalilsts and Spirltualists，whereupon
a discussion arose as to the propriet oo placing the
name Liberalists before Shiri tualists．Upon motion it


 Resolved，That we recommend the Executive Board
to ontinue the missionaries and license such others as
they may think propet． they may think propet．
Resolved．That as Liberalists and Spiritualists，we
recognize the naed of some action on the part of the
conventhon in ald and encouragement of the Childrê
Progreasive Lyce Progressive Lyceum throughout this State，and to this
end your committee recomment the establihmpent of a
Lyceum Bureant of three persons，who shahmenk the
work of organizing Lyceums their especial labor，thad Work of organizing Lyceums their especial labor，and
in every poosible way advance the healthful interests
and culture of our young and cullure of our young．
Thembers of this Bureau，Mrs
M．E．French，Mrointed L．E．Bailey，and Chas．Andrus． M．E．French，Mrs．L．E．Balley，and Chas．Andrus．
Mr．Andrus，receling a telegram，summonimg him
to attend a funeral at a distant part of the State，there－
fore expresed his






Brfkht ont
$\qquad$
Wandering where the fowers yre bifightesh,
Where the sweet perfumes are blendiluk.
B5 the estreams where haorts are III hteesh
Where pure Jogs are neever endiog.
Falrest gems thon bringst
It the wr lives torerermore,
IT Wellit path we trace
Weany bright and stlalng stboref
WWing round ouffuearts a spelt Wearich thall make uas vert true ${ }^{\text {i }}$,
$\qquad$ Brinustrog pebblee, pure and white,
$\qquad$
Yooble maston, thit of sours,
Guldang lutue tender feetr.
$\qquad$ Pleasant Woris.
Little étild ren, have you ever thought
how much how much good a kind and pleagast worrd
may doo How much joy a loving smile is
How capable of yreating? You all know how
light-hearted and Joyous you feel when al? ter a cold andchberless stormm, the s
denly shines forth in all tts splento:
childsh hearts leap for joy, and your merry volces are heard echoivg on the sunny hills
and in the shady valleys. So a pleasant and in the shady valleys. So a pleasant
smile senids loving messages to the weary
child leart bereft of home and friends. child-heart
Children, can do oou and your plaşnates no wharm
You all love to have people speak kindy to You all love to have people speak kindy to
you, and you like to look upon faces wreathed in stiniles.
There is another thought I would like to kmpr ess upon Your plastic minds that th
good Eather, through nature and hils an gels is ever speaking to you in languaze of
love. It spoke to us all the other morning in inspiring beauty. The trees were hung with dew-drops, and the rising sun shone in
resplendent brightness upon them. Every resplendent brightn ess upon them. Every
branch sparkied, as it were, with diamonds of gold and silver. The trees that moxnting were Gods living words to his childrens
How this sweet language moved our hearts, and how our glad souls were alled with thankggiving and praise, God speaks to us that are now biossoming under my winbows, in the faling rann, in the robin's song that greets me as I write.
Little children, listen to the veices of the
good angels who guard you on every hand. They do not ask you to leave your play, no hush your-merry laughter; you need not
leaves the flowery path to seek ned the leavee the towery path tog seek amidd the
kloom and shadows of life our heavenly
年 Father and hisis beloved ange
not in gloom and shadows.

- Beloved children, the wotld is full of homesick, heart-sick, weary wanderers, be-
cuase so few listen to the yoice of the good Shepherd, and so in
his sheltering fold.
his sheltering fold. H. N. G. Burrs.


## Letter From a Little Boy

Mr. Edrioz:- You don't know who 1 am,
do you? No, you could not guess in allday
do you? No, you could not guess in allday,
I go to foul place sometimes. I- know Ouina, and I am so very glad there is a department in your paper for the children. I know youcannot guess who I am, so I must
tell you. I am a spirit, and (my name is tell you. 1 a
Prince Royal.
When I come to earth, they call me Roy,
because my mamma does. I will be five years old in June. My little Weewee is very little. He will only be four whien I am five; he is my little brother. Roro ismy teacher,
Shé tells me to say her right name Is Au rora. 1. have a papa and mamma on earth, and is Mary Salome. Sometimes my mamma calls her darling Dot.
My Roro thinkg $I$ better not tell any more now for mamma o write, but she tells me i may say more to you about my spirit said now, for-all the little girls and boyi you will give me a corner now and then in your paper, the children may ask me ques-
tions and I will reply. Jow I wifl say what my little sister Salome asys, "bye bye,"

We have just received a nicely printed our interesting lectures dellivered by Mrs. Cora L. V. Rich mond, of Ohicago, and sev-
eral pages of miscellaneous matter, publishLisimse Houss;'Ohieago, II , on new type



THE VOICES.
THE VOICESS:

Clock Struck Three.





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apon STBICTIX CASI IN ADVANCE! RECOLLECT-13 WeEks for ForTY one time, 83.00. Every Trial Subscription stopped when thy time expires. Remit by
Soney Order, Registered Letter, oc-Draft, at our expenge. Small sunns sent in -cur-
rency withyumost perfect safety, but we do

> the risk. Addres, JNo. BUNDY,

| EDrTỏn, |
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| Ohtagigo, III |

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## Ferligio-zghilosophical dournat



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## TO neadersind sivicciberg.





## Edwantie



 ing or willing tuat our racts should be true,
is fully determined to believe that alt the
 insatistactory a lurge residuum of pertect Well attented oceurrences 1if ound by ail candud Investikat
and 1 Impostura

## any one of the cabinets or dark circles in Europe, America. or $E$ England, which has

 not or cannot ete dupplicateas hollow, eheating trick.
The slate- writing phenomenon, whtch has minent men in America, England, Germany
 bil by any or the reaources of thit art and
the conatition of which indeed are often
 ail clase to the transcendent intelleet nd
the scorntul tugigecty of the Rev. It. Ed
 atrick, and of course the public will take
his word for it: tor he says, (i)". There are mang ways otappearing to write on the in nind our correspondent, weiten he elearas the
very yimple methois, will wonder that he vas ever puzzled.
Thisis al all the ight that the reverend gen.
 In his head, and no nut is two hard for rlm or many similar
owll
wilcack them
From an article written by Altred B . Wal Thace, reanting his experience. with Dr. Monck
 Journal, Oct. 27th, 1877 , we give the fol
lowing absitract: preparations being ready, Mr. Monck apked Mr. Wallace to name any he named the word "God," and requested to havedt writtan jengthwise of the slate and
with a capital " $G$." In a very short time writing was heard on the slate: after which
wher tre untited the slate and found the word as requested written thereon perfectly legible.
Prof. Wallace closes the account with the Prof. Wallace closes
following summary:-
The essential features of this experiment
are- thit 1 myseelf cleaned and tied up the
slates, that t kept my hand on them al th
 of be written and the manner of writing
after they were thuspecured and held by me.
I ask, How are these facts to be explained,
and what interpretation is to be placed upon

ALFRED R. WALLACE,"
Again, Epes Sargent, whose word will, un even with many Methodists, where honesty, gence are concerned, as Mr. Edward's, states in substance, the followtng facts of his personal experience over his own gignature in
an article to the Boston an article to the Boston Transerigt, repul-
lished in the Joural, Nov, 3rd, 1877.
Mr. Sargent purchased arew slate inclo
table in plain sight and near Mr. Sargent'
arm, Mr. Watkins put cil on one of the surfaces of the slate.and bold.it out at arm'then told Mr. Sargent to
after first satlafy's after first satisfying himseif there wa nid.
writjng on it and that Watkins had not
oven touched theglate

## 



## the four sides: no medlum or possible con- federate being present at the operation

 These slates he took to Watkins, bet-didnot once let them pass out of his possession. The strings. were untouched. The'(medium sides of one of the slates were, under these
conditions, filled with writing, which wa
brother-in-law. The address of the investi-
gator who obtalned this test will be fur-

## We can also refer Mr. Edwards to case equally as strong, whlch have occurred in the preser:ce of his acqualntance and late convert Huntoon, who, untrustworthy, and and

less so organzed as to evolve that unseen
force, denominated paychic, which emana-
tion or force, spirits are enabled to use in
roducing these results)
Vow we can Peadily guess what Mr. Ed
ras will do with huts like these: he wil
hrow them pway; he will not run the risk

## hem. In othe

tell him that so high scientific an authorit
as Alfred R. Wallace testifes to a simila
occurrence in England, as previously men
tioned, that Mr. Zoellner, of Lelpzic, an eminent physicist, testifies to it in Berlin; and
Profs. Butlerof and the Hon. Mr. Aksakof and the Grand Duke Constantine, testify to it in Russia-Mr. Edwards will still tell you
that there must be a mistake. In other
words, when hedeclares that lie can explain the slate-writing phenomena, as witnessed oby men of science anf character, he either
does not know what he is talking about, or poses any of the mediums and clairvoyant
to be, of whom he wishes that "orie-hal
were in fall, and adarge part in a lunat

We sub We submit it to every candid person,
the course of this christian ( $\%$ ) editor an We wish to know, first, if Mr. Edwards is really seeking to get at the truth, could
expect to receive it through a cbannel no which of his own knowledge he must cer
tainly have known so to be. Secondly, i
the testimony he has received, either by Huntpon's confession or otherwise, deri
from such tótally unreliable sources, tuted to any considerable credit; and ho
much weight should Mr. Edwards opinio and data have when set up against suct
data as ve herein give and which is onl.
a sample of volumes of evidence, none o which dare Mr. Edwards publish.
After telling us that all our spiritual phe nomend are " pitiful humburgery, ap as
which most readerg will look upon as
sneer, Mr.Edwards says of Splititualism: will net do to sneer at these deluded pe multitude is a touching spectaccle, and we
must not forget that, though deluded, the are human souls, many of whom believe
that the alleged supernatural in Spiritism is as valid and defensible as are Scriptiremir anclas
sweet
 ty! Whts true Christian benignity the Rev
Arthyr Edwards tenderly recognizes our
"millions," our "multitula millions," our "multitude," as "a a cuchid
spectacle." His bowels yearn with compas lon towards so many lost sheep: Libera)
targe-hearted man! Mqdel editor! Excellen philianthropist! He even admits that.we are
"human sonls." Yes, he charges his readers
not to "forget that, though deluded, they are human souls! His reprobation of our "moun portant, this interesting, this most encou aging fact. Letevery Spiritualist stand more
erect, and breathe more freely after this. We have souls. The Rev. Mr. Edwards has
conceded it. He has cautioned the publis conceded it. He has cautioned the public
against forgetting it. Disapproving of us a he does, he is too noble, too ingenuous, to big-souled himselif, to forget that we, to
bave nay, are souls! Worthy man! Moot fort while he castigates!' Spiritualists, too
tion efen like evangelical Christians, have souls!
Who of us is not melted by such generosity? (What has become of our spare pocket-han

The Kev. Arthur Edwards is a represen.
tative of a class of ardent but ignorant tative of a class of ardent ant ignoran cause they do not comprehend it, or like it and becaus

## slade and His Slandererx

##  investigntifap. For tirity years thi ephe- nomenalizure been going on and Spiritual. ism has become a power in all parts of the <br> 

.

Lankester and the other bigots who drove
Henry Slade, the medtum, from England must be profoundly chagrined by the recep.
tion he is mieeting in Russia. Lankester brutal prosecution of him is entirely ignored evidently regards Lankester as havipg play ed the fool in his experiments; for the
Grand Duke has had a satisfactory sitting and got the independent. writing while he
himself held the slate. Aht bot he didn
bave Lankeater and Donkin by to tell him have Lankester and Donkin by to tell him
how to investigate. The poor Grand Duke thougnt he hud brains enough of his own slate. and whiether writing came on it as h so held it. Such will probably be Lankes
ter's mode of comforting himself. As fo Jtastice Flowers and the rest who wanted musit be to them to see him transferred from their police courts and a prospective cell In Newgate, to the imperial palace! Well, the whirligig of time brings about its revenges, and Blade has had a grand triumph over hil stupld and malicious Engish persecutor
Great is the truth, and prevall it must

vating rather than
person forgiven.
desirable to know how far the fraudulentmedtiums or pretended exposers may be pos.
sessed of medial power, we have, atter muchdealnk with mediums, getiune to a certaing
extent, but. .nown to be distonest, is to dis.

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mena indicales that the most powerful
medium, unless under the morai restrain
comng from character and sincerity of pur-
pose, may give way to teruptations to fraud.
The
There are few physical mediums who have
charge has undoubtedly been in many cases
unjusi, in other cases it has only begn too
true
true.
We know that thereare many phenomena
where the possibility of fraud may be eliml-
nated; where even the medium's own dec
laration that he chested is not of he slight
est accounts But even io cegee where cer-
tainty can be arrived at (as in paychography
we think that the best way is to lee the no-
torion
toriously unscrupulous medium see that we
wish to have onthing todo with himm Proban
bly more money is pald away to fraudulent
or semi-fraudulent mediums, than to those
known to be sincere and upright. - Now, the
added encouragement tiven to the latefor b
cutting off the forites from all pecuniary
the long run. At any rate, the experiment
ought to be tried. We can dispense with
the frauds, hiowerer powerful they may be
at times as mediums. Betters few simple
but signifcent

Yraudulent or semi-fraudulent matheridliza-
Trand
be found that the medium insists on having
be found hat he medium insists on having
his own cabinet and his own room. Dis.
trust the medium who makes thiss s sis
gua noi. A genuine medium can almost al
ways sogger or later, produce gan aminose pha
nomena, independently of all these suspic
lous conditions. Do not bellive in the me
lous conditions. Do not belilive in the mé
dum whio is not quite is willing to be test
din in your own hotse as in tits.

## Matflew Shea, M. D.

Euth is tow the ename of the burly Irish
materializer who has so delighted the sim

 we ean no longer designate him as ".Dr. the legaytight to attach the M. D. it canb
 herializing. His succeess is insured from the start as he can administer both to thephys
tcal and spiritual wants of his patrons. shol and a ppiritual wants on his on his hands, patrons
ill be
Sh ing doctor and dabster can materialize tho deceased forthwith. As the Jovnmi $i$ making the spiritualistic feld an unprosta ble one for mountebanks, the fleld of med

## Plefse Take Notice.


lias Keyes, Isace Tomlinson, W. H
on busins. L. E. Moor, write to this of

Laborerers In the Spirituallstic Vi
E. H. Stevens ha

Some person from Summitville, Iowa, or
ers one of A: J. Daviv' books, but falls to
sign his name.
Mrs. Maud E. Lord has returned to her
former residence, 30 Milffrd St, Boston,
where she is holding circles as usual.
B. F. Underwood will lecturf at Spring
Eeld, III, April 14th; Kirksville, Mo., 16th, 7th, 18th, 19th, 20th and 21st; Warsiaw, Mo Dr. J. K. Bailey lectured at Shellsburg. Ia.
Iarch 25th, and at Palo, Iowan in a private house) the 20 th. on his way to the anniver-
sary meeting at Cedar Rapids
Univercoglus. Wanted at this office
complete fle of the Unlverceelum, for which
we will pay a liberal price in subscriptions
We are glad to learn that A. J. Davis has almost entrely recovered from the throat and we hope he may
enter the lecture field.
The veteran worker, Lyman C. Howe. has
been lecturing with success at Binghampton, N. Y. He also is to hold forth at Nunda
Station. Wherever he goes, his lectures are

Bishop A. Beals has an engagement at day in April and terminating the first SunRockwell street.
Mrs. L. A.Cropsey, of Heron Lake, Minn
will lecture on Spiritualism in the vicinty
of her home. She informs us that they have rganizel a theral League in that place this spring
Dr. J. L. York speaks at Ionia, Apil 14 th
and 15th, at Muskegan the 17 th to the 22 d ell Johns the 25th to the 30th, at Plainthe $13 t h$, and at Sturgis the 17th to 27 th. Tha Relioio-Pinlosopifoal Journal reading matter on Splritualism for the price
Chan can be obtained elsewhere. .Five dis A. A. Wheelock commenced a course ed with Spiritualism at Clinton, Wisconsin
April Dth. He goes from there to Darien April ph. He gues lectures there and at other points
Mr. and Mrs. R. C. Simpson of New Or
eans are now in this city with the intentio focating. Mrs. Simpson is spoken of by
many as a good medium for independent late writing; we bave heard of several fin

Capt. H. H. Brown closed a series of lechaving formed a Liberal Society there. He
delivered six lectures at/Wace, twe at Marin, and five at Bryan, commencing a course
W. F. Jamleson has been debating with will also debate eight sessions in Carthage Mo. Mr. Jamieson is engaged to meet Elder April 24 th to 2nd of May. He can beaddressNeil 1 Clark st., Chicago,-IL.
Next Sunday morning Mrs. Richmond's and Angelic States." In the evghing she
will be contrettedtby the spirit of oftev. Wm. Ellery Channing, who will lecture on the
following subject: "Spiritual Life and the Lessons which it gives to Earth"
We have received the proof sheets of Prof Buchanan's anniversary Jecture in Hostom,
ntitled "Divine Commands for 1878. It was one of the Professor's ripe, scholarly productions, well calculated to commana
the attention of thinking minds. We regret we are unable
great length.
Anniversaly exerclses were held at the
Belvidere (N. J.) Sewinary, March 31st, and In address was denvivered by Prof. J. M Allen, who has now closed his six months
engagement as a teacher in the Seminary; different dipartments, he gave regular Sun day lectures on Spiritualism.
After a lecture on the Grange and the
Faamer, by Hudson Tuttle,Mrs. Emma Tut e gave a ' Reading " under the auspices of the Mantua Grange, March 28th, at Mantua,
., to a large and highly appreciative audl ings' are considered by many folly equal to thoss of some professional reader
E. V. Wilson has publicly challenged the dev. Dr. Healy of Ottumwa告 Spiritualism from a Bible eqtandpoint man; Mr; Healy will preach agninst Splrit ualism from his own pulpit, and then get
the unprincipled trickster Bishop there to oxhiblt his tricks and p expose of Splitualism.
The aniniversary cel was enjoyed by a large gatsering in Hillie's Hall. The apeakers on the occasion were
J. Frank Baxter and $\boldsymbol{A}$. $\mathbf{A}$. Wheelock. The
lyceum exerclases tended to enhance the interest of the occasion. The Cleyeland $H$,
 progreas
rd to Spir
prees.


 ANswER:-There is no taw that prevents
suffering from sin- no matter whether Ig-
norantly or knowingly oommittec.

 RNswE:- - Yes, they do. They are tan-
gible and just ras has yours are, They
are prepared by trong will-po weer, and not by laber. in the samie sense ns you lator on

 calling not suftrobice who thema are selwected a
contented in wrong for a parebt th force the chil thoudopt
some emplosment and position he dont like, because under such circumstances he after a tires when conditions are -thrown off, and he progresses beyond those feeling
of discontent, he is then happy, very happy of discontent, he is then happy, very happy.
Suffering here bas taught bim many les.

 AsswE: - Yes, to a great degree.

 Answer:--It is; thought is actual syb-
stance, and is carried by electrical aidd magnetic fories; and those who are in rap. thoughts ard speak them.
 $A$ sswrn:-They cin. I very frequently
look into the system, and see clouds and Alark spots upon the physical and spiritual
natures
 AsswR:--Because when on earth they
Hived natural lives, and understood the laws of nature clearer than any other class of
people: that is why they can discern the people; that is why they can aiscern the
future beter. Even the wind has a atory
it etlls; so have the rocks, whether it will ne enis; so have the rocks, whe her it, wil
be cold or warm ; the trees talk to him, as it Were, and so on throughout all nature-ev-
erything has a story to tell of the future as well as the past.
Quverion:-That lo why they call the carth the
book or nature
Qugroos:-What is the meanfog to be conyey.
ed when ANsyER:- 1 is evidence or clairvoyance
and that tlowers tuive been brought by the spirits from theif homes in the Spirit:
world.
 apations from their brains-on thee teft side - generailly, because it is the most negative. Quesmovi-h pyyche force the emanatlon it it the double of thif medinm, or the
double of any person. It is, however, a certain emanation from the spirit or body.
Qumariox:-Can modiums lose their faculty
ANswR :-They oan, under certain cirstances and condittions.

AsswER:-The ylolation of the laws of
nature, fll-health, dissspation, smoking, and drinking intoxicating drinks.
Querrios:- He the eree ite of modiumbly Assyer:-It has not, if the medlam has
a well developed band of spirits, who un derstand the laws of control, and can prot申et their medium Strom injurious infu-
ences.

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atmose almoppere th s iom tutended that shail
Iluminate the room. They ars essentilly different from the lights of earin.
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