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THE ORGANILATION OF INBTSTRY－NQ．8．

| views． |  |
| :---: | :---: |
| In my two previous articles，I explained the im－ portence of organizing indnstry． |  |
| Industry is the sole sour |  |
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Jority of mankind must be poor，and，to a greater
or lesser extent，ignorant，coarse end degraded．A
small minority may escape this lot by appropriating to themselves the product of the labor of others
through the privieges and tholerated frands of our
sporions chicilization，but the masses must be sunk

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 honorable and attractive，that the two great boonHealth and Wealth－can be secured to all ma kind．When these boons are secured，then pro－
gress in every direction will be possible and rapid
Practical reformers and Spiritualists shoold see thi Thectical reformers and spiritualists shonld see thi
radically false basis of the present social order
thesis must be rightly laid b

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Agriculture，when combined with social life，and and
the culture of

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$\qquad$正 the domain of the enterprise．All that will be
ultimately required should beiotained at once while
it can be at low rates．We would recommend the
accuasition of a hundred thousand arces．The
main portion would be devoted to tiocksand herds main portion would be devoted to flocks and herds；
the balance to cult tvation．A branch of industry
to which very litite attention Is now paid shonld
be undertaken，namely，the planting of forests of

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| cultivated to the greatest extent poseible．A con－ cert hall－and later，an opera house－should be erected ；a fine achool－a college，if possible－es． tabliehed；and stadles of puinting and architecture arganized．The arts and sciences would give a |  <br> celeslantical Textimony Against the Divinity of Jeaus Christo |
| :---: | :---: |
| tone，an elevation to the ondertak | By the unapinotan and univeral asesent of rondern |
| ble to it．A merecormmo | orthodox Cibistendorn，the man or momar who |
| Hishment wrould | $n$ |
| genep and refne | Christ in set down as an infidel．Eat |
| are indlispensathe to its briliant success． | aurely be ignor |
| The enterprise could be undertaken on | church，not to know that the primitive Chat |
| a small seale；$b$ | the original representatives of th |
| ${ }^{\text {two }}$ ，handrad | occupied the same ground and boldiy proceiosed |
| \＄000，000．To ea | their dissent from this doetrine．And thas we ob－ |
| tive members | ser |
|  | make their own fo |
|  | ber |
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| hundred intelligent |  |
| be sel | plie |
| ${ }^{\text {su }}$ |  |
| 号， |  |
| three and more million dollars | Christendom bold |
| wo | Christ，it follows |
| build railroad | infidel in this sense， |
| ital of a million dollirs | conclave of infidels． |
| prosecate agr | when they stig |
| raising of great flock |  |
| fai |  |
| test practically |  |
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| described could be carried out practically， |  |
| its |  |
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| calconate the effect that would be everywh |  |
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| practical ex | power uplifted，he decreed and proela |
|  | Jesus Cbria |
| ont－see labor indepen | ＂God of very God．＂The Rer．Mr． |
| dignified and rendered honorable，soc | work entitled＂Partialists＇Doctrine |
|  |  |
| an | ious Christion |
| pu |  |
| capital－poor hirelings，working for emp |  |
| bose | To make our proof more specific，we will exhihit |
| th |  |
| w | the |
| the reader to judgo |  |
| ventare to predict | The Rer．Nicholas |
|  |  |
| will move，the world as it was mored in the Middle | ten |
| es by the religious enthusiasm that ge | Mary like other men，but that |
| Crusades．Then the idea was the reder |  |
| the Holy Sepalchre，and the serving of the | ＂The Carpocraians，＂says the Rer．Mr．Pit |
| Christ．In the future the idea will be | （quoted ${ }^{\text {b }}$ |
|  | imply a man，though more perieet than other men． |
| man progress and | They beliered that he was the son of Josepli and |
| not forever remain pass | Mar |
| now are，with the spectacle before | Of the Beruesanists he says，＂Ther den |
| suci | － |
| unnecessary suffering and degradation o | form．＂－Ioid． |
| －unnceessary am | ＂The Manicheans，＂be tells us，＂held ihst |
| and the scientife activity which erists． |  |
| instincts of humanity must at last be $\mathbf{a}$ wiknened， | though more perfect．＂． |
| and must be moved to some great wark of soc | The Theodocians，＂，according to Mr．Bergh |
|  |  |
| To sum up：in the enterprise we propose， contemplate two things． | but a man，though above other men by h ordinary rirtue．＂ |
|  | ＂The Enchratites，＂sars Mr．Pitr that Jesus Christ was God．＂ |
| steam plow and the improred implemen | Of the Valesians，Mr．Ber |
| been inrented ；extensire vineysrds planied； | jected the doct |
| ds and tlocks raised；manafactures prosecuted |  |
| ntly with agriculture；attractive incentives con－ ected with the everciee of labor：enery ond en |  |
| iasm in industry called out ；poiteness and |  |
| courtesy observed in industrial relatinus： | exiraordi |
| an equitabie divisiou of protis estadished． |  |
| int to ench indirlutual a share of the general |  |
| product accordiss to labor，capital and prout． | The Rer．Mr．Samien speating ces ： |
| cond－The Obganization of Indestry on ntitic principles，and a basis of justice，by which lith will be greatly fucreased and equitably di－ |  <br>  was not God． |
| d，so that somudance sad pecuniary indep |  tine that＂the frerians revilit he OUE Ties． |
| dence will be secured to all ：industry digm |  |
| rendered uttructive，and its exercise n |  |
|  |  |
| ；an avenue opened to weslth and distin |  |
| In industriat pursuits，attracting ambition to them，and annulling | 碞 |
| deucy which now exis＇s to avoid indistry and |  |
| resort to comuercial and financial scheming a |  |
| speculation to obtsin |  |
| the practical meaus provided tor reenins thum | 1 |
| poverty，brutal toil and isnorater，the mases |  |
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| If auy persons are luterested in toe eminy |  |
| I have explathed it，they cmammente |  |
| me．My address io New Tork |  |
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| N－Aa otd pryskamat Sm | Hiuikutan sisa sily |
| communisates to the dinney Aisoma | Chrikus wis co toe tris thive centuries outhig |
| promblus ane otten phomed to far hat end <br>  | the cuastio of lise sui preserved through cen－ （whin dad Astrete that Jesms Christ was not |
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|  | sadriats．＂．Al rap sbove seets composed |
| as paind weon an |  |
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RELIGIO-PHILOSUPHICAL JOURNAL
Avgibt 18, 1866.



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 motion shall have teen publicely made in writing,
and thenshall not be adopted, exxecpt two-thirds or
the membera



 | ctroit |
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| Batate |

 Association.
He teliered that the hour had come for the Spirit.
nal ists of of the state of Mitchigan to work in support ou was then taken up and


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| On the 22 d day of July, 1886 , the spirtuailsts of the cty or Janessille, Wisconsin, formed them selves into a local .organization by the adoption of the following <br> We, the undersigned, do hereby form ourselvee Into a rellytrous society, and agree to support the following <br>  <br> Antera 1-This socitety ghall bo called the First Society or sppritualists in the elty of Janesillio, Wisconsin. Akr. 2.-The offleers of tuis Soclety shall be President, vice Prestident, Seeretary and Treasurer, and three Truatees. The oflcers of the Soclet's <br>  exaept the Trustees, who ellall hold this oftice as presectued in $L X Y$ of the Revised statutes of Wiconexes. <br> Whac <br>  <br>  <br> moelugs wien so requated by Ave nem no ers, und <br>  <br>  <br> onice <br> S.e. 8. The Sccretary slull keop pacourate win- <br>  <br>  <br> the usual duttes of a Beeretary. <br> Sec: 4. The Trensurer sthall have clarge of all <br>  <br> and keep a regular uccount of all reeelpte and dis. <br> burcentuents, make revulur reports when called upon for the mulue, aud pyy over all funds in the <br> treasury to hils suceessor it ofllec. <br>  |  |
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Excursion to the Mational Convention.


 4.00 P. . .
This angemerest will acommodate the friends
and

Proridence, August 1,1 , 186 .

## $\xrightarrow[\text { Letter from Monmouth, } \mathrm{ml} \text {. }]{ }$



 In accordance with which the subseribers beg
leve eto subuit the ollowing, assurded that fis sub.
stance will meet with hearty endorsement from ail















 RELGIO-PHLLOSOPHICCL PVBLISHING ASSOCITTIOM,



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 but rather to sogyest thought, and perhape help
clear the way fors more generally stisfactory state






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sult tin searching out spritual relationstipe and





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dgain, whiles in thing act of tepeaking. it



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it 1 not an uncommon belief among spiritalalsts
that man moreso only as he is mored upunt is only

 fountinn with them, though he may do th much h les
frequenty than they, and be leses conscious of the
 from those in spirtit iffe.
Our thonght lis the:



## Western Temperance Advocatc.









## $\xrightarrow[\text { Delegates to the National Convention. }]{\text { F. B. Sanborn. }}$



| Society of Progressite spinitun Mr and A. G. W. Carter, Mr. and Mrse w. W. Ward, Mr. and Mrs. A. Luddington, Mr. and Mrss J. L. Taslor, Mr. and Mirc. B. Higer, Mr. and Irs. C. Ciark, Mr. |
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| sate, Sotice. <br> We do not inftt th the "Sikstams Reqitter" notices of heallink gnalimuic, or of their initentives. to trivel. Such yolye stovid in Jastice or path rethisments. |  |
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did not meet the appororal of the mese of of Spirita:






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RELIGIO-PHILOSOJHICAL


Not Totally Depraved.

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That "Tis coming, time then then the essential divinity and
democracy of all souls shall be the pirotal idca of
relighon and theology.
We hope the Independent will see to the Interests
of progress im this direction, and not wait until

Personal and local.
F. L. Wadsworth goes East the isth inst., to
remain several weeks. HHs address will be Provi-
dence, R. I., care of I. Searl, untiit the 25th. After
that, nntil further notice, care of Bela Marshi, 14
$\qquad$

| $\begin{aligned} & \text { We } \\ & \text { dre } \end{aligned}$ |
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$\qquad$ On the 27th of September next, Dr. Dio Lewis
opens a shool for young ladies at Lexington, Mass.
in which Theodore Weld is to be a teacher. Can some one inform as where the copies of the
Bocquer for M. Hartman, $J$. D. Hillar, B. $P$
Hutchinson, Stephen Cowen, and B. .illen,
bere to
be sent? They were forwarded to Woodstock, III. B. Whting Is at his home in Albion, Mlich; ;
 lasuing serera
Hishing house


| Herry C. Wright has just put forth a Deciarution |
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| Redical Peace Principles in which he aseerta | Of Rat theal beterect to nite than to kull.

tapeal for the principtes of peace.



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| Mrs. H. F. M. Brown. Address drawer 58151 Chicago, III. |
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Commonications prou tar inner lipg.

Pablic Cricles for these commanications will be
the spirit world. held at the Reception Room of the Rriago. Phioo-
sophical Pubishing Association, (room 87 , upper otory, Lombard Block, frot builling west of the
Post Office, on Tnesdays and Thursdays, at precisely malf-past ten o'elock A. M., anter which hour no one
will be admitted.
The Reception Room will be open on those days At ten o'clock $\Lambda$. M., for those who procers tlekots
to the pnbile circles, and none others,
Admission tickecs can be procured at Tallimadge's book store, on the let at the entrance to the bulld-
ing. questions, in weriting, as ehall be of general Interest Unto Thee, Splitit of love and truth, we would direet our thoughts-cur aspirations. We would
thank Thee, spirtt of love, for Thy broad feld of We aro enabled to recomize Thy purity, wistom
and truth. In Thy dirne presence no hatred, no
malice, no ill feeling one to wards another, can find a resting place.
Though we may difer in nor expresslons in regard
to Thee, we realize that Thy wisdom guldelli allThy love o'ershadows all-that love and truth pos.
sese the power to oll us with kindy feelings
towards another, regardless of the mode of expres. sion thereof.
We realle Thy power in the material world, and
also npon the spiritual plane, and that all are allike spiritnal senses.
We
. thank Thee for Thy manifestations in a thinge. The flowers bear the impress of Thy love
and trath, zet no more eo than the stalk upon
which they grow, or the thorn found beneath the rose. Everything is true unto Itself, upon what
erer ppane it may exist. The mineral), the vege
table, the animal, and the human are alike true
mito themselves, showing unto us that Thou art allke prescent ine every form.
For this ralizing sense of Thy power, and a
desire to know more of Thee, we will ever pratse

## 

 Q. What resemblance, if any, doess. the spiritbody in the spirit sphere bear to the material body? . The spirit, my brother, is al ways within the
material body. The spirit body you always have
with you covered with the material. There seems to be at deatha laying off of the external covering,
and the spirit body corresponds with the material, i. e., when the material is in perfect health, (if you
ever can find it so.) So the spirit does correspond to the material, only in a more refined condition.
Q. What likeness is there between the spirit A. We have answered that question in substance
before, bat many who have not heard our answe Will have the opportunity of reading this.
The spirit ita plane or outgrowth of the material.
All that you have upon the material plane we have in spirit. There is nothing which exists upon the
material plane but has sufficient of the life principle for us to use-there is a principle of spirit in every
particle of matter. The spirit that is within we
deal with. We deal with spirit, you deal with matdeal with. We deal with spirit, you deal with mat-
ter-so the spirit is like the material when the
external is laid aside-only more refined, more external
beantiful.
Now in the spirit world, only covered with the ma terial, and while covered is upon the material, and
takes cognizance of the material things only.
Q. Is food required in the spirit world Q. Is food required in the spirit world? If so
how is such food prodnced or obtained?
A. A very important question. Food is so essen A. A very important question. Food is so essen-
tial for the material organism that it is not strange is as necessary as when the person was living in the
material body. Such persons look upon the subject with the material senses.
We speak from experience-we do not require
food to sustain and maintain the spiritual body, food to sustain and maintain the spiritual body. As
it is not necessary, we do not have the desire for it ;
not having the desire, we do not exert ourcel yes to not having
produce it.
Q. What are the emplosments in the spirit sphere, have they to the employments on the carth plane?
A. Well, that is a question. A grand, good question, too. Methinks, my brother, that were not
the spprit plane of life possesed of influence suff ficient to exert titelf upon spirit bodics to 2 degree and action, it would be worse than any theological place of punlehment ; but indivlduals having passed
from the earthly to the spiritual plane of life-in and carrying out their capacity, their ideas, their deeires, so will they he employed.
There is yet an untold fifld for development and
unfoldment in eyerything pertaining to life We often hearof the arts and sclences yet to be
reveled to humanity. There is a world of truth
and to be revealed to human beings paseing from the
material plane, but it does not remove the necessity materis plane, but it does not remove the necesslyy
for action, for further and still further will the soul advance, learning every
to itseelf and humanty.
In proportton as an individual has a desire for any
particular occupation, he will carry it futo 5
The occupations in the spirt world differ as on
earth. Of course on the spirt plaue we do not
have to provido JULY 17. JACOB FLEMING'S SON.
I want to tell you, good folks, that if everybody pat on that kind of an appearauce, that kind of
talk, add that solemn way, hat everybody that is
now on earth would haves kind of horror of coming here-a a read ofit. I belleve in belng happy every
day. Let erery day be a dy of happlness. I found
that was the best way. There is a place for every. that was the best way. There is a place for every.
thing, nud everyhlog it its patec, and a une for
erery thing. Now, whother I unin io my exact place

fratened you the conviction flogging yon gave me then
Gongly upon me that,
Granting me breath, Just as soon as I could get

 to send you word, and if yon had a mind to come
for me, or would send the means to me, I would my mind wrought up, I told a lady where I was
stopting where you lived. You came fiter me as
sonn ng you got the word, and ant np with me nntll
I got weill. I wonder how the folks here know any. thing about It . I wonder how It the that I can tell
yout all to 0 day. The ugliness, as yun called it
 such treatment ns I recelved; but there has been
enough anid already - plenty sald by others.
Perinape, In time, there will be less preaching and find less disobedience manifeated by small childrenI want to say to you that dying did not change
me, that ts, my own soul, my own Individuality. have a good sound body. Before the change my
body was disened ; my feelings were not changed
by deat I did not find that heaven spoken of, netther did
I find that dark, horrible place. I had heard so Much about punlshment, that there were days, and
perhaps weeks, that Ithought the real punishment
wna to come. But there Was to come. But there was an old gentleman who
seemed to read me. He said: "My
sible that some day you is pos may find that very sible that some day you may find that very anpleas-
ant nad disagreeable conditlon-that state of pun-
ishment ?" I looked at him in wonder! How did
he know it? How did he know my feelings? He sald : "You are as a mirror to me. I can see everr-.
thing just as plainly as I an see your hand! 1 can
read your every thought. The greatest panishment
. is right within you-the. thougrent that yon yonishment mand
hell is as great punishment as you will have. When you become strong enongh to overcome that feel-
ling, just so soon you will find a comparative state of happiness."
$I$ asked him
with pleasure.
Now, I would have yon know that when you
have that fear, you have the very place within you bave that fear, you have the very place within you
already, and if you want to shun that place get rid
of those ideas Dear me! I wish I could stay a good while ; but
it would be selifsh, wouldn't it?
equal chance have an here. Just as soon as you can tell your story, others would be glad to come.] Well
I haven't told my story yet. [Very well, you c
settle it with those on your side.] I wouldn't set. it with those that want to communicate. I know
whant the decision would be. [Do you think you
would have a slim chance ?] Exceedingly slim. Well, I have had what I calla number one good
time. It is new to me. I have not found it tedjous.
Good people here, there is another ind this-that is very much like this-and I am going
to it. I am going to tell some things as $I$ have here. story here, and I will persevere and tell it there.
promised William and Harriet that I wind and send a meseage-we call it sending them TWas that at the BANSER or Light circle ?] Yee,
that is the name of the paper, sir. They have their
room where they recelve persons from our side room where they recelve persons from our side,
giving them a chance to converse with the popple
on your side. [Pausing.] I thought I would tell
 offce.
My y
as fin My folks have always learned me to take things as I find them, and do the best I can.
One thing I will say, a woman need not always Did I tell you my name? [No.] Have I told you
anything? I would not have supposed, two hours before I came here, that I would have felt so per-
fectly at ease-I would not have believed it. In fact, I am one of those kind of persons that had
to see to believe. [You cannot always tell what you can do until you try.] That is true. The feel-
ing that tronbles me is that $I$ cannot get my eyes in My father's name is Jacob Fleming. My age-
that is when I died-twenty-seven, almost twentseight. Died in August, of typhoid fever. Guess I
shan't go so far but what I will know what will be
done here this time-see how much better they will Io than I have done.
Id these friends here a happy good morning.
 Sir, if yon will oblige me by saying Margaret
Harrisis happy, und very, very nnxlous to comnu-
nleate with her friends at tome ; and that just as son as they can furrish me with an organism that
I can get possegsion of there, I will come then and
ind chere, and inform them of my condition, and the
conditon of many others of which they wonld like
to the yo know; for, loved woes, we dot wo would tell you at hoome. All
here are strangers to me, yet no doubh have kind,
her loving henrts. Those
tlons. Mine the same
tlons. Mine the same.
Three years, the thitrd of last May, was when I len
you. It has been three years, I beliove. Threo
years to come whil be fraught with greater pleasure
than those lin the past have been. Man those lin Hew Orleans. Obliged to
My home-New
your kludness, sir. [You are welcome.]


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 as hast as you can, andtlemen. [Good bye.]


## man

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reference to o fature stateare just as ridiculous, just
as absurd to us, as the teachings of Moses are
absard to the believers and forlowers of Jesus
Christ. This is a fact, ipositive fact.
Yoo want me to
You want me to tef yon howit is that I can take,
or get, possession of a body not my own, and talk
to you. You sam I maont explain this to you before
jou can believe it. I think I can explain it sation
factorily to you.
You recognize the fact that mind has power over
min. You believe that in a Christian point of
view.
believe that the minister who commands your atten-
tion Sonday after Suaday bas power to get poseession
of jour


 Would soon be with me. You remember well when
she changed-you remember disisitity her death.
You said she had gone to her mother. So she had.
I have her with me now. your bed. Deeper than all the rest, harder to be
borne than all therest, was that hour when fither wres
taken from you He came to be with ns children.
He has communicated to you, but you could not
receive it Yon receive it. You coold not believe that it wash him.
He bays, "Never mind, but wait." But I fel to
tell them that he has come, that I can come, that
brother
You believe Christ was a man. (If he ever ha
an existence apon the earth, he mast have been a
mañ), and that he had power to forgive ins. Here,
then, is an illustration of the power of mind over then, is an illustration or the power or ma you be-
mind-the minister has the power to mak yo
lieve all this is so. He ts positive to you ; you are negative to him. 1 speak of these facts becanse
they are familiar to sou. get control of this meectim-or her body and mind.
Ido not claim that I myeelf can do this. But there band. I did not consider the home I was about to
accept, when I was married, so different from that
of my father's home: but then death came so soon
to refieve met hat it is not worth while now to cause
any regrets.
Sister Ellen, I believe that throngh

Sister Ellen, I believe that through your organism
conld tait to mother-to ourr rothers and sisters
cet on earth: but with the preseure that you have
jol


I conld taik to mother-to our brothers and sisters
yet on earth; but with the pressure that you have
opon you-leeling sis you do it wooid cause yoo
so much unpleasant feeling, that I will wait and so much unpleasant feeling, that I will wait and
hope. I shall hope, snd I shall pray, that this will
change your mind somewhat. I know that youn
will recognize me from what I have said. I Know
it

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## give the name of my husband. only the one name-sister Ellen.

## 

 your happiness and theand sisters, bis children


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| tade of the great rebeblion. <br> arely American poem. <br> It In ละ Aneobiocriphy. |  |
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| (0)ur Children. |  |
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|  |  |
| Scater seed. <br> Small may be thy apirit-finld, Rut a poodly erop 'fall yinld; <br> Rut a monly owop if wif yinld; gow the kinnly word nind deed. gonttor soal! <br> Snn and showern afd then now, Who man tell where grain may krow? Winils are blowing to and fre Daily goond thy simplo creod, Scattor noed! |  |
|  |  |
| Up: the morming floe awny <br> Hand of thine mint novor tiro Roart must kocp its purn inglrot, While thy hrothers faine and blived, Soattor seed! |  |
|  <br> Romm monnon wing emint <br> In tho demmeran ith hemt |  |
|  |  |
|  | Mnigmas, Charades, , BIC. |


${ }^{2}, 9,3,3,1,12,3,1$


time.
$27,17,8,27,81$
is is one that t instructe



 My whole is the name of a sea.
Terre Hate, Ind., July, 1866.
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answers to unimportant questions. Why if domestic felicity unike inue peacher?
Because it cannot be preserved in fimily jurrs. When is the weather most like a crockery shop?
When it is muggs. O h !
 Whroat businises onght Tom Thumb to go into? Khay is a firt like a hollow Indiar rubber banl?
Beounce. she is pery empty, and Lasa a great deull of

 ties it is lilight.

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Answerto MIscellaneoous Engma. - The assasination of President Lifocoln.
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Answer to Charade-Wine.glase

Enigma answered by $\mathrm{S} . \mathrm{H}$. . Block, of St. Loous,
Mo., and Albert E . Pullipher, of Watson, Mich.








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 I criced-oh, how I did cry !-till the tears, run
ning down my forenhend instean of down my hehe
almost made me blind. The blood see med ehe






## Ventllate Your Children's Rooms.

 so in order to be satisfied that the lighits are ex
tinguishhed, and thit no danger is trantuning thei
little ones. But if they leave the room with closed


 the right one. An intelligent mother, having ase
quainted herself with the principles. qentint
will not retire to her own room for the night with




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at enct other, und he nsked hits brother what thus
wer doing.




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