$\$ 3.00$ PER TEAR IN ADVANCE.]
© ruth wears no mast, bour at no human shrine, sects neither place nor applause; she only ashe a hearing [SINGLE COPIES EIGHT CENTS.


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Remembrance




North Collins Meeting
Pursunant to call the eleeventh annual meeting of
the Friends of Huma Progress conened at Hem-
lock Hall, Tucker's Grove, on Friday, Angust 24 . he number assembled was unnsually small, be canse of the cold and drizzling rain, which has been
so common this month, but as usual love and harmony prevailed.
Ghiles. B. Stebins, of Rochester, was chosen
Chairman, and Miss Josephine F . Smith, of North Collins. secretars; after which we 11, itened to a
ew but rery interesting remarks from G. B. StebHo said the condition of the country called for
snch meetings, and notwithtanding the unfivorable weather, he had no fears of fafilure. If there
 the Committee had decided not to draft any resol tions, but let all be spon taneous.
Mrs. M. J. Wilcosson, of His made arer remarks taik wre 1 stened to with in
terest. She seldom spoke at any length when not
 curring heer on. She deriried strenth from such
meetings, while she gave that which she received from the spirit world. She thanked God that she
held communion with the angel world before pass-

## Mecting adjourned till one oclock. ing int int

 Storer, read by the empresive voice of G. B. Steb-
bins followed bremarks. He psoke of reform,
and spirit growth, of the changes of the past and
 pretations. She saw the tree of liberty in danger
arain . Within a tuelvemonth, we would again be Inrolved in a ciril war, political and rellgious, more
terrible than that of the last four ycars. The streets of Northern cities would run with blood. All must
become united, throw a a way partisan feelings, and become united, throw a aray partl.
sare the republic. As sura a sthe
ter prediction would be fulilled.
 under insplatition.
Mnsic and song. by B. Beals, " Under the Iece,"
Mrs. M. J. Wilcoxson, entranced-Through fre Mrs. M.J. Wilcosson, entranced-Through ire
all become pritifd through conflet, all gained
heaven turough strife, blood, and tears, our na.


 they can speak, and urge you to become Hiving
witnesses in the grand sclemenoo eleavation and
and

$\qquad$
Adjourned ill ten o'clock next morning.
Aner a brisk rain in the morning, the clouds
cleared away, and the sun slione with warmth aud


 G. B. Steblins spoke of the freedom of the prat-
form of the Millitan meet ring, readng the following
resolutions, whilch werc accepted there with unt one


 and enfranchisement of all without distinction
sex or col or.
$A$ call for $G$. W. Taylor by $G$. B. Stebbins and th


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. assembly on the to ordends at ond in otclock; a large spaclous hall.
Music and song by B. Beals-" Minnie Minton."
Address by Lyman C. Howe of Catter A prayer, such as none but an angel can offer,
followed by address. Subject-"Charity.", Paul
says: "Charity covers a multitude of sins," No says: "Charity covers a multitude of sins." No
that we should commit all manner of sins and de
grading crimes, and cover them with decds of charity; that is not what we understand by it ; but
when we see the faults of others, no matter what
they are, or how many, we shoold have charity for them, corer them with charity, nnd not with con
demnation, which is too frequently the case. We must have charity for the leaders of the rebellion,
these monsters of iniquity, who starved our sons, derers, have sent our loved onese to hen than mur a most horrible process. We will have charity for them, and cut their throats and send them to
hearen too. This may becalled selifishness, to send work for, and get rid of them ourselves, but we
will have so mucli charity for them that we will take them from their hell on earth and send them
to hearen, if they can find one ; have charity for all to heaven, if they can find one ; have charity for all
denominations, for all creed-bound souls, for the lips, and save him from a drunkard's hell. words that flow from the lips of this unsurpassed speaker. To know him he must be heard. His ad
dress closed with a poem. Subject-"The Surrounding Scene."
Music and song by B. Beals-"I Live for Those Mrs. M. . . Wilcoxson-The Society formed in
Neir Jersey for educational purposes and school of industry for both seses, and a home for mediums. She spoke because much interested in the cause.
Mrs. P. Varney-The work of collecting money and clothes for the ireedmen. She wanted all to b
ready to give their mite. ready to give their mit
Douglass was called
Mro. Lucy Coleman, of Rochester-She
one to answer her. Perhaps Mr. Douglass would
follow her. She wandel the negroes and not old clothes. Simple justice they needed; give then that and they will not need your
old clothes. They did not know enough to vote, but you men do. Look at the President you have made! He
makes us blush for our country. You cannot de spise him more than sle does. You nominated him
Vice not from principle. You had no reason to tuppose
he was a good man for the place. You displaced he was a qood man for the place. You displaced
Hamlin who was a good man, and elceted Johnson
but pot because be but not because he was honest. You dare not rely
on principle; you dare not nominate a man becauso he is good and honest. Perlaps sle had provoked
Mr. Douglass to answer her ; she hoped she had. Douglass! Douglass! by the andience.
He responded, admitting the provokative ability but he had Man. She spenks to the point, able. He was surprised in the morning to hear the Indian pleading the cause of his race, on this plat-
form. Here all rayay rise and plead their canse, the red man, the white man, and even the negro. The
Indian had been wronged by the pale face. (A voice-" We want to see your face, Douglass; the
building ought to have been arranged differently.) Mrs, Coleman-If Mr. Douglass will take the
platform, it will be more pleasant. Douglass-(haughing and taking the plat form)-
Oh, I know what you ane at.
The Teutonic race were destructive. Why should The Teutonic race were destructive. Why should
they have destroyed the red man? He mifht have
been saved. The country wants civilizing. Why here they ceven make remarks on a man's color.
Give old clothes to the necro. But if you set old
clothes against rights, then away with your old
clothes! It were better to give him his rights, but in the interim give him old clothes, we would bave
him look decent. Give him fair play, and then if
hee connot he cannot live, let him dic ; it were better for hin
to die ; until he has the same chance to live tha
others have, he must be hhelped. There is danger o
giving the inapression that he cannot take care of himself, but try him, and if he can't, let hime dic
To speak effectively, in view of thic clouds over us
one must spenk the truth and the whole trut one must spenk the truth and the whole truth
The Philadectphia Convention was nothing but
sham-a redherring thrown before the dogs to get
them of the right sent. There are now two par-
tics-one composed of all the staunch and true ties-one composed of all the staunch and true
during the rebellion, the other composed of retele
and thecir cowardly anlles of the North, the copper heads, the advocates of "my policy." The one
wants security for the future good conduct of the
Southera States ; the one says: "You must kive proofs of repentance before you send your repro
sentatives amouk us. We want indemnity for the
past, and seceurity for the future." The olher sass:
".We forgive you for all ; we forgive you for thi
" your hands are dripping with a brother's olood
come and make one of us." He belleved the
country would be saved. We all know Johposit he would do auyt thing to galn power, The mai
who would santion the massacre of three huadred

Mrs. M. J. Wilcoxson-She had no doubt that
Sister Coleman would believe in the spirit philoso-
 there can be free speech, a freedom for a peaceable assembly, a security of person and property in the
Southern States, then we will believe the Union is in them. Look at the impudence of our veto passes both Houses of Parliament, the monarch
dares not veto it. If Queen Victoria should veto bill that passes both houses, she would lose her
head. In our own government no President has vetoed a bill that passed both houses, in 150 years, We can have a little veto for breakfast every morncratic party, and when that party broke in two rotten end, the Breckiaridge end. He is there yet. The American people should to the negro, for his services during the war Then thes as negroes did their part. He was prond may need the negro again. In the beginning of the war you would not let negroes fight. It was
white man's fight. MeClellan would not fight with nogro. He would not fight at all-but you ha
to come toit. At first both federals and confederate fought against the negro. In the end they both federacy was "Help, Pompey, or I sink,", They
both wanted the negro to flght. You may want Music and song by B. Beals and ,Miss E. Bushe
Musher A few remarks by G. W. Taylor. He spoke the changes of the past; of some that passed to
spirit life, who were wont to meet here.
Meeting adjourned till sometime next summer. phy, if she had felt the gentle influence of the angel
world, as she had. She thanked God that spirits could guide mortais. If we kept ourselves in good
influences, bad spirits would have no us, and good ones would ever be near. Mears." and song by B. Beals-"A Thousand A prayer, under inspiration, by
Eldridge, of Oswego.
Meeting adjourned for one hour.


## ARTS AND SCIENCES.

Among the Ocean Shells.
Another : $\quad$ (Concladed.)
reticulata or slit-limpet, which, althongh not strictly The form of its shell is conical, its margin being ties of the radiating ridges; for its entire surface is
covered with retieulations. The animal itself has its side ornamented with two symmetrical gill
plumes, one on each side. Closely related to the slit-limpet is the keyhole
impet or flsurella reciculata. The shell of this curious animal is of a long oval outline, of a lowe
cone, reticulated, like the slit-limpet, but pierced undoubtedly used for the emission of effete water Another shell of quite another class, is the tusk-
shell or dentalium entalis, much resembling in color, form and curvature, the shell of a gastropollusk
lusk. Many assert that the animal is a mol
the limpet order ; others deny this, and claim it us to belleve that it is in possession of red blood,
and some other of its pecullarities are in close regard it as a member of this class, and one of those divisions of the animal kingdom. It exists on fora-
minifera and minuter creatures, and is one of those arious animals not yet fully sclentifcally deve
oped.
A much rarer shell, and ono whose likeness t one of our national emblems renders it at once a
nonentity, is the "Cap of Liberty," or Pileopis many would regard it as of artiaccial workmanship and a model for a Phrygian bonnet;
this shell is both scientitic and popular. .t it highy
pollshed in its interior, and is remarkable for its
 room a bright yellow-olive to a dull brown. This
very rare specimen of a mollusk is found ofen in
water ranging fron thirty to fing or even sixty rathoms in depth.
The e liring animal is not unworthy of its elegantly palated house. A pale-yellow color and a rose.pink
mnntel fringed with au orange border, alleviate to head and protruding tentacles surmounted by eyes.
The tongue-ribon carrics sercn rows of teeth, the
central one differing esseutially from the others in shapo.
The "oup and saucer limpet " Is another of those
rare and beautiful shells common to tho Atlantic
coast, and ofen called Calyptea. It is a pretty



We can, however, form no adequat eide of the form
of these creatures, without appropriate engravings;


 lines are rarying and wasting away, and America is
rapidf yexteding foto the sea. During the past
red ten centuries the world has been undergoing a great
change; what may transpire in the To Come on carthi, we know not.
science calls for recrults; her boonty is large.

 can science die out, for the mysteries of archeology,
the nutold history of ages unknown, yet remain to
be wriul Man of a
mous? $\qquad$ the fray; press forward, and by investigation of
nature, oslve the tire to the age of the world, and f(for it ite natural)
join in that eong that ascends from many a reckies heart, as you conquer mysteries neerer before ex
plored, of "Excelsior," and of "O Onard!"


## 

## voices from the people.

## Letter from A. H. Willams.

## Ens. Jorexisi: : I hare been travelling for sir months with one of the best physical mediums we

 Wherever we gowe stir up the waters of sper-stition and old theology to a wonderfal extent, and stition and old the welogyt o o wonderforel extetent and
we hare found in all places good and faithfal good and mach belored sister, Mrss. A. Wilhelm, has followed in our meetings with her mighty and
soulstiring lectures, that take and carry by storm all the objections which they have framed in iheir minds.
The medi
The medium I hare with me is Miss Eugenia J. instruments, taking rings from one person carrying Chem across the circle, patting them on others, takfog watches and other things, and doing the same.
At the same time the medium sitting in a position hat will satisfy all that it is not her doing these
 ss, they will please write to A. H. Williams, Bervick, Ang. 27, 1866 .

## Letter from 0hio.

Dear Jocrisil: Enclosed find 83.00 as renewal
of my subscription. I would not be without the JorkNal for three times the cost of it.
As to the communications contained on the 6th my own feelings and all others that I have con-
my versed with who read the Jotrval.
We hold our meetings every other Sabbath, at 10 $o^{\prime}$ clock $\mathbf{A}$. M., at which there is always preaching
by our beloved sister, H. Thomas, iospirational speaker. One thing we do want to arouse the
people, and that is a visit from some demonstrative lecturers, who can enforce what they preach by
supernatural power. Could we have a call from
some of our dear friends who are laboring in the some of our dear friends who are laboring in the
cause of Spiritualism they would meet with a hearty welcome, I assure you, and we would re
ward such a favor pecuniarily as best we can. Lecturers can address Amos Brosious, or Thomas
Amos, Mount Union, Stark Co., or J. H. Meredith, sandy P. O., Columbiana Co., Ohio.
Fruit Dale, Oluio, Aug. 25,1866 .

## Letter from Thos. Haskell.

 Messes. Editors: I am glad that the columns of the Jocrisal are open for each individual to ex-press his opinion upon his own responsibility. We all occupy different standpoints, and it is well we ent bearings. There is an article in the Jocrval.
of the $25 t \mathrm{th}$ inst. headed Spiritual Philosophy and Christianity, in which the writer says that, "be-
tween the Spiritual or Harmonial Philosophy and the system of Caristianity there is no pirotal unity or the reverse. The New Testament was a sealed
book to me untill I got thold of Spiritualism. That made the whole plain to my understanding that
Jesus Clirist was a great medium, and that the docrine that he taught and the example he set us were
true and right. It matters not whether they had been taught by others or not. I do not find any
Spiritualists that have lived anywhere near up to the teachings of Jesus yct. If his teachings are
true, those who teach different must be wrong. I do not know but there may be more truth rerealed
ltann Jesus taught, but until we practice all that he haught I think we need not feel much anxiety
about a higher system. I hope to see Spiritualists ome out and take a higher stand than bas ever
been occupied since the days of Jesus and his discl-

## Trowas Haskele. West Gloucester, Mass., Aug. 30,1866 .

## Letter from Adrian, Mich.

 sick ones the last month; no cholera here but some
sudden deaths. I expect to come West this fall. Have nd do not want to if $I$ must be choked from the aderising and demonstrating a better course through
life, of wat use aro Spiritual mectings? How aro we
or humanity to become exalted from the low plane of



## Letter from Wim. Thompson.

















## Letter from Ketthsurg, ill.






















##  <br>     <br> 







End of the Present Volume.











 constantly increasing subscription list is our best
answer. Therefore we are encouraged to persevere,
and while we tender to all the friends of the ReLigioPhiLosophical Jovinal and its contributors and
patrons in particular, our most grateful thanks for




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| The Third Mational Convention. | $\begin{aligned} & \text { ninfor par } \end{aligned}$ |
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| was some opposition ; but | vi. |
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| of the nineteenth century. d revised, it was unanimously adop | - |
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 delphia. Thils committec reconnnended the found-
Ing of a N Natonini Spirliual University or Lyceum.
Thie report wais accepted The report was aceepted, and a committee of one
from each State \&ppointed to report upon the sub-
Ject. This cominittee holds over for the year, and ject. This comranittee holds over for the year, and
while e they yhve alread reported their approval of
the idea, are taklog steps for its embodment in a practical proposition to the Spiritualists of the
country;
Such is a general statement of the working propositions of the Convention. Aside from this
there was spechlimaking each evening and a part
of eacll afternoon, from Tucsday unttil the close of
the Convention on Sunday. A large number of resolitlons, embodying a great variety, depth and
breadth of thought came before the Convention, werl
wif
win for the colored race and for women, capital and
labor, questions Invoviving politice, and various
other matters of human interest were in their turn discussed, and yet, even if it does seem strange,
good order and harmony characterized every ges.
sion of the Concention. slon of the Convention. It was not the harmony
of compromise either, but the harmony of power
and purpose. Occasionally there would be the friction of some over sensitive and over stated per-
sonalism ; sometimes the clash of opinions in con sonalism; sometimes the clash of opinions in con-
flict, but hardly for a moment was the steady purmatters, and we repeat, they never characterized upon those who were participants therein, and
honor honor upon the cause. Much praise is due the
President and other officers of the Convention;
they were unanimously nominated and elected and happily, they gave universal satisfaction in the
execution of their respective duties. The Providence Society and friends were generous and un-
tiring in their efforts to assist in the The Providence choir contributed its slare
muste and harmony, while our own quartette of sweet singers from Chicago, added not a little to
the interest of the several sessions in which they were heard.
May the
May the memories of the week spent in the
Third National Convention be cherished, may the practical purposes therein set forth be happily attained, and may the Spiritualists and all other
reformers who are struggling for the clevation of reformers who are struggling for the elevation of
human nature, meet in 1867 with clearer percep-
tions, broader purposes, and more power to urge Quarterly Meeting of the Northern Wis uarterly Meeting of the Northern
consin Spiritual Association. On Friday evening, the 7th inst., we took the cars
of the Chicago and Mill waukec Railroad for Berlin,
in the northern part of the Ste in the northern part of the state of Wisconsin, to tions at the following polnts, to wit : Appleton,
Oshkosh, Fond-du-Lac, Springvale, Omro and Berlin, the workings of which are so effective, we
beg leave to recommend it as a pattern for other portions of the country where local societies are not
able to sustain meetings by themselves: "In union there is strength.
Below we give the Declaration of Principles
the Northern Wisconsin Spiritual Association : For the purpose of a more permanent organiza-
tion, and in order nore e effectually to exert an in-
fuen

 elergy that came to hear him, he had come there
and done their dirty work for them / that which they and done their dirty work for them I that which they
dare not do for themselves, nnd they ought to be
thankful fo it thankful for it, and doubtess they were gand get
so mean a job off their hands, and they found him
a fitting tool for that purpose ; and he glady accepted the compensation.

| crous from all parts of the country, and ot omit to name our host Mr. J. F. Hamil his excellent lady, whose cordial hospitalit ever be found among our grateful memories. mecting closed on Sunday evening, af ing a series of resolutions, and are to hold th quarterly meeting at Oshkosh, in Decem <br> nen came the only thing to be regretted at ting-the hour of parting-but every s erful to the discharge of his or her respect |
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## One Thousand Agents Wanted.

## We are in want of one thousand agents to canvass for the Religio-Prilosopmical Pubisiming Asso-



 try, and impressional influxes; and as a writer,
would rank among the first in our growing and
aspirlng country, aspiring country, could she overcome her na
slirinking modesty, and be imbued with a d
degree Here too, reside Bro. Moses Hull, Dr. H. s.
Brown, Mr. Henry Freeman, firm, stanchl and
fearless upholders and advocates of Spiritualism. Bro. Hult had gone the
befon the time arrived-1:40 P.M.-we took the cars of the North western Ralliond for Watertown,
Burnette, Wuupun, Ripon and Berlin, at which latter place, after numerous stoppages, clianges and delays,
we arrived at a few minutes past $90^{\prime}$ cock P. M. Wo were met at the depot by brother J. F. Hamll-
ton, who Immedlately conducted us to the hall of the conventlon where we arrived just as our good
sister, Mrs. H. F. M. Brown had closed an effective nddress, as we were informed. Here we met many
of those earnest souls who have taken up the sword
of truth, and are wielding it with ent then of truth, and are wielding it with such invincible
prowess in the cause of right; and among them
that zealous and indefatigable soul who, though blind to the outer world of llfe, nevertheless has a
vision clear and distinct as the sunlight of truth, vision clear and distinct ns the sunlight of truth,
and a leart overtiowing with philinnthropic love.
This worthy brother deserves the most liberal sup. port. His poetical effusions which he denominates
"Love Drops," are rightly named, breathing out In rythmical numbers those soul sentiments that and when expressed by his clear musical voice
rapturous notes of song, move hls audiences to
rapture, or melt them into tears of heartfelt rapture,
pathy.
Sunda
Sunday morning the Convention was addressed
by Bro. W. F by Bro. W. F. Jamieson on the Rights and Wrongs
of Woman, to which he held his audtence in breathless attention for an hour and a half, and for which masterly address he was overwhelmed with thanks
generally and individually, by the ladies present. generally and individually, by the ladies present.
We cannot here give the details of the proceed
Ings of this Convention, as we shail expect them the hands of the gentlemanly Secretary for publiBrief addresses were made in conference by Bro. Hull, Bro. Rouse, Mrs. H. F. M. Brown, Brother
Jamieson, and Bro. L. B. Brown through whes efficient efforts quite an addition was made to our Litrle Bocquet
We must say,
We must say, without a glimmer of flattery, that
of the scores of Conventions, Quarterly of the scores of Conventions, Quarterly and Grove
Meetings we have attended, we have never met a of people. .
Notwithstanding the zealous efforts of the notorious S. P. Leland, who had spent the preceding
week in laborious efforts to forestal the Spiritualists and prevent this Convention, and more especially to line his stomach with the yellow legged
chickens, and his pockets with the greenbacks of the Orthodox dupes, upon whom he palmed off his transparent humbuggeries; yet, "good speed" to
Leland, say we-if his efforts everywhere have the same effect they did at Berlin, the Spiritualists have
not a more effective worker in their belhalf,- for not a more effective worker in their behaly, -lo
that Convention was a throng, from the beginning to the end, of one-hearted souls, and intelligent
and self.poised minds, to whom Leland's gross ex-
agrerations of facts, false representations, and even aggerations of facts, false representations, and even
slanderous statements, were exceedingly loathsome and disgusting. And even those minds upon whose
ignorance he did in a measure impose, when they became observers of the people and persons he
berated and belied, were stricken with horror at the man's temerit, and the reaction of his own
libellous words crushed out all decent respect for the defamer in their minds. But he had got their money-some three hundred donars-and what did ho care? For, have no more respect for himself, than the world
for him. He did one benerolent act, however
prontable employment for men, women and younth.
From two to five dollars per day can be cleared
from
of planos and organs.
Spiritualists and other reformers are preferred,
but all music teaclers are especially invited to
every other variety of musical instrumencents.
Those who desire to engage in the business will
address the undersigned, enclosing two postag
staups, for enclosed circulars, catalogues, letter of
instructions and terms of agency. Old avents will
c. they might help along the and proper, We sacrifice a great deal of money to give sou weekly paper, not excelled, if equaled, anywhere
in the wide world. A liberal patronage of our In the wide woria. An eral patronage aid us.
other branches of business wil very much aid us.
Our music, musical instruments and steel plate engravings are of a superior quality and just what other places to procure. We will furnish other places to procure. We will furnis
thing in that line at as low prices thing in that line at as low prices as they can be
obtained at any other place, and send them free of
charge to patrons, be it by mail, express or railroad.
Here we offer an inducement for patronage, not
met with elsewhere. met win all the
act as our agents, to write for circulars, catalogues,
etc., as per directions in our advertisement, found etc., as per directions in our advertisement, found
in another part of this paper.

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The Aspect of the Times.
There seems to pervado the mlads of almost
very class of thinkers, the idea that another war is inevinatabse in this country. The oppnion is not
only entertained by spirtual philosophers, but by only entertained by spiritual philosophers, but by
polittcians and theologians of various schools, as politicians and theologians of various schools, as
well as by mediums, or the minds that communi.
cate throumber well as by mediums, or the minds that communi-
cate through them-with great variation of thought
and diverse conclusions however, with regard to the character of that war. Some maintaining that th
will will be characterized by blood and carnage, more
sanguinary and more devastating than any former war upon this continent. Othastating than any forme
bat a clashing will be but a clashing of intellectual steel, a war of word upon policies and principles of government; while
others, and by far the greater class, contend that
it will be $a$ war combining bor it will be a war combining both the secular and re--
ligious powers of the whole people, into which all as well as sectarian forms of educatices of secula with Infuriated zeal, fired and excited by ambitious
politicians, and aspirants backed up by deesigning and subterranean power, hood, which will carry this dire connilict, not oonly
into the sectarian and social relations of life, byt into the more sacred domestic circle and around our very hearthstones. That the son
shall rise up against the father, against the mother, brother against brother, and father aganst
domestic peace will be wholly broken up. And
then ulative as these apprehensions. Some determining
that and and that an ecclesiastical monarchy will result, others
that ecclesiasticism will be witerly and a new and more perfect republican form of
government be evolved and established, that shall bring more perfect peace, not only to this conntry,
but to the world. So we view the aspect of the times. An exceeding agitation pervades, not our
nation alone in every department of it, but Europe gree. And the Papal power that has for ages held has not been unfelt in our own land, seems "tottering to its fall.
at war with the Lry the Execative authorities are The church is rent with schisms and evangelism as exercised in the charch-we mean the organized
religious world-is at war with itself. There is agisocial communism. Individualism is cropping out here and there,
and new leaders of new sects, and advocates of new theories, in religious and civic life, as well as
new philosophers of the natural, moral and spiritna worlds, are constantly being mooted, and thei In all this agitation the world moves on and ward and upward. We do not presume to predict the future, but reasoning from the past we do know that higher forms of gay, must inevitably result. The human world may flow and hearts be wrung with deepest agonies, but out of all this tribulation she shall be delivered, and "arise and put on mo, when all
garments," and "join in a new song," when al forms of oppression and slavery shall be done away and all the earth unite in haleluyal symphonies
with the celestial hosts, whose loving hands and

## What Our Friends Can Do

## led upon us a few days since an

 I can to sustain your institution. I have not got much means but I have some influence with my I am the confidential clerk. They will, at my sug The house he referred to is one of the largest the city. We have, since that conversation tookplace, done about three hundred dollars' worth printing sent in at that friend's suggestion. How easy it would be for our friends, if they would only
think so, to aid us in building up our institution We know of Spiritualists, eveu, who patronize quality of work done for the same money. We har raso to complain of the pable fas Wo libe of their patronage. We only sugen that there are divers and sundr ans, which are laudable and pros borers in. Again we call the att

Our Friends.



COMYUNICATIONS FROM THR INNER LIFB.

Public Circles for these commiunications will bo
 Post Oftice, on Tuesdays and Thursdays, at procierly will be admitted.
The Reception Room will be open on those days
the public circles, and none others.
Admisslon tickets can be procured at Tallmadge's ${ }^{\text {ing. }}$ Thos. nestion in min
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septamert, fyyocition

 lings, whether they exist apon the material or the
spiritual planes of life - all, And though our experiences may, like unto the
seasons, be constantly changing, and the chilly blasts of winter sweep harshly orer us, still we will and power to produce the many changes for
the unfoldment of the power and strensth within and for our good.
We feel, oh, Father, that all is light with Thee, and that that which is darkness and b.
row to us, s filled with light by Thee.
How sweet the thonght that we are children of
Infonite Parents-infinite in love-infinite in wis-dom-infinite in truth-infanite in merey-all, ses all, that our minds can conceire of, are ectetered in
Thee. Erer through all time, we would thank and $\underset{\substack{\text { September } \\ \text { QUStions and answers. }}}{\text { Q }}$
 A. Certainly, my brother, there are spiritis pono the spiritual plane that wonld communinate with you-
who desire strongly to communcate, but do not
allwass find conditions farorabile on the material
and plane.
We beliere that you are very impressible. We see the interest you have in the subject of spirit
control. We perceive the sincerity of your desire. We trust that sou may reap the benefits of spirit power $\begin{aligned} & \text { Quetionet } \\ & \text { manifested. }\end{aligned}$
Q. There are spirits that I I used to get communications from. I see them, but cannot get a com-
monication. I see them as plininl nas see persons in the form. Can yon give any reason for this?
Spirit -1 understand the brother to say that thes Questioner-Lately $I$ can see them, but cannot ceive any ommuncations from them.
A. We would infer, brother, that there is a change
and taking phace in your mediumistic powers. spirits manifest themsel rest to your spirtual vision, tuat
you may know that the surround you. It it all,
undoubtedils, neceessary, and they do not deem it undoubtedly, necessary, and they do not deem it
expedient to maniest themsel ces in any other way
 bickness mho was n
become clatraudien
.
A. If the physical esytem was changed by disease, 8o that the person manifesting such mediumstic
power-1f the prostrate condition was caused by power aner recoorery of health. But if the power
existed prior to ilines, it would continue anter
ent It is often the case that see theif spirit friends, and converse with them
freely. This is the experienco or many just before
they pass away from the material plane. They are in a very negatire condidtion at buch a time, and can
more readily take cognizanco of spiritual things.

## 

 Ing among the invisibles as h here?Are there domineering clases there? If there is ecaste in that world, what is its basis?
A. We will say that there is not that distinction apon the spiritual plane, from the fact that tudi-
viduals cannot dileguise their true conditions on the


## sequently there are no exterual appearances that can be deceptive.

## avgest 30. william holmes.

## 

 to say that 1 hare not recorered so as to be myoelf
to mantest myself so suddenny, 1 mean. My
to mind







 good deat to do my work, but I don't knowr. I
hope that nono of you wil haro to go no I did.
Good day, sir. [Good day.].] They called mo NOME.
me crizy. I had enough to mako
met too.





 going there, would become so n ferwards.
Itoot them Chrrst never died to save sinners. I World, and he died beforo ho would deny it. They
said I was crazy because I said that he proved
and
 to be equal with Goo. About tuat timo did he not
say, "Father, 1 It it is possible, tet this cupp pass from
som It was showing that he was not equal to God. Do
you think he was, either? [No.] I was crazy becanse I said dit. I was not crizy; but they declared
I wos, because I did not necept the ridiculous,
 a single sinuer. He died rather than to have his
life stained with an untruth. He died for that which he knew was truth. He had power to hee
the sick. Why? Becuase his surroundings we
such-conditions of his birth were such-that Was made completely subject to the Highier Powrer,
i.e., spirits of men and women that onco lived upon this earth. They flooded his organism with a power of divine goodness nud truth, so that hid was
enabled to cast out what wascalled sin nand disense. Son they called him Christ, and saidd that he died to
save the world. I shall now say that that man who discussed with
me the question of salvation through Clurist, and
 in court, ssorore to that, laid his hand on the Bible,
ought to have been in the insane asslum instead of ought to hare been in the insane assinm instead of
me. If the book had been sacred I I would have
mited the pitited the hand latd apon it. My ideas were con-
sidered by him crazy ideas.
It I was anxious st tind out if there wan any power
by which individuans could live as individualized beings after the dissolution of the earthly body.
When 1 mas in church, and would pray and call on
Whe God or but just as soon as I told them I had the evi.
crazs conce, then they said 1 was crazy. I said to them, God to demonstrate all thingss to His children, and When they reeetive the light, ye call them insane",
Oht, this sis anighty strange world-strange world.
Strange ocodition the peple have Strange condition the people have got into. It is
awful. I tell you if they had the power (composed of that same element which confined me in the
asylum,) they would confine everyboody who diftered fromitive that individuals exist after death.
int only existing, but possessing the power to manifest
themselves, They would call them insane and con themsel ves. They would call them insane and con-
fine them in an asylum. If you could see the

 am, for I knew . I was in Pitiladelphia for six
months. It was about six months before I got that communication, While earnestly seeking after the
truth of the immortality of the soul. It ins in
Dixon, in tuis state, that Dixon, in this. state, that I Iot the communication.
I was two years - not quite two years -an the
nsylum. I whe was a truth, because $I$ would not tive ir top and
say that $I$ had not the truth demonstrated to me that my brother, who was dead, lived, and that I
convered with bim. If I would lave given that up they would not have accused mo of lisanity. If
I taid
C



 lars are hinded over to him to keep them insane.
IGntleman presint Thero have been such in-
stances.




## Carrie russell to mara hisnixd. [The following communicatlon was given







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## birdie tract



my own little cousin. I did lay down and go to
sleep. I didn't dio. You are awfully fooled if you
think I died, for when they die don't they be just

When I was six and a half-nearly seven-I went
to school. Now I go to a nice school-great pic-
tures, great books, big maps-maps on the walles.
You don't have them here.
room.] You don't look like the folks we have
We have nice folks, nice men and women, with nice
faces. They have nice eyes and the people stand
right up.
 dead-nobody is dead- I had a nice little pony.
Father remembers that pony. The pony jumped, and he broke hisleg, and he had to be killed because he broke his leg
The lady said
The lady said, "Don't you want to sing you
father one of your pretty little songs?" I didn"
know what she meant. She sald she meant know what she meant. She sald she meant my
father that I had when I went to school, when I was six and a half years old. She told me I could
sing a nice little song, not very long. There aint
anything dreary here. Aint that nice? I make it anything dreary here. Anan present.] That man
[Referring to a gentleme
don't caro anything at all aboout it. I don't, elther. There is a nice little girl over there near that man
Wake up, man. If you open your eyes you will se Wake up, man. If you open your eyes you
a nice litte girl. [Gentleman-I do not se
She stands there. She has a pind She stands there. She has a pink dress. Youdons
try to see her. [Looking at the medium's dress.]
Kind of nice to be a big lady, aint it? I am a bis lady now; oh, yes, 1 am a lady now. I aint old
though. I never wore a long dress all round $m$ though. I never wore a long
feet, so nobody could see them.
Now, father, I don't know how to make a nic
letter. [Looking over at the reporter's notes.] The
man is writing It, and I am telling it man is triting it, and $I$ am telling it. When $I$ go away from this lady-this big lady-I will bring
you nice flowers with green leares all around them. [To a gentleman present.] Did you ever see a big,
round post? [Yes.] We have them. I will show you-[taking up a pieco of paper,]-it is like this, it
is round, up this way, then we make them into a buuch, so, and put strings round it; hare little
flowers in it, and it stands out big round here [fixing the paper to represent a bonquet of flowers,]
and then it should have little stems, and put them Iuto the water, but wo don't get it put into the
water here, we sprikkle it.
[To the reporter.] May I take this home to read ? [To the reporter.]. May I take this home to read ?
[That Lircus Bocquer ?] Yes. [Looking at the engraving at the head of the paper.] I don't think
they are very pretty children. [Giring the paper
to a gentleman present.] See if you think they to a gentleman prosent.] Sce if yon think they
are? [Why, yes, I think they aro-some of them
are not very plainly printed, that is all.] The man are not very plainly printed, that is all.] The man
said I mirgth have the pretty little paper. He said,
futher " yes, take it home," father, "yes, take it home."
If I was a big lady I would make a nice song. I will make a little song, so that little sister can sing
it. I will make it nice, and will put it into her brain like you put seeds into the gronnd. [To a geutleman present.] Wake up, man.
[Gentleman-I am a wake; I only have my ceyes closed.] I am a big lady, because I have got a big
lady's body on.
In, I have got
can't take it.
Wo have nice, big houses; lots of people come
into them. Everybody that wants a nice house gets it, and all that don't go to them to n-to a-
banquet, and have a great, nice time. Nite man invites all the children to como to the banquet, and
the little girls all sing and langh. Now, father, we nint dead at all, but I did lay down and go to sleep.
Who do you think I did meet? Nobody was sorry,
nobody cried, nobody did lose anything. Dld not sec anybody trying to get all the money and have
it in hls pocket. I know. Man came to our house, eyes wero fastened up so. "The medium knitting her oyebrows.] I told you, father, [shaking her
head, that his cyes wero so big he could look right I have had a nice time here. Man said I conld have the paper. [To a gentleman Who sat with his
eyes closed under an intluence.] Nan, you can
slecp, and when you wake up I will be gone. My name is Singer. That aint my other name.
Tracy is myy other. Nother called me Biruie. I am a little singing girl. My father aint dead, but
Iics.
Don't you want me to bring a nice, big song.
[Yes.] This Is a nite paper. [Do you have papers?]
Printed nice [Wist he biblical account-and whether thero were such
persons as Eve and Jesus of Nazareth, and whether
I haves.] This is a nite paper. [Do you have papens?]
Printed nice. [What kind of leters do you have,
Pof them. - … . 1.
givo tho day of the week and the date of the month?
It Is Tuesday, September 4.] I know. I tell yon
Wille is very slck-dear littlo boy. He will not leave yon, either! I tell you this that you may
know that I am near to you. I se your home,
which was onece my home. Willie suffers great, Which was once my home. Willie suffers great,
untold pain. He will bo sick for a long time,
several months, but he will recoverenand be well and hearty ngaln.
I was with

## I was with yoa when Mertie died. I was with you and sister. Slster ts in Idaho. You thought you buricd her

 you buricd her--you thought you never would seeher angin, but you will see her. I was with you
during father's silness. I tell you these things, that
you may know that I

## kind to t ninc


will tell you of this room. I know they wil tell
you that it it wicked. Dear mother, is it not a
fact that that cless of persons, constituting the
Christian world, Is the frot to Christian world, is the first to cry out, "Dinbolieal
In every sense," In regard to that which in new-to
charge this upon new truths that are presented-new to those that receive them, but not new to our own
Father in heaven-not new to many of His angele as well is to those that see our every thought?
There is nothling new, but to those that receive it it is all new. Do not let them persuade you to
think that because I speak thus I must be in a
place of torment-do not think because the persons that claim to posess all truth, all light that was or
that erer will be given by God to His children, say
so. Tuls relidion let them prejudice your minds so that you will not
give me a hearing-not only this, but let me talk with you. Everything that meets with so much
opposition and maintains itself, you must know is things, they say, are so good that I almost wonder
how they are able to cry out against this, the to the children of the infinite Father
As it is, I assure you now that Willie will get
well, but he will suffer much. A good many times
you will think it is impossible for Your loving
Your loving daughter, M. C. T.
If you were differently situated, mother, I woul come out and give my name in fulli, but as it
is it is not best. I would tell gou some things that have transpired since I came a way from your exter
nal observation, that you may know I possess a every day, every hour, every moment of my life,
and I thank you, and hope the hour will come when we shall be one united family, where no death, sweep away from us our sweet enjoyment and tranlife, to look upon death in its true and proper sense
as a simple change. Kind and loring spirits will accompany me on my wisit meand whom I flly know.

## NAME.

[Bowing.] I have got two or three words I want
to say: Among them is that I want folks to mind their own business, and ft kind of seems to me that own indiridual affy to their own wine all the attend to. Now I don't care whether it is a min
iter, professional man, or not, man or woman, ister, professional man, or not, man or woman, I
wisk they would mind their own business. I wish
the ministers would save themselves; it is is uselese perfectly useless, to save anybody from hell. Hell would like to have folks act out themselves,
nind theirown busincss and not that of other folks Wind their own business and not that of other folks expect that all will mind their own business;
年 think if there was to be a meeting every day, and
everybody was obliged to go to meeting, and the their own business, it would be a good idea. I will I am neither in hell, nor out of hell, from the fact that the external cqnnot swallow up the internal.
I have got just as much hell as I can keep boiling, so has everybody else. If people will mind their wn business-attend to that which concerns them
ndividually-it will be better for everybody else. Mind his own business. Let that be your sermon was odd, but I was just as I was made There is one man in particular that I would like th is Ladd. [Does ho spell it L-a-d.d ! ] That is the way he spells it. H carth, walking around among you. I guess you
will remembermy name wherever you sec it. Whatever you do-whatever creed you turn over, remem-
ber, now and forever, to mind your own buiness.

## Letter from Mrs. Sarah Murray.

## Dear Jocrinal: I have read with deep interest,

 not unmingled with pain, the article on "Medium-ship," by M. J. W. I trust it may reach the eycs,
and though them the souls of many in our ranks; for
I hare found none more pitless than Spiritualists $($ g thatever expense of suffer ing to the sensitive medium, to receire tects. My medium, bas taught me that thls most beantiful of
nil our Father's tood all our Father's good gins, is not one to be coreted,
whille there is stili ceren among those calling themnorance of the laws governing the growth and de
velopment of the different mediumistic facultes in our birth from darkness into light, a knowledge individual growth, would not only partially ate the sutleriug, but ald in a specdicer development,
thus enabling those interested to obtain much child who has just mastered the alphabet, to anderstandingly. Yet many intelligent persons
pect, yes, demand, of the medium who has
mado one adrance step in development,
moro tmpoallo more imposible of aceomplishment than this
wonla be, while they themselves refuse to maintain
even the simplest law of harmouy. But

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## ARTESIAN WELL

In uhith is stated that the $A$ rresian Well is no demonstran

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| his place in animate nature, and the immense labors of histo- rians and linguists in showing the origin and relations of the diversified Races of Mankind." |
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Little Sion, Aygst 80,1 Ise
Anstrer in two meeks.
Iam composed por puZLIE.


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|  | " wheat, but not in tour. |
|  | " time, but not in horr. |
|  | " break, but not in blow. |
|  | " ${ }^{\text {anabe, but not } \mathrm{l} \text { s snow. }}$ |
|  | " found, but not in keep. |
|  | "" cry, but not in meep. ${ }^{\text {dream, but not } \text { in slep. }}$ |
|  | ole is the name of a famous In |

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Answer in two weeks.

Answers to unimportant questions. How many peas ere there in a pint? One P.
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