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| :---: | :---: | :---: | :---: | :---: |
| Missourl. |  | author, truth ito power, love |  |  |
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|  |  |  |  |  |
|  | unrivaled by its exilibtitions in any past age. What | natural, and reasonabte. Its adaptation to the |  |  |
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|  | gated continnally as fir as my opportunities would | Thas, contemplating the universe comprehensively, |  |  |
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|  |  |  |  | Letter from leo miler. |
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| 1 a Spiritualist |  |  |  |  |
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| mm aims at the perrection of |  |  |  |  |
| Stiny, and |  |  |  |  |
| nion |  |  | To MOTHER. |  |
| mothers, |  |  |  |  |
| den together |  |  |  |  |
| hold a |  |  |  |  |
| claim to have demonstrated thiss truth as satisfificto- |  |  |  |  |
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| Andent Spiritualism. The Bibles, receds and tradi- |  |  |  |  |
|  |  |  |  | m the church, which are leading |
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| Which are clearly teaticel with the wonderful |  |  |  |  |
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| d | prtvilege, lutesing to the trilling communications |  |  | , |
| ther his deatil |  |  |  |  |
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| ${ }_{\text {c, }}$ an. |  |  |  |  |
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| en the same day at night when the doors were mbled for fear of tho |  |  |  | y was ilied by a deeply interette |
| Jesuss came and stood in therr |  |  |  |  |
| be unt yo.. And when He had so ould, Ho | 1 have no doubt. That he is int an impostor, 1 am |  |  |  |
|  |  | Sancel, David, and solomon, Isaunh, Jerermah, |  |  |
| Thee senid Jesus to them again, Peace be unto yon ; |  |  |  |  |
|  |  |  |  |  |
| Spprit. But Thomes, one of the twelve, was |  |  |  |  |
| with them when Jeys thus came. The other | the angels |  | thee. Death, to many, has terros. To me, you |  |
| But ho sadd, Execept It shall seo in his | wer, then, to the quostion, Why are you a | benutiful illustration of pure and undeflicd Spiritual- |  |  |
| It or he nais, and thrust my hand into his |  |  | $\begin{aligned} & \text { ete } \\ & \text { rit } \end{aligned}$ | r. Novelty an |
| dipes wero within and Thomas with them; | of immortaily, and a direct intercourse between |  |  |  |
|  |  |  |  |  |
| $\substack{\text { din } \\ \text { into }}^{\text {den }}$ | ${ }_{\text {go }}^{\text {gis }}$ |  | hearts that felt themeselves 80 bereat. |  |
| dide and de not tuithless but bellering. And | and |  |  |  |
| mas sald unto $\mathrm{HIm}, \mathrm{My}$ Lorrd and my God! | Here, then, I ask, have I I not good rase |  |  |  |
| Jesus saith unto him, Thomas, because thou |  |  |  |  |
| not seen | could 1 be tonest, could 1 bea man, and keep silent |  |  |  |
| Wr.irthis reord is true, the Apostles had un. |  |  |  |  |
| prace | da |  |  |  |
| Jeeus, they saw Him put to death; and ander | ${ }_{\text {cost }}^{\text {the }}$ | In ali its trunseendant glory! Who, then, can |  |  |
| death, they harr inm us a spifu, hiereore, | spl |  |  |  |
|  |  |  |  |  |
| (enter sesus give his | dered by the prrestiood, whillo hithereto I have been | Spiritualsm, they aro netually at war with | Johr |  |
|  | , wore than |  | Dscarun, ILu, Dec. 2a, isas, |  |
| roceed next to ingure, what |  |  |  |  |
| are huidrecals and thoussands of Spprithalists, both | s |  |  |  |
| In Erupe and $A$ mererea, who can teetity ys stron'ly | Sp |  |  |  |
| taiked with the angels, face to face ; |  |  |  |  |
| tineet interourse, , havos fout them, it | sumy of the $L$ |  |  |  |
| them, handled them, and seen them, | Do I love tho prophets, and Jessus, and the |  |  |  |
| He most fim inidads, who thko the |  |  |  |  |
|  |  |  |  |  |
| (i) | ageney of the Holy Spirit, , is fiven me by miliuter |  |  |  |
| Ls grandeur, it firiny duppleated in Mod |  |  |  |  |
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RELIGIO-PHILOSOPHICAL JOURNAT
Degember 23,1865




Beligio- Zhthilosoplticat afoumat




BCBSCRIBERS WANTYD


 new yearly subseribere, and for this minhard of
generosity (5) gives the following reacon:
"Believing as wo do that the

did
ang
 denen mest

Luntes praze

$\qquad$ regard to the abominable style of complinining in
dreess. The question "u who womet
 must wear long
shiockingly foolit
name of faehion: $\qquad$
 $\qquad$
 While his brothers and sisters are starving in
sight. If we would render him worthy serviee ;
we w.
$\qquad$

## of Nazareth.

 We are pleased to know that the secular press are are generally beginning to understand that there is apotency in our philosophy that will earry it trium phantly over all opposition and the oppoition come rant, superstitions fanatics and blind devotees to an
unnatural and unphilosophical system of religion.
We copy the following from the St.

 $\qquad$

## question of atter life each one for him and herselit In this connection we suggest that it may be well to go early, in order to get a good seat.

| this country, is well attended by intelligent and adhere to his doctrines and look upon him as a teacher, multitudes of free thinking, fibersl minded men, as well as numbers who are attracted by the to see aud hear a man of reputation and the founder of a theological school. The hall last evenings as least a half hour in advance of the time for the leeture to commence, and the fact that many were turned away, unable to procure seats or standing room, foreibly sngqested to the Lectare A soclation the propriety of securing the large hali hercater during Mr. Davis's stay in this city, which be in <br> Mr. Davis' lectures are in <br> losophical, being deroted simply to the tion of the religfous sentiment and of manss strit? tual existence, as he sees it. He gives the truta ach cording to his view of it, and phitosophy independent of am phitosophy independent of an or printod. In matyy points that of Emerson Carlile all origiual men, ho fo Taentorelsorkth thes languago beinc atravs forchole shd fis mamner $\square$ enar and mosationtar Nomy <br>  |
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RELIGIO-PHILOSOPHIOAL JOURNAI


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| just this：that when people dea |
| with the suppoed dead，thi |
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| that we dontt know manything buout it orif we ree |
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| selves－is the milale of titaber |
| ，it．I want oversbody to kinow that erer |
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| too，in pertielalar，thatr will give to understand，， |
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| Own name and the names of somo of my maly |
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| wis note．Ms a |
| may tme．Butir Imad taken notes smetead of |
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| look upon them with muspleton beoauso thoy hav beon and cam．They went away，many of thent，boyn，and camn back men．Look upon them wll |  |
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| fither＇s name is Nelson Ramsay．When I como |  |
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rience of any one spirit is not true because we have
not experienced the same ourselves．［TTo a gentle－
man present．］Do you understand that？Now，
．

| to sit for the express purpose of giving us an op－ portunity of sending or giving messages，to be sent－ to our friends，Am I correct？［Yes，we publish what spirits are pleased to give through this me－ diam in the Religio－Pholosopheal Journai，and |
| :---: |


| diam in the Reluato－Prilosophiesl Journal，and forward the paper to such persons as the spirits communicating may desire us to． 3 Thank you． What I am about to give is for my friends，and for their special benefit． <br> 1 want them to know my condition，and the fact |
| :---: |
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them considerable advice，and such advice as they
are alimays willing to listen to，and，as $I$ think，
proft by．I suppose there are a good many who
will think it strange that I should take an interestprofit by．I suppose there are a grod many who
wilt think sit strange ethat I should take an interest
in the finsacial matters pertainng to my family But to that class of individuals 1 would simply sy
that althongh we are lost to their sight yet their that althongh we are lost to their sight yet their
interests are ours，because we have the same anxijety for their welfare that we had before death．So far
as is our power lies，we are always ready and will
ing to converse with them upon every subject，
whether it pertains to thefr material or sppritual welfire．
If I had had any fdea that I should have been
called away from home so soon，I should certainly called away from homes so soon，I should certainly
have arranged my affirss very differently．
There is a good deal that I could have collected There is a good deal that I could have collected
that rould have helped myy family－myy wife and
five cthidren－very much．I now see they will never

$$
\begin{aligned}
& \text { five children-very much. I nows } \\
& \text { get much-it will be dead loss. } \\
& \text { I never talked with my wife m }
\end{aligned}
$$

$$
\begin{aligned}
& \text { get much-it will be a dead loss. } \\
& \text { I never taiked with my wifo much in regard to } \\
& \text { my bustness matters: I thouiftt it sufficent for }
\end{aligned}
$$

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\begin{aligned}
& \text { me to know, and bear the trials smeldent to bosp } \\
& \text { ness Ife, without perplexing her mind with them. } \\
& \text { What I falicd to do in earth life, I wive endeavor to }
\end{aligned}
$$

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\begin{aligned}
& \text { What I falled to do in earth life, I } \mathrm{T} \text { wII endeavor to } \\
& \text { make up now, I suppose you are fumiliar with the } \\
& \text { name of Sindusky Clty, Ohio? [YYes] } \\
& \text { There are mediums there, plenty of them. The }
\end{aligned}
$$

$$
\begin{aligned}
& \text { There are mediums there, plenty of them. The } \\
& \text { only trouble is in get ing my folks to listen to them. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { only troublo is in gotting my folks to listen to them. } \\
& \text { I have watched them, nd heard themeonverse pon } \\
& \text { this subject, and it seemed to me, with all their }
\end{aligned}
$$

$$
\begin{aligned}
& \text { anxiety to know of my condition, and all their feel- } \\
& \text { Ingrof affecto for me, sa huband and father, } \\
& \text { they would sooner tay them aside than to dispose }
\end{aligned}
$$

$$
\begin{aligned}
& \text { they would sooner hay them aside than to dispose } \\
& \text { In any way of their prefudites-they will cling to } \\
& \text { their old idens fastead of listening to anything that }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Perhape I am somewhat to blame for that. I } \\
& \text { perceive I am, beause I should hrve looked Itto } \\
& \text { this matter of spiritual communication, while I was } \\
& \text { on carth, moper than I did. However, that time has } \\
& \text { gone by, and we have yet to make the best of it. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { on earth, more than I did. However, that time has } \\
& \text { gone by, and we hare yet to make the best of ti. } \\
& \text { Like a day that has been mispent, we ean never } \\
& \text { recal it and do our nets, over again, but we can do }
\end{aligned}
$$



$$
4
$$

$$
\begin{aligned}
& \text { and give me nn opportunlty of conversing } \\
& \text { then in regard to many-yes, many thing. } \\
& \text { If yon will be kind enough. si. to send on }
\end{aligned}
$$

$$
\begin{aligned}
& \text { I y you will be kind enough, sir, to send on } \\
& \text { your papersto Elizabeth Barges, you will yery } \mathrm{m} \\
& \text { obllige me, Milo Barnes. }
\end{aligned}
$$hardly think it was．I I do not see anybody I would

have takensave taken for a reporter ；however，I shall not fel
satisfed unless I say what I have desired to oo long
that is ，to tell my folks that the road is ope
They need not go the length of the rond either，for
I will meet them a good hatif way．I will not te
them of my condition，but I will bring other friend
acquaintances and relatives to meet them．I don＇
know as they ought to expect us to do everythingpreparo the road，and walk in it ourselves，with no
certainty of their meeting us at the end！I belleveIn doing the fair thing，so I will pofat out the road，
and tell them as plain as I can，so that they may be

$\qquad$
derel iea that we come in possession of such won
dorful powers immediately after death，and ought
to make use of them，and that use to be for their
to make use of them，and that use to be for then
special benefit，regaralless of ourselves，I don＇t ex－
18，inasmuch as I am the one who has gone the
journey，I will write the first letter．If they have a
mind to answer it，by
own house or at any other place where there is ameanm that I can control， 1 wif criting and print－
them，and save ell this to thble of
ing．If they do not do that，I will wait till theiror come where I am．
We have the means of communicating to them，
and so we should have if we were only separated by
a journey of a hundred or so miles．The means of
communicang tin both casos see subbect to the con


#### Abstract

 





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 Ded from the effects or it，but $I$ guees if I had had
beter care 1 should have weathered it．My lome
was in Detroft；；my parents are there．I have been
 death has filled her cup with sorrow to overflowing
that she would be wiling to leave father and all the rest，if she could go to me．Now，I want her to re－
member what she told me when I lefther，and
those words，if I had lived a hundred years，I Iboold never have forgoten，and I shall sever forget them
as it is．They were these：＂Myy son，you have
enlisted in a
 you as one of her sons to stand by her in her bour of
peril．Stand up bravely for your country＇s rights，
and if＇ in a noble cause．Bat think not that we part for ＂so true as the setting of yonder sun，we wll meet The love of our country brightened ber counte－
nance，although the tears were trickling down ber cheeks as she spoke．Now I would say，mother，
your words went with me，were ever ringing in my
ears，when the battle raged the fieceest．I heard cars，when the battle raged the fiercest．I heard
them when I fell．I heard them，too，when I ley roundea upon the field，and mother，I hear them
yet．And as you said to me，be brave in every hour
 in heaven，and although not the heaven you talked
to me of in childhood，yet it will be sufflicat for our perfect happiness．Now，one and all，be brave，
fear not what people may syit in regard to the
tanatical ideas concerning spiritualism，but give it anatical ideas concerning spiritualism，but WIIl not look upon me as being far away．
I cannot hold control longer，so I will have to bld


Sir Clouddey Shovel，Rear Admiral of England，
Was an aprentice to a shoemaker，and afterwards
a cablin boy．

COMMONICATIONS PROM THE WNXBR LIPB.
 $\underset{\substack{\text { dpond } \\ \text { rond }}}{\text { and }}$

##       Thy almitghty power, It will contunue lts mjestic work of development, unfoldment and progress, to







 and adore Thee, forever!

## UEstions and answers. 



 Hons o a sto be enabled to a aoto the seourge, ; yut






Wo will cill the mind tho poostlvo-for it tis oo-
and the body the negative. Consequenty, the body
and


 they so melh foar:
Why is it that pe


 nd goos on with the work of destructlon until death



 need be be,
epidemic.
Will the controllhy intelligenea at your public

 lated, he says, by the gifi and power of God.
A. The firit question s, What is divine? When
 that Deity is the embodiment of ail things, then we
bhall say that it is of divine origin, tunsmach ne man is a part of divinity. Thus far, we percelive it
to be of divinc orligin and no a farther.




| would be mach if I was shot down or exposed and got aick-lt would be all right with me, for after death our advantages were Just as good for pleasure and happiness. Feeling that way, I packed up and and happiness. Feeling thit way, I packed up and started off for the army. I went into the 17th Indiana, company M, (cavalry) had a good time. Got wounded in the shoulder, and died. I lived about six weeks after I was wounded. I got shot whime on picket, and sure enough I was all right. I was never afraid to give the boys my Ideas about the future. I told them I believed I should go right into the other world just as I left this, and that if I did go, and the time came round favorably, I would come back and let them know what I was doing- whether I was driving a mule team or carrying a Whether I was driving a mule team. [Laughing.] musket, or whatever I was doing. [La Well, now, boys, until the war closed I kept close Watch of what was going on in the fleld. When time passed on, thl the war closed up. I did not understand things well enough to help much. I guess if I had, I could have helped them more than I did. Since that time I have been roving around to see what I could see, though I can't gives minnte description, for $I$ have not the power. I find things similar-most everything is similar to what I did lated for the bappiness of us all. I don't find anything to complain of, and 1 shall be right glad to see all my relatives and frlends when they come here. They may jost reckon I was glad to see the war closed, but I was mighty sorry to think Old Abe had to die in the way he did. I would liked to have had him live and enjoy it with the folks on your side. <br> I am no preacher, but I must say this-you know soma think It was a purishment meted out by God to die the way so tnany others did. I don't see it possible for God hirnself to deal out suchi a punishment, I would say it was not, right, after Old Abe did so nobly as he did three years. My father's Chiristian name is George. |  |
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\begin{aligned}
& \text { I could-Cap knows that, and all hands know that, } \\
& \text { see } \\
& \text { but It at last got the upper hand of me. Afrer a } \\
& \text { as hard pall and a long pull, I had to succumb- Had } \\
& \text { for } \\
& \text { to die. The disease was too much, and it lald me } \\
& \text { out. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { out. } \\
& \text { I belonged to the } 8 \text { th Misourl, and everybody } \\
& \text { knows we had a hard time. I did not sutfer as } \\
& \text { much as some of them did. We tha d been n }
\end{aligned}
$$

$$
\begin{aligned}
& \text { folks ive at Leavenworth, Kansas. They don't } \\
& \text { reall know whether I Ianded dor not. They think } \\
& \text { I will surprise them some day by coming in. But I }
\end{aligned}
$$

$$
\begin{aligned}
& \text { I will surprise them some day by coming in. But I I } \\
& \text { will surprise them by coning tn this leter, through } \\
& \text { tils post ofltce, telling then that I am deal-whit }
\end{aligned}
$$

$$
\begin{aligned}
& \text { this post oflcce, telling them that I an dead-what } \\
& \text { they call dead- yet dolng pretty wedl. I need to } \\
& \text { think folks dled-but If anybody does aboolutely }
\end{aligned}
$$

$$
\begin{aligned}
& \text { think foks dedebut if anyboy does absolutely } \\
& \text { die, they dn somethlog differeat from what I do }
\end{aligned}
$$

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\begin{aligned}
& \text { I think soldicrs have done enough for you to bo } \\
& \text { privkleged. Some siec, some cripled, nad some } \\
& \text { dead. But I did not go th for freelng the nigger, } \\
& \text { though, but by George, ho has got freo! }
\end{aligned}
$$

$$
\begin{aligned}
& \text { now. I t tell you one thing just now, and that is, the } \\
& \text { I wil } \\
& \text { only time that I reanly wilthed or desired that ther } \\
& \text { mimet bo sch }
\end{aligned}
$$

$$
\begin{aligned}
& \text { flanee to the laws and Institutions of our country } \\
& \text { and In deflanee of us who wero brought out to py } \\
& \text { down the rebellion, I then wisled there was a hiel }
\end{aligned}
$$

$$
\begin{aligned}
& \text { what I say, that the war had a bad influence-bad } \\
& \text { influene-on the solderos! } \\
& \text { Admittling that to be true--hat it does have } \\
& \text { bad influence upon them-instend of thlnking o }
\end{aligned}
$$

$$
\begin{aligned}
& \text { cause for which we siffered and recelved the ba } \\
& \text { lintuence, before they condenn. I would like } \\
& \text { know if it was not for them, who staid at home an }
\end{aligned}
$$

$$
\begin{aligned}
& \text { speculated out of the condition of the country, and } \\
& \text { made themselves rich-and now talk about the bad } \\
& \text { influence of the solderis's life. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Talk about preparing yourselves - guarding your } \\
& \text { property, for fear it will be taken by the returned } \\
& \text { poldicre who have hocone }
\end{aligned}
$$

$$
\begin{aligned}
& \text { talked that to me--oo, sin- it would never have } \\
& \text { done I hear a good many talking, and they talk } \\
& \text { in this wise : "We are not safe since the soldiers }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ated to stealing and murder that they would not } \\
& \text { hesithe a moment, a single moment, for ten dollars } \\
& \text { hor ten dollars." There are plenty who are will- }
\end{aligned}
$$

$$
\begin{aligned}
& \text {-for ten dollars." There are plenty who are will- } \\
& \text { ing to pack all thetts sand wronss of upon returned } \\
& \text { solicrs. Now I want that class of folks to think }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ing to pack all thetrs ant wrons of of upon returned } \\
& \text { soldiers. Now I want that class of folks to think } \\
& \text { and take into consideration what their condition } \\
& \text { might have been had theso yery same soldeide they }
\end{aligned}
$$

$$
\begin{aligned}
& \text { might have been had thlese yery same soldiers they } \\
& \text { are talking about staid at home as the complainants }
\end{aligned}
$$

$$
\begin{aligned}
& \text { are talking about staid at home as the complainants } \\
& \text { did, and det those merciless secesh sweep over our } \\
& \text { country? They woold not have spared even your }
\end{aligned}
$$

$$
\begin{aligned}
& \text { country? They would not have spared even your } \\
& \text { lives-they would not only have taken your money } \\
& \text { and everything they could have put their hands }
\end{aligned}
$$

$$
\begin{aligned}
& \text { and everything they could have put their hands } \\
& \text { upon, but they woald have taken your tives the the } \\
& \text { lives of men, women and children. I think these }
\end{aligned}
$$

$$
\begin{aligned}
& \text { lives of men, women and chilidren. I think these } \\
& \text { sympatherers had better think of these things. } \\
& \text { Don't you see what would have been the ressult if }
\end{aligned}
$$

$$
\begin{aligned}
& \text { they had been sucesesful? And they would hav } \\
& \text { been successan, if if had not been for the soldiers. } \\
& \text { Then tinstad of being affaid of the boys wh }
\end{aligned}
$$

$$
\begin{aligned}
& \text { been successful, if it had not been for the soldiers. } \\
& \text { Then instaad of heing afraid of the boys wh } \\
& \text { lived through the struggle and come home, don }
\end{aligned}
$$

## look upon them with suapicion bocausio they have been solalers. They went away, many of them, boys, and eamen back men. Look upon them with <br> reppect, Alt te pany $-\infty$ <br>   <br> this kind of a post oftice. I have span a protty good long yarn, haven't I? [Yes.] You wont bo afrald to put it in your paper, will yon? [No.] My frather's name is Nelson Ramsay. When I como <br> $$
\begin{aligned} & \text { 1ather's name } 18 \text { Nelso etter. } \\ & \text { again, perhasp I can do business of tho } \\ & \text { I thank you. Perhaps it is the busing. } \\ & \text { office. } \end{aligned}
$$

## 

$$
\begin{aligned}
& \text { DzcmaBer 6. MLLO BARNES. } \\
& \text { I heard a man ask to-day, if spirits came back, }
\end{aligned}
$$



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| To the Ohlidren. | had he gazed from some high pinnacle. Nothing |
| :---: | :---: |
| You may be looking for a Christmas story. | moul |
| t you will find one. The invitation has g |  |
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| most |  |
| $u$ |  |
| hare read so many times; they no longor Interest |  |
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|  |  |
| will be muct |  |
| Ogether these |  |
|  |  |
| distribute them among the poor, negleeted ilttle |  |
| children that have no money to buy toys or story |  |
| books, and dry to be entisfled bys sty ing around, tho |  |
| ran |  |
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| rhaps some of you have |  |
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| chlldren |  |
| der about the streete, lookligg wishfully and implo- |  |
|  |  |
| ed |  |
|  |  |
|  |  |
| many times that they slirink within them |  |
| oy tire at last of hearing the gild, gay voies | tors : "the leeturer the other evening said he could |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  | child's hand is not lilico the callous palm of the |
| ich may come through the ministration of your |  |
|  |  |
| Geneva, Ill. Mrs, C. D. Tods, |  |
|  | "Such was the oean which cradled the fiskes |
|  |  |
|  |  |
| Sy her sobs, , ate asked | g. There was not one like thi |
|  | present." |
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PROSPECTUS


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