
\$3.00 PER YEAR IN ADVANCE 1


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yen $=-x_{2}$ $\underset{5}{2}=2$
 and and G. Fish.
 zenith of his glory wis slain by a reckless, dissipated,
Insaue man, who had ithlerited his, organization
nd had his character formed for him in his educa tion, and been g ouded on to madness by a few vio-
lent enemites of the President, who grew more and
morce enraged at his populurty and succese the tragedy placed the second plebeian by birth, but
statesman by growth, at the helm of the nation. He, too, is winnning the people by his uniform kind-
nees and human sympathy, which was os prominent
in bis predeceear. In ad m his predecessor. In addition to this many of our
most distinguished statesman and army offleers are
from the eame ranks of poor boys and working men from the eame ranks of poor boys and working men,
and but few of then forget or neglect, or despise
the class of citizens from which they sprang. the elass of cilizens from whith they sprang.
There are occasional exceptionstothis rule ; various,
but not many, among our present popular men. but not many, amongy our present popular mon.
Some say our Chier ustice is one, but I cannot say
and yet I shall wait more evidence before I put namesake, boru in my own native Granite State, in
that list. Wade, Wilson, Banks, Grant, and a hoo theirer worthies, show no signs of aristocracy in
theop poplarity; and even Long John, who is
head, if not a "head and shoulders," above some his colleagues, is as sociulle as when a schoolboy,
even though he has to stoop to it. Another sign is
the score of poor wido the ranks of the poor, whe have places in the va.
rious departments, to the exclusion of rich men's.
sous and popular men's relatives, or "fdus Achates," and I believe it ean be safely said that never was a
more honest tet of olerrss and vellicers in charge of
the affirs of this nation, or less recklessness and waste of time and mouey by government employcs
the alfirs or still one other sign I sce, in that unmistakable
index of poblic sentiment-the Trisatrar. Maggie
 chon and her character of "Cricket," the poor,
despised, orphan grandetild of the old witch. Night and applaud this specimen of the uprising of a soul
from "poverty, rags and dirt" to wealth and good society ; and such applause and approthntion could
not be guincd for the sucess of a rlch child In any
play ; and no church, with its ceremonies and forms, with frozen oratory in its pulpits, cau call out a
moiety of the interest of the thuater, but theology
seems to have gone luto paintings and tubleauxseems to hare gone into paintings and tableaux-
Miiloonlan and Biblical-and these grent painting of
modern Mythology draw crowds to see the heaven moxdern Mythology draw crowds to see the heaven
and heill to which the churches invite or consign theam, and laugh at the hell or the devll, and not
much eness at God and henven.
Relligton has gone into paintings and tableaux Rellg gion has gone into palntings and tableaux
cristaliked, and humanity into the theater and poll-
tics, and owow there is more hope than ever for the alvation of the race; for what God and his blood
bave failed to do, man may yet do for himself. One more evidence Is the estimation in which our
cober, honest.and industrious returned solders are held by hasecomanuunity. I have stood hoors with my
heart buatilug throts of joyous approbation na I have ween our popular onlcers, clvil or milltary,
grasp with the real warm welcone lind grasp with the real warm welcome hand-clasp the
soldiers as they.came up and passed on, strankers as before ; only " "xy soldthr": and you get a hearty grip
that comes from dhe heart; but I must tsp here.
WARREN ChasR. Washington, D..c., Ian. 20, 1866.

## Letter from J. W. Seaver.



 ersa the present year; ; we have alwo a comfortable
Sree hull, in whicht o meet.
Thus fir, however, we have falled to secure lectu-

 J. C. Wulter, II. S. Peekham, or J. W. Senver, who
have teen eliosen a committeo to supply our pulptt
with ppakarest.





## 


 wonder if in bayoun derk, where deadly serpentan bor,
Slaver ruah in free them from their chaiur, and tuate oween $=4=$ Weaklug eacdi, when look'd 1 ppon, the qualitice of mind?

 monder if humanity oxtendd a klodif hand And apenks to them in kidudy tonee, to cheer them on thetr
 And it thes sometimes come to no with memanges mblitro
And tell ua of their happiness in that celsestial climet

Landmarks of the old Theologles-No. 12 Masonry being free, it has the fullest scope of the
Word in its strong meat for men as well as its milk
 the freeborn who are capable of talking face
face with God as a man talked with his friend
"There to" There is," says Oliver "no subject, be fit the most
subtle and various; be it as high as the hearens
above, or deep as the earth beneath-no secret of above, or deep as the earth beneath-no secret of
creation-into which the science of Freemasonry
does not enter in the pursuit of wisdom, knowledre and virtue." Faith heing a legitimate Masonic
virtue of things not seen, it has the emblem of a
cross with a beautiful feme the way of life for the birth of the son of Man
How apt and correspondential were the personif The spiritual and starry heavens, whether the doons
open to the many mansions wrought earthwise, o
to the Jerusalem in the skies. However low the and newly arisen spirit. Bomenetimes the Hebrew
poets rather ardently lin up the everlasting gate for the Kiug of glory to come in, as when the spiri
of the Tord instructed the Psalmist by the reins in the night seuson; so too in Gentile song and search
for the Golden Flece by old Atgo Navis:





And from her hand disulusid the golden combl;
Then roes reppectrul, all with keanty grac'd,

Thls the the way of llfe of the poetic heathen to
convey symbolic truth. The heavenly Mother seats the immortals in the rich drapery of the poe
on the same thrones where the purer simplictity Jesus phiced them with barely a fisher's cont to to
cover their nakedness, "upon the twelve thronce cover heir nakedness, upon the twelve thrones
Jubking the twelve tribes of fsrael." We may also
take our choce between the golden halred Venus or blue-eyed maid and the flery bush of Samson' Lave been the color or the raven, though his boy
brow was bent, but his heifer Dellial, or the virghn of Israel, doubtless came up with her "brilliant
black eye and her arrows let fly" 'till she plerced Samson through and through, and completelec ab
Borbed him. Slue may have giported the same golden conbl as Venus, for Milton slings-
"By fair LI, goirs golden comb,

Now one may thind these "dlamond rocks" or
dianoonds of viryo throughout the mosalc pavement
of prectous stoncs. They are the uphlenvals from of prectous stoncs. They are the uphenvals from
Jove's all fertile plains, and may be viewed from the golden portals of Olympus, where the golden circle
is of seen blent will the brazen serpent.





minn




pros
The same number in whith the king of Byria
proved the divinity of the Jordan as directed by
Che god-man of Jewry. Beven times did Mises Medee
 bed









Nismemem

And in the sign of Taurus, the golden bulls or
alves with hoors of brass molten out of the stone Israel, he

Nor was the brazen serpent wanting to hi
s the Lord to the uttermost parts of Egypt.

## 

This great, red dragon, which is called the devil
nd Satan, Mlss Medea charned, so that
 It may be that she then bound hlm for a thou-
sand years, and threw him into the bottomless pit,
which were well if Eve had also done und thus prevented his coning down in great wrath t
persecute the woman who brought forth the Man
or it appears that while Eve for It appears that whille Eve had only scotch'd the
snake, Medea put a spell upon him as potent as th
od of locusts out of Egypt, and thus in the nick of tim

While Adam and Eve were turned out to thistles, clothed in some very indifferent coats of skln
which the Lord God made for them. But alas, the course of true love did not run
smooth with Adam and Eve in the garden, nor
 Miss Medea was one of those starry daughters,
very close of kin to the daughters of Zion and very cloose of kin to the daughters of Zion an
Jeruanlem, infected with like heat, as per Multon,


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## 

 are parallel in the Hebrew and Gentlle Word-both
aspecto having the same boxis of truth in their
esoteric princtples, bat sung under different names by the Hebrew and Gentile bards. The drapery of
the one, severe, puritante, pharasuical and exclu-
 made darkness his secret piace and his paviion
round aboot him dark waters, and thick clouds o
the skies." The drapery or the other was more o
the golden flece, or the cloude rolled ap in flush
with the sun teening with the sun beaming apon them in parple and
gold. Event the Hebrew could not deny to their New
Jerusulem the rich garnimbing of the Gentile bards ;
hence buly hence holy Bibles, Hebrew or heathen, are simply
one in the subotrutu of the Word. From Alphat $t$.
Omera, or frou Adam to the morning star of Jobn,
 tranulated to the gods, or gathered to his fathers.
The Luppy eatate of Eden, or the Golden Age, was
ouly the inversion of the future into the past, not
ouly
the k
bet t
in hew time come and gone, and our fossil theologies and
cramped churches have all along been drugrig
heavily their wheelless charios, nd tloundering
like Phuraot in the Red Sea. The non-progressive
Ulke Phuraob in the Red Sea. The non-progressive
or conservative mind never looks puward and for-
ward but downwrd and backward for the pearl of
great price-for the old and not the new Word of
the living God.

Tuking a landmark from Max Muller, "there is
a time in the carly history of all nutions in which
the mythological charracter predominates to such
an extent that we may speak of it as the mytholoan extent then we may speak of it as the mytholy-
gical period." We mayy Degin with the Eden sonke
and end with St. John's New Jerusalem, where the
 uncolllug of the earlier myth, just as we might call
the uge in which we live the age of discoveries by
the projectlon and development or genius along the material plane. The ancients not having tie to
atrike, and knowing nothing of railway or other
stocks, except the catte on a thousand bills, did
and









Mnd
Por the Rellyto Plulloso
signs of the Times.









 and had his charnater formed for hilm in his eduea-
tion, and been graded on to manness by few vio-
lent enembea of the President,



 Hind min








 | ffer night the theater has been crowded to witness |
| :--- |
| and applaud this specimen of the uprising of a soul |

 play; and no church, with its ceremonies and forms,
wilh frozen oratory ti tits pulpts, can call out $n$,
moicty of the titerest of the theater, but theology
 and hell to whlch thin churches lo intio or conelgn
them, and laugh at the hell or the devll, and not nuch desse at God and henven.
Rellgigion has gone into paintings and tableaux
crystalized, and humanity into the theater and pollIvation of the race ; for what God Lave failed to do, man may yet do for himself.
One more evidence is the estimation in which eober, honest.and industrious returned soldiers are
held by thocomnumity. I have stood hours with $m$. beart beatitug throbs of joyous approbation as grasp weyh the real warm welcome hard-clasp the
coldiers as they. came up and passed on, strangers a before ; only " "ryy soldter", aund you geta a bearty grip
that comes from die heart; but I must stop here.
Washungton, D. IC., Jan. 29, 1866 .

## Letter from J. W. seaver

 association, and already number thirty-five or forty
embers. It is our intention to hold public meet ngs once or twiee a month, for which purpose we
have an ample fund subseribed to remunerate speak esse the present year; ;wo have Thus far, however, we have failed d so sccure lectu-
rers, and one object of this notice t
to attract their hentson, so that thould : any be valfing or passing
roumb Western New Work, and would like to
 have been chosen a committee to supply our pulpit
 to come expoeting to be employed without having
previously reeeired an aminnative answer to an previously reeetived an affirmutive answer to
spplication, as otherwise a number myy eome ai
nce, occasioning disappolntment and once,
loss.


## 



Masonry being free, it hass the fullest scope of the
Word in It strong meat for men as well as its milk will go anter the false Gable of rising to the spirtt, face with God as a man talked with his friend, subtle and various; be it as high as the heavens creation-into which the oclence of Freemasonry
does not enter in the pursuit of wisdom, knowledge and virtue." Faith being a legitimate Masonic
virtue of things not seen, it has ite emblem of a
cross with a beautiful femate ficure as sitgoifying cross with a beautiful female figure as signifying
the way of life for the birtho of the son of Man.
How apt and correspondential were the personiA. cations of the various members in conjunction with
the spiritual and starry heavens, whether the doora open to the many manslons wrought earthwise, or
to the Jerusalem in the skies, However low the estate there was a chamber thppe for the more pure
and newwly arisen spirit \&ometimes the Hebrew
poets rather arduty for the King of glory to come in everhasting gates of the Lord lnstructed the Paslmist by the reins in
the night seuson; so too in Gentlle song and search
for the Golden Flecee by old Argo Navis:
"The gate thoy pane, and to tho dome return
Wherc Venue off revales the ciod of fre.".
Where Thumel Cuin or Vulcan




Bound hurr lowe riaglotes, and thus queston'd bland."
This is the way of lifo of the poetic heathen to convey eymbolic truth. The heavenly Mother
seats the inumortals in the rich drapery of the poot On the sane thrones where the purer slmpllitety of
Jesus placed them with barely a fisher's coat over their nakedness, "upon the twelve chrones
judging the twelve tribes of Ioruel." We Judging the twelve tribes of I Irruel." We may also
take our cholee between the golden halred Vanus
or bluc-eycd wald and the tery bush of Sumson's seven locks whitch not well could be supposed to
have been the color of the raven, thought hls bony
brow was bent but tis heifer Dellowh or the viryt row was bent, but hls heifer Delllalh, or the virgin
of Israel, doubtless came up with her "brilliant black eye aud her arrows let fy " 'till she plerced
Sumson through and through, and completely aborbed him. She may have sported the same golden
omb as Venus, for Milton singg-

Now one may tind these "dlamond rocks" or diamonds of virgo throughout the mossic pavement
of prectous stones. They are the uphanavil from
Jove's all fertile plains, and may be viewed from the olden portals of Olympus, where the golden circle of seen blent with the brazen serpen.
Nor loes than Amran's on, the potent wand
"All sapient Hermes trandished in hit hand










Srum bruven noesrixas broasthing living flame." It is impossible not to see li this, when measured
the symbolic or sprittual sense, the very counter

## in the tents of wich virgin in her Gentile


This was the same as the chariot or israel and
the horsemen thereof-the charlot of Are. In
Biblical Biblical numbers, or dirfne arithmethc of the
Egyptians, the chariots of God were twenty thon
sand, hanmeessed to thousands of angels with the
Lord among them as on sinal th the holy hill-th Lord among them as on sinal in the
same hill where the monstrous bulls
"Thelr
as their high hats of of Bashan wewn with ithas strong fama, and bel.
lowing bulls. The Hebrew strong man, or Suluson,


And in the sity of Tauruse, the golden bulls or
Aves with hoofs of brass molten out of the ston
of Israel, he

Nor was the brazen serpent wanting to hiss
the Lord to the attermost parts of Egypt.

And Phanis 'yamkin return the doleful wonnd."
Thus great, red dragon, which Is called the dov
nd Satan, Mise Medeal charnued, so that

It may be that she then bound hlm for a thou-
sand years, and threw him into the bottomless pit, which were well if Eve had also done, and thue
prevented hls coming down in grat wrath to
persecute the woman wion brourt forth the M perscenc ene woman who brought forth the Man
for it appears that whlle Eve hud only seoteh'd the
nake, Meden snake, Medea put a spell ypon him as potent an the
rod of Amran's son, when he trought anlight of
locusts out of Erypt, and thus in the nick of time locusts out of Ekypt, and thus
Jason seized the Golden Flecece.

While Adam and Eve were turued out to thistles, Cothed In some very indifferent coats of sklins
which the Lord God made for them. But alas, the course of truc love did not run
smooth with Adam and Eve in the garden, nor
over the thistles-nelther did with Jason and Me-den-

Miss Medea was one of those starry daughters,
yery close of kin to the daurhters of Zlon and Jerusalem, infected with like heat, as per Miton,

| $s$ when suir too as the daughters of ly Jemima the "handsome as the day ning stars sang together and all the uted for joy. In Biblical story, Di an went out to see these daughters and wished to make her his wiff in "disastrous love" was manifest, God cut off by the circumeising of Solomon, however, would app a sweet time of $i t$, at least for a pillars thereof gold, bottom gol ple, and paved with love for the usalem. Very glorious to be sure hht eyed daughters who sparkle in St glass in the waters above the firm on in melting mood "Down their fair cheeks bright tears of am Sluk in the sand, and harden by the sun." |
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## Pleanure of offroting man is milxed with pain." If the virgin of farael, or do ughter of my people, sometimes ap, up, app and sometimes down, sometimes op, up, ap, and sometimes down, down, down, though her paps might be girded with he golden girdles of the Zodiac, so too

## 

This may have beeen old Peghasus, or some other aymbolic horace, eqnivalent to thoes from St. John's
stable, for the essent are parallel in the Hebrew and Gentlle Word-botb
aspects Laving the samee basis of truth in their
esoteric princlples, but sung under different names by the Hebrew and Gentilie bards. The drapery of
the one, evere, puritance, pharannical and exclasive, was deeply shinded by the wrath of God, "who
made darkness hio secret place and his pavilion made darkness hio secret place and his pavition
round abouth him durk waters, and thick clouds of
the skites." The drapery of the other was more of the golden fivece, or the cloude rolled up in fush,
with the sun beaming upon them im parple and
giti. Even the Hebrews could not deny to their New Jeruunlem the rich garnilhing of the Gentile bards;
hence holy Bibles, Hebrew or heathen, are aimply one in the substrutu of the Word. From Alpham to
Omecu, or frou Adum to the morning stur of John,
God's Wer God's Word is clothed in the garniture of metumor-
plowes - earut metamorphosed into man -man
trausluted to the grods, or gathered to his fathers. The huppy cettae or or Eden, or the Golden Agge, was
only the inverrion of the future finto the past, not he kingdom to come on earth as it is in heaver,
but the kingdom an ready come and ppast as It was
In heaven- uot the good tine coming, bue the good
ume come and gooe, and our fossil theoto
 ike Phuraoh in the Red Sas. The non-progressive ward but downward and backward for the pearl of
great price-for the old and not the new Word of
the lifius God. the lifing God.
Tuking a la
Taking a landmark from Max Maller, "there is
a time in the carrly history of all nutions in which
the mythological character predominates to such the mythological character predominates to such
an extent that we may speak of it as the mythological period." We may begin with the Eden sonake
and end with St. Jonn's New Jerusalem, where the same snake, transfigured, becomues Lacifer, the so
of the monnlug, or morning star and Suviour the world. The latter is the mere prolongation or
uncolling of the earlier myth, just as we might call
the age in which we live the age of discoveries by
the the projectlon and development or genius slong the
material plane. The ancients not having ve to
srive, and knowing nothing of railway or other stocks, except the catte on a thousand bills, did
not contine their Bulls and Bears to Wall street, or
any other pent up Utica-but with imarination all compact, and eyes in fue frenzy rolling, they took
tue whole field of the hearens for their operations.
Their bulls were terrible in Bashan as leader Thelr bulls were terrible in Bashan as leaders up of
the heavenly hosts out of Eyypt at the Easter
equinox; and their bears casme out of the wocds and tore forty and two children for laughing a
Ellsha's bald head in the winter solstice, when be
 see old Major Uran and son transformad inst two
she gods newly up, having a shy at fore said two
children, who, in the magniticent actral epwis tange





Chlldren's Lyceum at Spriagield, 11.

| Dear Jocrmal: Whith pride and pleanure I announce to you that we have a "Chiidren's Progressive Lyceum" numbering eizty pupile, and 2 full corps of leaders. Like magic, these "Groups" of innocence and beauty have sprung into life at the call of the angels ; and each succesaive fanday the call of the angels; and each succesive fanday the ranks arc swelling, as with ribbons and bamers dying, the column moves on. The little feet maret steadily and bravely-the pare young voices ring out the melodies of the "Summer Land"-libe brave, bright boys, and beautiful giris, the earncat, true-hearted "Leaders," and the tiny littie ones, so near akin to the angels, all join with one step, one voice, one soul, in this glorious work! All is love and harmony amongst us, and to us the "good time" is no longer "coming," but is actuaily at hand. The pleasant little hall which we share with the "Good Temptars" has alreaty ovethowed. We are trying to tind another, and we ahall fand it. The angels are whibpering beautifal thinga of our Lyceum weverybody, and smiles mett as on every side. <br> "Suffer little children to come unto me," said the gentle Nazarene, "for of such is the Kingdom of Heaven." Is it strange then that one loveiy constellation of pure little ones should atiach 10 as the holiest and most divine influences? If auy doubt that this Lyceum movernent io an ineppration, let them stand among the Groupe a single day, lef them feel the boly influences that fall in showere from the higher spheres, the uprisings of the soil as involuntarily it answers to the call from its trae home, the inspirations that fall upon the heart iine angel breathings, thrilling each string with metiody. and filling the whole being with a yearning for God and Heaven! <br> The Lyceum, externally, is a work of art-its emblems all bearing a beantiful meaning-very color having its own significance-every badge telling the story of its group, and every group indicating one step higher in progress. The preaty targets all point to the top of the mountain "Litherty" farthest up the aecent, with ber whise badge fluttering wing-like, apward, and beckoning to the little ones at the "Foantain" to gather $x$ their ribbons, (red, like the heart-giom of chid hood,) and follow to the pearity gate, wibere ine angels wait to let them in. Religion is nateraithis is one of its most nataral expressions, iencirg to harmony, love and happiness. <br> I cannot close this brief letter without eongras: lations upon the success of yeur fiberal and wilable Jocrnal. We esteem is the best expoacas of the "Harmonial Philosopky" which has Fs been given to the conatry; and ralae it mat eas for the talent displayed add its high fiterary tase but for the strength and power manifestod thmast its columns, for good to all peogie. charity ixe $=$ ignorance, (which is the coly sin.) asd the resent? tion and development of every chald at the seivenai Father ! <br> With great respect, and mangearsen good vibex rery traly yours, <br> Springtield, Jas. Sse. neen |  |
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## A Sptrit fienciled by ter Banghter.

| Fanumy xist 1080 <br> Denk Jorkmal: I wid to say with regard to the commenksatice in Na, is of the Jocksil sddrested to use frum my mother, Mrs, Jisocy $I$. Perisioc (mot Serat D. sis ibe editorial pote by mis. take called berthithen it is impresed with marked eridences of her ive indivienatity and peculiar charocteritiox akia would be recognised, I think, or sir nee who bed ever tnown her. <br> What make if more convinciag to me as a test, is the Act thas I bad privately expressed the wish some rexts saco that I could in some way hears few monds thea ber on the subject to which she aliader <br> To me $A$ is rery satisactory, and speaks as a motie troun over the River-from what has been so hage the "Cakeown bourne" of our loved and hes. <br> Yours very truly, <br> Sarib D. Perkins Jones. <br> FKo. Nors.-By reference to the communication sposen of, it will be seen that the mistake lin the name was made by the editor, and not by the s. क्षiru. |
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Bxtract from a Letter from a Former
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The Davenports in Ireland.










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A remarkable case of deafness cured. I hereby
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[The foltowing communtention was vritten throigh)

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That spirit made the meduuns arm ache, tryiug















 from levi AND ANNA, or tinb utry, to tubil Mother, thoughi nill yours frrends and neepuatnt





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| ${ }_{\text {\% }}^{\text {wion }}$ | My name is fievrge. Everything in this hovise |  |  |
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| Rac | nice things-prettier ones than they were. She reed not keep thos clothes at all 1 shall never |  |  |
| kno | want them. [How old are you!] I was fonrteen | one thing. I had my lef arm broken. Dr. Hatha- |  |
|  | when Idied. My mositefers name is Elizateth Kel- |  |  |
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| thinks thee $\$$ sall alone, but the is |  |  |  |
|  | and be a smart man. He thought if I went to |  |  |
| talk tis inltue for. [Ta |  | I wibh yon all the greatert success. Good ereening. |  |
| which was drab.] Thee |  |  |  |
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| ${ }^{\text {mer bosm.] }}$ That tit the way my aun | (till $\begin{gathered}\text { Lhe eeacher don } \\ \text { Will } \\ \text { tell }\end{gathered}$ |  |  |
| me is Eaty , and |  |  |  |
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| jons tuttle <br> My last words were, "Oh, my God, I am shot." |  |  | ter, Arminda Judd. |
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| regrets for it. I feel that I died in a good canse- |  |  | elisha holdetdge. |
|  | been here most three sexts. [Counting hla fingers.] |  |  |
| captain wrote to my wis, ad sald these were my last words. I wish I could feel positive that yo | I think I died in Novery fr. cimpess It will bethree |  | ve gone to eirs. I had |
| would send this letter to Mrs. Mary Tu |  | whe |  |
|  | out doing away with Christianity. I think |  |  |
| R SaRah smith, of Ks |  |  |  |
| shall trouble you with only |  |  |  |
| bean told that you would, and that it was for |  |  |  |
| purpose that you are herere. My fymily are in | own |  | ㄹ |
| Surah smith of Knoxxille. |  |  |  |
| death, and found things on this side better than I expected | Then I would have another Iden prevall in Chris- | strunge that $I$ interest m |  |
| ${ }^{\text {a }}$ am told by $m y$ frends here that yon will got | thank <br> he |  |  |
| (thls |  |  |  |
|  | 1 | you will leare this cold unfeeling world, and eome |  |
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| Where you aro. Our Iltte daughter Ada will make a good medum. Ido not want you to oppose the | wherc. I would not have them subseribe to creeds |  |  |
| dunlunces that will manifest the |  | with more. I died of consumption. Send |  |
| throurd her oriranism. It is to pre |  |  |  |
| dilterent phases of medinmshlp ; many of them you |  |  | ef filed with motten lare; or, $\boldsymbol{s}$ s yon ierra |
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| yout too. I will not harm her in uny way. sho |  |  |  |
|  | Nov, pertapp you will liluk Imm say ang a lutle | right, and send it traight tong? Now 1 hardly |  |
| cal manlfestatlons. I shall be glad when that day comes, so that I can converse with you every day. | too much. Silice I have entered the sppritual plate |  |  |
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| Most certaluly it is, for it teac |  |  | Hell is deep within that buman voirl bint trea |
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| Aro there muny miluds propured for such a | have sen 4he need of mere practeal working in |  | cmy. |
| A. Yese there arc many munds -many |  |  |  |
|  | renderng or good tor evi. | my | belong to god. 1 suy it is ore strose turit ibi |
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| are not sufficiently prepared to stand the pressure |  |  |  |
| Werth, and deferud theld princtiples. Thase |  | - would do me good, and H had 1 it. Now 1 hare got |  |
| defenee of susel 1 rutll, will strongthen that porthon | There. so it would be natural tosippose that my |  |  |
| which ditres not do this esace. | South the cradtit of Elllling slurery. Tou dam |  |  |
| Q. Pluaso explulut the phllosophly of heallng by | slurery to tex great curse -our of the greatest that |  |  |
|  | ever the linhbitants of earth had anything to do | ord | 析 |
| posttrve, and when persons becomo diseneed they | never rebelled, slavery wou | I hav | are |
| bocomo megativo to that discase, whatever form it may be. Now, when they como in contact with a |  |  |  |
| person |  | used to be. What place is this? [it is Chlusame. 11 |  |
| porceive that tho complatint can be removed. | luys sluvery, It luey hud never risen upin arms, tho |  |  |
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| ed, and disease doparts. <br> FIII tha temching of Spiritualism froo tho | whan gre up therl | right in this eity |  |
| min family from all forms of bondage, spirtt. | deall with, from tho fict that sho eclumued |  | pleseane of introducing them to His Muysety, if |
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| He slopps in the rale of his dear nativa river, His deep vaice is hushed on the heantifit shore; Bot the bloom of his giory winl dwell there foreve <br> But the blown of his giory will dwell there forever, When kinga and their erows are memmemiered no more. io fhe ages to come will his memory linger, <br>  $\qquad$ <br> Oll redin wothe forth from the dark vale of Bidom All rore of thy brave: Colombin, come forth, with thy deop song of Pre dotn <br> dotn, Unmarred by the moan of a slave. |
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| Lonmi, Ild., Febrnary 9, 1886 Deak Jourval. :- In reply to the carnest inquirio of my many friends, as to my injuries and prospec of recovery, I arn glad to inform them that I hav |
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| dellvered twenty lectures within the past thre weeks, and have thas satisfied myself that my brain |  |
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