


oneve throver the spibitscopr.
I do not know exactly how long I have been in the spirt world-I think it must be about twenty
yasr. This is my frrst communication with mor.
talk. I was some time, I do not know how long, alls. I was some time, I do not know how long,
unconscions, and my memory of earth events is
eery limited. I have tried to reach my sons and danghter, bot do not jet know where they reside.
I romemomether names.
sure that I doink, but I cannot be wife's-I believe ber name was Eliza. I passed on from New Hartford, north end,
Conn., and my son, Hiram B. Kellog., may be there,
with one of his brothers. I want to reach my wife with one of his brothers. I want to reach my wiff
and children, and shall be thankful to you, if you will assist me to. I want you to send my commu
nication to the Relogo Phiosopaical Jocranal 2nd it will meet their eyes-some of them, at least.
I was a man somewhat adranced in years before i persed on. I was a long time out of health, and
suffered more than it would be pasible to tell. I
failed in bosiness ; my factory was burned, and my
 time. I have four sons and one dagother
form, wod one son in the spirit world. still lirees. My eilldren, I think, are all married
two of them are somewhere in the town fron
whenee I passed on, but the village has been mue whence 1 passed oa, but the village has been mut
mproved, and a new post office has been esta
nisbed there, and $I$ do not know its name. The old address may find them-but Idon't know. The
two sons who are there are macchinits-another son
is a havyer, another a merchant. One died when ried one Mr. Welech of Hartford, Conn. SLe was
Samuel, Sandford, Hiram B., Eliza, and George
Dwight. The village is now I think, called Pine offlce. I want to call their attentione, one and all
of them, to the new GGespe. Somee of them, and
indeed all of them that are professors of religion,

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## Splrituallsm in St. Louls.

The following article, which wo copy from the
St. Louis Datily Dippated of Saturday, April Th,
speaks for itself. We need but reproduce it in our Whatn enerys and genuine effort on the part of
Shiritualists will accomplish for the cause to which
 Louis sell our paper, and one of the principal bust-
ness men in that city alone puts one handred and
 day morning, all of which he readily sellls st the the
members of the congreation in their seats before
dol the commencement reat many read our paper, and
In this way a gre
become interested in spiritual philosophy who would ner
buy one.



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| dress to the People or America. |
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| cat that they can with more case than 1o |
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| Son mata agee |
| Americans are most interested in the affairs of their own nation, Englishmen think most of Eng- |
| Inad, Prenectmen of rance, Germans of Germany, |
|  |
| now by spiritalal bocings upon all the tmportant |
| nations of the preast tge. Americe on the mole |
| 1 s now the most timportant taggo of action on this |
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| to Hes eev, freen soll, and its insplmationa atuos. |
| Oodd lastituons can there with ease be |
| and |
| masa eerious thought. |
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| mas |
| Wis work; for wim |
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|  | the word. She must not permitat nation to to go

 fear and the love of God, and she will then be "as
the light of the morning even without clouds, as
the clear shining of the sun after rain." Now two things remain to be done by her leading statesmen,
whether they are in or out of her legitative halle First: To aiman and
complcion as far as rights are concerned, and
Second: Also for the securement of justice there should be a disregard of the question of ser. person will think of a moment in legislation or in
administration. When the American people shall admimistration. When the American people shall
have arrived at that state in which they will with one heart strike out of their national and State
constitutions the words white and male, they will then it is hoped, use the more broad words of Mr.
John Stuart Nill, "adult suffrage"-secaring to all, black or white, male and female, equal privileges,
the American people will be in a condition to look the question of capacity most fully in the face, and
they will come to see that when cultivated women and intelligent blacks may hold important political
positions, there will be a more thorough and more positions, there will be a more thorough and more
equal education in America than has obtained among any penple in any former age.
None can know the latent qualities of individuals, races or nations, until circumstances and opportu-
nities shall call them out. Catharine, Isabella and nities shall call them out. Catharine, Isabella and
Joan of Arc, with other able and earnest women, have made their marks in their respectire ages, and American union that would fill the presidential or
gubernatorial chairs with as much honor and as much grace as $F$
Millard Fillmore
The time must soon come when the people of the
American States will become weary of contest and mar, and they will seek to setthe down on some
broad, satisfactory basis, and then they will seek the best persous to hold the more important polita
cal positions; and it is to be hoped that in this seening be altogether overlooked; and it is felt that some of the colored race may find places in the legislatire
and judicial halls. Spiritual beings, looking upon would suggest to such as have ears to hear and
eyes to see, that the most advanced among the American people do now direct their energies in
the following ways: the following they secure at the earliest moment all

1. That the the rights they can classes.
and nure oppressed
2. That they seek in the most practicable ways to organize an industry that shall with most ease
and with the least expense, develope their minerals, and these then may be exported with profit to such sectuons or the earth as can with the greatest
expedition work them into articles of use and
beauty. 3. That they invite from the over populated
districts of the old world, hardy and intelligent
lis. laborers, who shall be aids in the mineral
and assist in the best culture of the earth.
3. That the instant it is seen that a reliable and
nocful cable communuication is opened between the
British and the American nation, British and the American nation, that they (the
Americans) lay down other cables, and thus avoid
that which is to be most dreaded in this ago steam or electrical monopoly.

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 6. That ther lead the world in respect to the great seas, and thus soc connect nation with nation,that war shall hereafer be almost if not wholly
7. That assemblages be encouraged to meet at
favorable seasons and at desirable locations to con-
sider the best interests of all nations in all coming
time ; thus paving the way for a new language that
all the world shall be able to use and transmit from
clime to clime, with the least expense, and in the
most rapid manner. Should the advanced Ameri-
can mind be turned in these broad national direc-
tions now, it is belleved that progress might be tions now, it is bellered that progress might be
expedited, and that more could be done to lir up
the human race in ten years than in any preceding
twenty or thirty years.
London, Eagland, March 9, 1866.

## A New Soclety Needed.

## Christendom may be divided into naturalists and

 literal history of man's faploy by the disobedience ofour common ancestors, Adam and Eve in the garden of Eden, and believe that in order to redeem
the haman family from the consequences of that
fate Jesus Curist descended in the form of man, dwelt upon the earth
and affer having been trade in Judea until he was about thirty years of
age, became a public teacher and was cucifide, and
that this was necessary to reconcile the other memt
rescued from a merited roasting in bellifre. All thls
class of persons contend that man is totally depraved, that there it ond good in him, that every
thought of his heart is evil, and that continaally and ss such he seathe legltimate helr of endless slin Ing his character is by a renorating process, called regeneration or a ner birth, which transforms him
from a fend to an angel; and that without this ransformation all other efforts at amendment only pravity. There is in Christendom another class of persons
who odopt an entirely opposite bellef. This class
contends that God has made no greater mistake with man than in any other department of his works; that man is in the image of his Maker-is
intrinsically good, and that every child of hnmanity contains within the gerux of an angel, and that
time, experience and proper cultivation will in the end, demonstrate the good inherent in all.
These two opinions are positive anta
Theyer have been, never can be reconciled. portant that men should judge wisely upon this question. If men are to be made angels only by
beling born over again, (a process not entirely debolng born over again, (a process not entirely de-
pendent upon their own volition,) it is well that it penaund bo known. If they are to reach compara-
sive perfection throngh discipline, through education, by learning what is true, and rejecting what
is false, by vigliantly cultivating what in them is good, and by rooting out and suppressing what is
discordant and inharmonions, it is equally important that this should be known as the true mode of development, and that all developing processea
should be conducted in conformity to it. These two generic classes of religionists shoold
be distinctly known by some term that will distinsuish each from the other. There is an especial assert itself upon the question here stated, in order that it may be known to others, and that their
strength or their weakness may be made apparent For that end it should take on a name significant of
 dist, etc., which name has a signification, appro priate it mas be, but asually based
tinctive feature not rery important.
-a sect minated of the prthorm so broad that all the illuheretic can stand upon it, and claiming identity of tion in those reformatory processes which will hasten forward the millennial a
In rerolving the
iven giren to a sect so brosd, so liberal and truly pro-
gressive, none has seemed to me so expressive and so appropriate as that of
What is meant by the term edicstor, as applied Ans.- Negatively, an educator is not one who
sets bimself or herself up for an instructor of other people. An educator may or may not be profes-
sionally employed in teaching in the schoolroom or in the pulpit.
Affirmativel
Atfir deemed educational, and should be made as highly educational as possible. An intelligent educator
accepts as true, that the Supreme Intelligence Which seemingly controls nature, and which is everywhere demonstrated in it, has made no greater
error in the production of man than in any othe departmed of passions, his aspirations and his sen sualty, his present ignorance and his future cap
bilities, is God-made in every An An educator beholds in the helpless infant the
future angel, and earnestly lends his aid to all those processes which, through an endless life, are to
effect the transformation. In the transformin process he inrokes no supernatural aid, for he be
lieves none to be necessary. He discorers that erery natural affection has a dirinely appointed
office, a function to fulfil, and he sels tion of humanity not by crucifying the passions, but by bringing them under the control of an en-
lightened resson and emploring their whole force as a motire power to beneficent action. extraordinary mehes with intense interest every of man's physical, spiritual, moral and affectional
action, and studies to find the arancies by which all desirable results are attained, and all undesirabl
ones aroided An educator has unbounded faith in God and in
the power of truth; hence he is al ways in yuest light-his motto being light, more light-light ererfure, at all times, to all people, and apon all
snbjects. He has little faith in severe penal codes, men, constables or courts, as instruments of ha mony and good order in societ
all ; none in the the cruel punishment of of any. Wiut k koomicde is is the eariour of the werld, and the
 the face of the great deep." He has little reverence
car mitred priasts, or crowned monarchs, but re gards humanity in its lowest state as the image and pass to it his perpetual homage and derotion.
The cdncator scrutinonsly pers into phy of human gorernments, inquires for the just looks beyond the constitutions of human g wern-
ments for authority higher than theirs-has bu ments for authority higher than theirs-has but
little falth in the perfectiblity of any tere trial judgment, controlled by Intelligence and integrit unto itself without the necessity of penal enact-
ments, jails, gallows, sheriff, constables and hanzmen to hold it in awe. The educator thus depend-
ing apon individual virtue for individual coutrol ing upon individual virtue for individual coutro,
will culticate that as the only and last hope of th
world.


and


Tor tho Ralidarahlione
Home In Winter.





There is no Death.













## Letter from Wm. Thompson

 Dear Joubxal: In the Jocrasal of Febraary every one will write best on what he has most expeience in, I shall be governed by this rule." That this is so to a certain extent, if it is not absolutely
so in all cases, is doubtless true; and it is certainly rue, that erery one will write best on that subject
ith which he or she is most familiar, and on which his or ber mind dwells the most for the time being.
It is true also that no one onght to write for the sake of writing something, but because he or she under the former motive will be insipid and spirit.
less. That which is written under the latter will be a real inspiration. I hare thought sometimes of writing somelhing
for the Jocksals, and Dr. Underbill's article being or some weeks past, it has determined me to give
my views thereon. In his third paragraph he says: II renture to prophesy that time will develop the fact, that there are as many imponderable sub.
stances as there are ponderable substances. Will It seem strange should I suggest that every ponder-
able substance evolves imponderable matter? But vital substances secrete and eliminate each impon-
derables peculiar to the organization. This elimi-
nation contains all the characteristics of the body giviog it off. From the unhealthy it gives sickly
and often contagious emanations, and from the and olten contagious emanations, ancalthom the
healty are given of spontaneoosly heall
healing emanations, which are, when directed by a powerfol will, the most nat ural healing power in the
Wolld, and the most powerful. When the mind gets
fully bathed in the docrine of the imponderables it fully bathed in the docrine of the imponderables it
will ind it easy to grasp the dea of the spiritaal."
True as goppel, friend Underhill, frue as gospel. When the mind gets fally bathed in the doctrine of
the imponderables, it will find it casy to grasp the
Idea of the spritual." Now this spiritual is what my midd has dwelt upon for a long time, and apon
which I hare arrived at a conclosion which fully If it salkeses him or her, well, if not, all right
Now, let me inquire, what to the imponderable
but the spiritual? says Friend Underhill: "Will it eem strango eshould I suggest that every pon-
derable suatatance erolves Imponderable matter ${ }^{\prime \prime}$ Further: "This elimination contains all the charac
teristics of the body giving it off." True to the bis ellmination, this Imponderable matter phyicasar or ponderable matter be univecran ; but it
is clear to my mind that spiritual matter s certainly
 ponderable mather, then doubtless, the monet groen
of what we now call Imponderable or spprit matter will become to us ponderable and tangible; whill
that which is yet more ethereal will still be to imponderable or spipitual
How many times thls Suture, none can tell; bat It ts clear to me
as individualized Eelings, slall continue to
that which is most grose, and become
more etherealized, our surroundings being, cdapted to our state of existence, just as our now
present sorroundings are in correspondence with
and adapped to our present tstate of existence. It
Is clear to me that spirt matter is in an organized that it exists everywhere, and perrades everything
which we call plyytcal or ponderable, and that
without the spiritual there could be no
竍 existence. It is equally clear to my nindi, that
even the spritial) in tits very highest and most have no existence but for the diving whlch pervades
all and it the Iff of all and but for wilt there
could be no life and no exlstence, elliher spirtual or $5=4=$


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## Letter from Washington.

## Dear Journal: All true friends of humanity

 and progress must be gratifed at the growing assi-millation betwcen the two great branches of enlightenment and reform, Spiritualism and antl-slavery Indeed, the words are synonymons, as the one can
have no real existence unaccompanied by the
The Anti-Slavery society has struggled for years, ostracism from pulpit and press, until it now h the satisflaction of seeing the final abolition
chattel slavery by the lawe of the land. The noble chattel slavery by the laws of the land. The noble
leader of that glorions canse, Willam Lloyd Garri leader of that glorions canse, what of his ripe year
son, has red to the enjoyment on rights through the columns of The Liberator, an through the labors of an entire life. Now the field is still open, and the work is being
most earncesty and efticiently continued and carried on by the "Anti-Slavery Society," marshaled by
the eloguent and fearless Phillips, and their organ, The Anti-slavery Standard, under the managemen of those able and zealous co-workers in the neld or
reform, Parker Pillsbury and Susan B. Anthony perceive the distinction of caste, color ad sex, existing in this country, and have resolved never to
a bandon the work until all kinds of human bondage abandon the work until all kinds of human bondage
shall perish to rise no more. shall perish to rise no more.
In a late conversation with the editor of The standara, I was pleased to hear him mention with Ligio-Pmilosophical Journal, and he said that he made more clippings and extracts from its columns han from any other exchange. This proves most
conclusively the growing unity between the two causes, and shows how beantiful and nseful our
faith is becoming in the practical application
Thuth your readers may know somethlng more definite of the Standard and its history, I send an
extra circular issued by "The Antislavery Soclety" and request its pablication in connection with this also most earnestly solicit your co-operation an
that of all friends of hamanity everywherc, to sus tain and extend its circolation. Wherever the
Joursal goes, there also should the Standard be found. The one unfolding the principles apon tical the application of its glorious truths.
Yours,
$\begin{array}{ll}\text { N. W. Daniess. }\end{array}$ Washington, Feb. 18, 1866.
appeal in behalf of the national Dear Friesd: The first number of Thi STA
DARD was isud on the 1lth of June, 1840 . It w and stillis the organ and the possession of the Ameri-
can Anti-slavery society. It han at that time eseveral
able auxiliaries in some of cablenti-liarery society. It had at that time several
able auxilaries in some of the States themselves
the organa and property of local Antish inery Aso-
ciations, not to speak of the Liberator which prehealed or benefited by the process, and must also have some confidence in the abiinty of the operator,
for eren Jesus and his disciples considered this shoold be in at least tolerably good health, entirely free from ane
afflicted, should have strong confidence in his or
her her
them, concentrate all the powers of his or
her her will on the patient, willing, without doubt
ing, that he or she shall be healed, or at least benefited. Here let me say, that in this as in other matters, "practice makes perfect." We must
begin "small," and perserere in well doing, nut
expecting too much at first, lest we get discourexpecting too much at first, lest we get discour-
aged; but by constant practice and persevering
effort we shall soon be able to perform cures which effort we shall soon be able to perform cares which
will astonish ourselves. Our motive must be purely oot ofine and kindness and a desire to alleriate motive be to make mones, to gain notoriety, or
anything else rather than to do good, we had bette anything else rather than to do good, we had better
turn our attention to something else than healing
the sick; for in that, with sordid motives cannot succeed. It is also absolutely necessary that both patient and operator should abstaln entirely
from all stimulants and narcotics, particularly from all intoxicating beverages, and from the use
tobacco in any form whatever. It is further nec sary, In order to haoomo ouccoooful in neallog,
temperate, and even abstemlous in all thinge,
nothing but plain and healthy nothing but plain and healthy food, and sparingly
of even that ; never eat to repletion of even that of even that ; never eat to repletion of even that
which is plan and healthful; for by bo doing
we incapacitate oorselves for exerting a healing
Inflaence on others, , llo our energies belg required
to sustain our own equillitrium, so that we have none to sastain our own equillirium, so that we have none to spare for the benefit of others. It is next to im
posibile to heal or beneft the diseased while under
the infuence of stimulants ; and I should about as soon expect to be healed of disease hy the bite of a
rattlessake as by the operatlon of a person steeped
 that aboninatbe and filthy pre
snufr. Ahstalining from thowe.
mere gratification of a vitiated itte, by becoming in a good measpre Self.Abnece
tionists, with a real sympathy for the eufferings bumanity, and earnest desire to alleviate those
sunferings, and a strong conflence in our own
power

## purfirgs, and a strong cod within us, to heal, or power or the enowe of Geneat the afflicted, we can and shall exert at

## operate. In operating upon the diseased, it is not necessary as some sem to think, to make violent and pro longed gesticulations ; the less of thiss the betier

 as some seem to think, to make vilent and prolonged gesticulations; the less of tht the betio
for it has a deleterious elfect on both petient an
operator, wearing the one and exhansting th
other
operator, wearyling the one and exhanating
other. Al that is necessary Is a few gentle passe
and even thees are of litie or no acount,
Lentps to the will; for "the feesh protiteth nothin

to be in the samo room, nor yet in the same house,
bat only to know something of his or her condition
and surroundings. For remember, as alread
noticed, it is not the gesh or physical, nor yeh the

I bave now kiven my slews on this subject, and
I hope others will give theirs, to that th may be
thoroughly discussed and brought before the public;
for
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the people, at the head of government, the sllim
creature, who for
 to the cemands or American women, coming with
the aeraetiness of their souls and asking for thei
rights, demanding juatice, would seek a hlding place, from the seanchnngr, eeyo of the Goddeses of
Liberty for the injustice, the insult he dared
to offer to her daugheras. Lhe Lnsalt the domen wome
the
the
ane nobe, frue, women or America, the priaa
and gory of our land, the eaviours or unmani.
ty meet in convention, and by the honesty
or their purpose and the justice of their demands,
show to the world, that whether the perpetantion
of the repablican principles of this country and
government, are to be entrusted to the hands of
American freemen, will very much depend apon the
jatice guaranted to American mothers. Will yon
Inscribe uron a column of your commendable and effcient truth.sustasining and error-correct

## Yours for the highest tru Vew York, March 9 , 1866 .

Letter from Mrs. Stowe to Mrs. Brown.
MY Good 81strR: Your short but weleome let NLL. Many thanks. bere day before yesterday after a terribly tedions
 will describe my fournes from Nerida City to th

I took stage at four o'clock Monday morming arrived at Colfax about nine. We there left th coaches, or rather mud wagons, and the passenger stage hories - while moles packed our baggage. I this way we rode to Datch Flat, trotting most way, and tell yon ora tha orer the roughest road it has been my fortune, or made me so lame that I tho proceed farther. Another, and the only lady pas ger boudes mal, was conpletely ased ap Here we tried to take dinner, but conld find
nothing eatable. We were piled again futo the mud wagons, in which we supper. I could coax down only a cap of tea. It
sum had now commenced storming, a kind of balf rain and
half snow. Here the mud scows wera for sleighs-open sleighe oco ro wes ror blankets nor anything else save a little straw, (and that was already wet, ) for the comfort of the passengers
Luckily for me a friend presented me with a blanket inerwise I should have perished there in that storm, on the very summit of the
Sierra Nevada. The sleigh $I$ was in (many of the passengers had not the courage to go through, or passengers had not had the good sense not to go) contained only one other passenger. Thus we passed over fifteen
miles more, when the mad wagons were again These into requisition.
These stages are drawn by six horses. They with great difficulty that I could keep my seat, an the latter part of the journéy I coald not, I was so
completely exhansted.
We passed over twenty-fire miles more, and
arrired at this city about 2 oclock, P. M. Tnesday I attempted to eat, bat coald persuade nothing to remain on my stomach. I sorght the bed for rest
but so severely had I been bruised and chilled, that this was denied me until late Wednesday morning quiet, refreshing slumber
Late in the day I tried to arise, bat could not,
was so lame, and I found that my limbs and bod with patches of black and blue, occa oned by bruises received in my late ride. To-day,
hursday, I am much better, but it is with dificulty that I can walk. I shall not be able to commenc What think you, you big, strong men lecturers Atlantic States, to your appointments, and reoeive a mere pittance therefor. Come to this cosot, and
et a "weak, defenceless woman" put you through I have December, at Petaluma and ricinity; January at
Sacramento. Here the assembly unanimously Sacramento. Here the assembly unanimonsly
roted me the assembly hall to speak in-a thing.
they denied Emma Hardinge, so you see the u-orld. moves."
Febrairy
I spent in Nevada City. This monm and April I spend in this citta and vicinity- I have
done much hard work this winter, and there is.
 and demand is so great, the people are so anxious th
hear of the glorious gospel of f piritualism, and the and I do not expect to till I wear out. and grumble at your meager support in the East,
will you let two frail workers Mrs. Cappy and myself) do all the hard labor on this cosasts Hor
Is a rich feld for the true laborer. I have met your ister, Mrs. K., and like her very
much; but my many duties have preveated me
from calling on her, but I shall do so at the first opportunity.
My y good sister, I wish you were here to ohare in
the great work to be done here great one, too. Do you not think of coming out
some time to see that good sister? Many a sooul

Our sister, Laura Cuppy is dolng a good work in
San Francisco. I send back through your Joursai my love to my many
beautiful Northwest.
$\qquad$
$\xrightarrow[L e t t e r ~ f r o m ~ N e w ~ O r l e a n s . ~]{\text {. }}$
Dexk Jovknal: Were we of thas below.wate
mark city in a realm of ideas rather than the refui
mark city in a realm of ideas rather than the refur
of materialism, it would be less surprising for us $t$
claim space in your columns, always hallowe

to tell you of the pale crandeur of ot thong work whit
of your band has been acoopplshing he he
going from dark loathosome alley to tolley, on
going from dark loathoome lulley to alley, one wo
almost tmagine the realzatlon of some of
Christ-child legends we read in German lore-
tead
Chuost Imagine the realization of some or
Christ child legens wo read in German Hor-
stead wo fnd thet Dr. P. B. Randolph has been givl
with all the might of his powerful Rosierucinn fa
years of his life to those poor, woefo Hy,
not totaly depraved emerges from a diro
vitude. In different parts of this woond cous

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| that.certaluly were transcendent in sentiment, a |  | osophical Pualishmg assocition, |  |
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| their stafle, and present the beauties of the thril- |  |  |  |
| The grace of thelr attltudes and gestures, and th |  |  |  |
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| werl |  |  |  |
| compasilu. |  |  |  |
| weird glare of the "red lights" In all the tableaux |  | Mind |  |
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|  |  | Pililosopiical Journal. You know its worth, and by this time must feel that you are warranted |  |
| thousuad cilliden, and twery.five on |  |  |  |
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|  |  | ducement fora renewe cflort our be |  |
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| sol long to pyy taxes for thio catuention of |  |  |  |
|  |  | K. Craves' Bioointur or satex, or Emma Har- |  |
| edgment. "Yete ere the right comes pppermost," |  |  |  |
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| nobil |  | w Premlum for New 5 |  |
| He has gone on an educational mission for the second time to the Lafourche region, where the |  | sending no niten dolle |  |
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| S. Randoph...ay complete tie edenostra. |  |  | Proved Ilmsolf sham. |
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| ee Beyond. He-has been emplosing all the |  |  |  |
| He he could cratat in writiog the equelel 1 t that |  |  |  |
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| em," even when that good is intermingled with |  |  |  |
| , as quartz with gold. How se |  |  |  |
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| Letter from San F |  |  |  |
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| İations in to |  |  | These rude estlers valacd strength. But brute |
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| natead of two, muel Jo | ye delight to oriterate. Truly thy reward must | ate |  |
| 仡 | , Fa |  |  |
| from the teachings |  |  | dine cand e |
| diave of | (e) |  |  |
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| cet wltuesesed reaures no oort of pecularys ald | and J Jutce clirinks with delsgut and borrow. |  |  |
| theor | tr |  |  |
| Spiritualists, abore oill oiter |  |  |  |
| their beautiful faith, when the |  |  |  |
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| whith seeks truth whererererit may be found, for |  |  |  |
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LiLUSTR ATIO.










 other The litle proverb has undertaken too much
and cannot carry the load, for the want of oucequate Knowledgo and power combined and acting
togeterer, ana Indeced perform wonders and ond the





## The Little Bouquet.

 We cordially the contribute for its colested in the they may feel disposed. Especiully would weextend this iuvitation to tho young; do not be
afrald because you cannot rectly, and construct the sentences grammatically thoughts in good shape. What we wait is to get
varicty on Varicty of thoughts from different minds, get up an
interest in the Little Bouquet so the littlo oues will
look eagerly look eagerly for the arrival of the next number,
feeling gure they are kindly remembered. Wo would puzzles, etc., that they must send the answers with
them, eles, however meritorious, they will never see light; ; also keep a copy if you want it, of every
contribution you send, for we shall not antempt to
ecturn the


## ${ }_{\text {at }}^{\text {tit }}$

## 


 hare books, magazines, pampllets and newspapers
to be bound. Let us receive your hearty patronage,
friends. It is by industry and economy that we are enatled to eustain our institution and pay good
diridends to stocklodidets. We respect fully ask
ask the kind words of encourngement and patronage
of spiritualists. You hare patronage to bestow for
ond your own convenience. Will you put yourself to
the trouble of giving that patronage to the institu-
tion which is struggling hard to build up those
 trall amounts (and who is not?) we will say that
poov is the time for jou to respond to the call. We
 proses now. We must have another large one.
To do this we must have sereral thousand dollars

 Nill, however, repeat that those who hare gov.
ennent bonds or orther mense on hand will do
much better to tivest it in the stock of this Cor.
 Bpiritual
fio fro
Hion.


 State Depart ment, with the niew of thnuculog our
 dinary haws agalnat ny vilitalon of then neut
 since, tried to get up a war party, but were quickly
suppresed bo the head chlese, who killed their
horsesen and
 several years.
In Congres on the 13th, the Committec on Com
 Into this country. It will probubly report a bill
prohlubting orercrowded vessels from landing at our ports. In London, which docsn't augur the etabilty of the The Freedments Burcan continues to recelve from
the Southern States more applications for colored workmen than it can supply. No colored man or
woman necd remaln dlde for want of emplogment. Fine weat hor has greatly fivored the work on the
building for the Paris Expositlon of 1867 , and the foundation is now completed, and the framework
beginining to rise. An enterprisising photographer begining to rise. An enterpriting photographer,
Mr. Peti, has purchase the moonopol of tuling
all the tiews-interlo and exterior-of the palace mhether general or in in detail.
and
 for the purpose of raskng fuuso wo prooos with the
development. The bogus companies are pretty


## business matters.           




Mns. C. M. Jondis, Writing , ind Prophetic
Medium, 78 North Dearborn street, chlago. 10 -tit























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## NOTICE OF meEtivgs.










COMMUNICATIONS FROM THE INNBR LIPR.

## 

 $\substack{\text { tapolld } \\ \text { mornd }}$
## Livocation. Light of all ile, permeating and perrading spirit- God. We feel to offer unto Thee thank   anthems of praise unto. Thee. And we as Thy children that Thou hast created for a wise and  that Thoo art with ns alike in darkness and light and that out of darkness Thoo in Thy wisdom will  our joss; we wolld thank Thee for the many changes through which we have to pass, and look tpon upon them as the rinter, spring, summer and sutrmn of our tife taking on new forms-paseng through the different shadoovs, and at each change    blest with Thy presence, and that Thy watchful eye Is erer upon us and upon all which Thou hast cre ated. We Feel to praise Thee, ob, Spirit or Lite, for the reilizing sense Thou hast tmplonted ithin as that we hare but to aspire and ofter from the inner nost recesses of our souls a sincere desire for   ing love in the fature, and ws. offer praise and thankfandess.

## 

A. The life principle is the same, manifested in
 hings in erercy orm in in nat same.
Q. If so, is it it principle of e
 For instance, the ifife of the regetatale, allthane.
consmmed, as you would ses, by hipher forms of conssmed, as son would say, by
life is inot destroyed the form on
The ilfe priciciple is isot destroyed.
Q. From whence or whom has it been derired?
 nd find out its origin. But the only way that from the great oceano of life and and light.
Q. If from God, is it not the same in essence as
the life principle that created and mores the
 the great master mind-the great moring principle,
Father and Mother, Lord and Sariour. Call it

 | term |
| :---: |
| Him. |
| $\substack{\text { mim }}$ |

## fithout punshing Himself

Aithin your own sool jou carry that which makes oott hearen and hell. When the espirit that actuportion of Sour nat ure, 5ou would callit thell. When it manifets itself throngh the benerolent portion,
you would call that hearen ; yet, mark you, it is the esme principle in both manifestations.
oals the ergans turounh wiblch It mainests In our natures, in our bodies, erery form or that
which we can call good and evil, hell and heaven,



 be needrall, or they woold not do se. That desire
shows that it to necessary
and useful to them for derelopment or for the unfoldment of the mind. pasesire condition thes recelve itpressilons from tho
ippritual plane of ilie, and tuat it it to best for them,
 laternil world, as we esald before it is well for them
do thus. The fact of their feeling that it was
 on hoor to that which they call spirit aul derelop.
ma. We boid that there to no such thing
 suruandiogs. Everything tend st the unfoldment
or thbringing to youre external senses of the poweri
with
 equally didriduallized when by thought
 becoming rasainec belings. Experience, hawerer
secerec, tens to show by the external manifesta-





## 

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 shine of tearen, there is no doubt but there wonldbe something given to os as onpleasnt tas fre ologs,
pokers, and other simiar objects.
"To the spirit-



 remain in that condition. If so, he would soon
leave the material planeof life and pase to the
spiritual, where there is no lolonger such force. Yoo might suppose that by turning sour face. to the
north that sou beold beome tike those objects.
bott it is a supposition onls, for it could dot be in

## 

 tunity that $I$ hare now, and you had better beliere
that $I$ am glad of it. $I$ ampladelo if for this reason.
the

 a child my mother diec. The only one lent to take
care of mewams father. When be fond what a
care he had on his hands, be concluded that he mas care he had on his hands, he concluded that he must
have some one to help him, so he went and got married, and I swear to high beaven that I do not
beliere, though he was my father, that he had one
thought whether that woman had within her soul one spark of lore or affection for us. He might at home as long as I coold, and a devil of a time I and do that ; and instead of a kind word that might have been given me, it was a cuff and a kick. Good
God, did that smooth me off any? No, I tell you it did. Mother I had none, and father I might
better have bad none. When I look bakk now, I cannot remember one really kind word from the make me call mother. T 'll be blessed if $I$ would
 this feeling when I was a by-when Y was eleren
years old-so I cleared out, not caring what became of me. They called me rough and mean, and I other way. As rough and mean as I was, it was
just exactly what they made me. Why in thunder do folks have children, when they are unwelcome
to them? When they do have those children, if they want to bring out that which is good in them, they must do it by kindness. I be d-d if I do not
think that folks have been kicked and cuffed about long enough. I tell you I think $I$ had the deril of
a life time. When I went into the war I did not
care whether I erer came ont alive or not mother had died, and when $I$ thought of her $I$ felt as told me once that my mother was an angel. I I
thought if she had traveled orer the road of death, I could do so too. So I went into the war; they
said that I fought well, and I bellere I did. It was
at the battle of Pea Ridge that I went orer. It was there that I closed up my earthly career, and it was
right tneere, too, tuat I saw my mother. Now I am thinking what she said to me just
before I came here to talk to you. I promised I
would not call the old matters up; well, I won't would not call the old matters up ; well, I won't
say ansthing about them; let them go. As for him
who should hare been a father to me, she told me who should hare been a father to me, she told me
that whaterer $I$ said, to say it kindly; but I tell
you I cannot say it kindly, because I do not feel so. Sou I cannot say it kindly, because I do not feel so.
When she talked to me I thought I would feel kind
towards him, but I cannot feel so. Nother now is towards him, but I cannot feel so. Mother now is
saying to me, learn patience, Martin. I will. Now
let me tell you right here, if I had mother with me, I should not have been the rough
scuff that I wae. If I tua only had ner to speak kindly to me, I should hare been a different boy.
[Pansing for ome tme.) I want to get my mind
piet. I wish to speak to Charles Perry, and I don't
quiet. to feel excited.
want Charley, I always thought I would tell the whole particulars to you-tell them all over to you, and
let you tell Loousa. You can tell her better than I.
I never could seem to tell her. [Pausing.] Perhaps I never could seem to tell her. [Pausing.] Perbaps
I had better say no more at this time about that.
There is one thing that I have found oat, and that is that there are many kind hearts among the folks
where I am ; they are not continually telling me of
the bad this the bad things that I have done. So I guess that
aner a while I will get smoothed off-then I will
not talk or think of the past. It a a great thing to have this chance to talk to
you. I appreclate et. Coming here has just trought
all the old matter right square up before me.
 know I always thought a good deal of your folks,
and I still continue to. Inever shall forget the way
in which your mother talked to me-the day she
told me that as far as possble she would all the
place of my mother. I never shall forget that, if I place of my mother. I never shall forget that, if
should live a million of years. Charley, they promise
me bere that they will send this message to you,
and I have no doubt that they will do so. You will me here that they will send this message to yon,
and I have no doutt that they will do so. You will
be glad when you get It. It is the way that I have
been misuised that has made me tall

| then they will call out all the good feelings that |
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## $\underset{\substack{\text { Good mo } \\ \text { Louisille, } \\ \text { E }}}{ }$

## 

had been laid one side, and the one that I $I$ then found
msself
examined closesly, I saw that it was really so. I
want to tell you of this fact, and let you know that have settled the question in my own mind about
that passage of Scripture that has led me and thonsand others to puzzle our brains about, viz
"If man die, shall he live again?" I cannot be really contented until I tell you about
this. I know how you will feel when you read this
oon you will lay it by, and say of all the conjuring up
that mediums have done, this is the most ridiculous and wicked of all-only to think that they should
bring ap Wm. G. Kendall. You will say that they person had gone through all that I the that $h$ had better be let alone. Now I want to say this. If Spiritualism is what it claims to be, you onght
to be glad of it ; and if it is the Spiritualists that rought me up here, why then you ought to thank had nothing to do with it. According to my belieff
this is no conjuring up by any one except myself After we die,
persanade us.
You know that I have passed through death, and be very thankful for a chance of this kind. I
wanted to let you know it, so that you won't be hrown quite so much in the shade as I was, when and howe, in reagard to your manner of proceeding
yourself. You know I did not expect to go to a bad place, because if I had
gone to a bad place, our religion would have been proved false; that promised to carry me right to
hearen. I embraced that belief for the express purpose of carrying me there. I do not wish to place from what I expected. It appears to me that have been better off when I came here; because I should have understood more about the principles
of life. I got along rery well, though. I want you to accept what I have said as true to me, whether respect it for jour own sake, respect it for my sake. raised by what I have said, why then just give me a chance to talk, and I will tell you a good
deal more than I shall now. I hare my reasons for not communicating many particu-
lars at this time. Surely 1 have said enough
for yon to believe that it is me talking. I do not lars at to beliere. that it is me talking. I Io not
for you
think it worth while to address this letter to any one in particular. I want gou all to see it. [We think it would be best for you to send it to some
friend.] Perhaps it it; $I$ will have it tent to my land. I do not think that I could have done any better than I have done this time. I wanted them
all to know something of my present condition. I dred that reads that passage in the Bible, "If a mandie, shall
with the diout therea implied. God never wrote
that, for would he not know whether man would that, for would he not know whether man would
live after death? All that $I$ hare to add is, that we

| To - LaRKins, or St. Louts. <br> This is not my body, I am sure. Can you tell me whether this is the right place for me to come in order to send a message to my folks: [Yes, and we will gladly write whatever you have to say.] I lived in St. Louis. There are a great many Spiritualists there, but my folks are not. Larkins is the name of my friends. I am wondering how they Will get thts message. Have you many subscribera there? [Yes, very many.] Well, then, I shall not send this to any one in particular, bat will trust to my friends getting it. <br> I feel mortified to come here after all that I sald $a$ bout the Spiritualists before I len the form. I am mortifled that I abused that faith which they cherish. Daring the war the excitement in Spiritnalism and the Spiritual meetings died out. Then I thought surely Spiritualism must be false, because Christianity did not die out. I told you when we used to tabout it and let you know. Well, I hesitate to say anything about it, because I found things so very different from what I expected to. I must say what I do, although it will be exceedingly humiliating to some of you to see this coming from me, while to others it will be equally gratifying. There is one principle which, if carried out on earth, would make it much nearer like the place where I am, and that is the principle of love. In Chris- thanity I always noticed that when my heart was fall of love for my Saviour, that it was always full of love for humanity, and enmity found no place because my heart was too fall for it to gain entrance. Here they all seem to have the best feclings one towards another. Upon earth you feel it to be wrong to have a pure feeling of love for any except your relatives; and your soul not being full of love for every one, there is a racancy, and that vacancy is immediately filled with hatred for those that do not agree with your ideas. I am sorry to say this, but it is true. Now if I can only mike you feel that to be filled |
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after thls reaches for their thindness. Ind youpe that
an opportunity of talking with you at home. with
and
HARRISON.
$\begin{aligned} & \text { I don't see what in hell } \\ & \text { best side ont. } \\ & \text { Dovil tase of patting the }\end{aligned}$
to fix mine all letters if I have got to fix mine all out smooth. They tell me on this
side that I must not swear, if I do they will cat it
out. Now I want to talk Jost as I please, and I
out. Now I want to talk Jast as I please, and I
want yon to write me down jast exactly as I say.
Now don't misunderstand me.


## good, and another is to let them know that there Is no such thing as the devil. I want you to know just exactly square who and what I am. I am

nast exactly square who and what I am. I am
Harrison, just as munh now as I ever was. I hope
am not scaring you. There are lots of folks
here, and when they come to talt the then
here, and when they come to talk to their friends
they pot the best side eout, and dy thander that is the
way they do ererywhere, Whey
way they do ererywhere. When folks go to meeting
a Sunday they put the best side out, thinking to
fool God. They take six days to fix themselves op
for a good appearance on Sunday. I am speaking
particularly of the Cbristians-those that are chock

on Sanday, and through the week they try all
manner of ways to fool one another. I wish you
Fould give me something to hold in my yand while
I talk. [A pen was given.] I hare been here five
years, and what do you sappose I have been doing? have been watching those Cbristians, and the
most of them think that it is an awfol thing for the Catholics to go to mass, and then go right away and
get drunk. Now all the difference is they get through Seir worship a little quicker, and get drank on Sunday, and have a sleep Sunday night, and then commence their drunks Monday-that is all the
difference. I have watched them, and I know. they just dress themselves all up, and go to church, and try to make folks think that they dress just they think, by thunder, that they can fool God. to tell on yon- for we that are out of the body can see just how it is-why then, you must not do so.
There are a mighty lot of you who think God There are a mighty lot of you who think
takes particular care of you; but He does n
hare anything in particular to do with Do you suppose the mind that regulates.
unirerse takes special notice of you?
Not a bit of it. The question that used to just
dumbround me was whether there was another
world finall, world; finally, I came to the conclasion that here
was no hereafter. Anjbow, if there was, I did not see any use in haring so many different ways to
reach it. There was a sister of mine that came and reach it. There was a sister of mine that came and
told her story once through a medium, but $I$ did
nod

In the first place, $I$ did not beliere that my'sister had an existence. In the second place, I did not one ; and in the third place I thought the medium one ; and in the third place $I$ thought the medium
got her information from my mind. I should not
have been here to-day, sasing what I do, if it had have been here to-day, saying what I do, if it had
not been for that same sister. She wanted me to come. She said, now don't be afraid, Harrison. I
told her that I should hare to talk just about as I was a mind to, if $I$ did come. [Looking.ont of the that sign over there? [Reading.] "A. Booth's Oyster and Fish Depot." Why, 1 see everything
just as naturally as $I$ erer did. I see folks walking couroo- I am all right. Now when you send this letter to my folks I don't want you to take my
swear out. Put it in just exactly as I give it. You see I used to swear. I learned to swear of the
ministers. Don't they tell us to go and be damned, ministers. Don't they tell us to go and be damned,
and don't they damn your soul to hell when they preach? Don't they talk about the devil, and hell and damnation: I tell you that is where I learned
andear-from swearing preachers. I don't believe God erer made people, and set them up as preasch
ers-they set themselves up. God likes one just as well as another. By George, I do not beliere there is any God. Now I know you will want to pat me
in the lunatic asylum for saying that ; but we don't

happen to are any lanatic asts, nor any other place to shut any one up in.
Jan Thoov are man-made institutions. There is no God, beings. [To reporter.] Lady, you must be very
eren tempered. I notice you are not disturbed by
anything we say; If we swear, why you note it
right down, and leare us to act perfectly natural
I am glad that it has been so, for it is not my style
to pat the best of erersthing outside. I mean to
come here again. Shall you be here all these long

## ELIZABETH.

Well, I have come because a man said that I
might, and I wanted to come. I want to tell grand-
mother that Elizabeth goes to school. Grand-
o sleep with her. She was dreadful lonesome when
I lied, bot I did not die; you tell her I mean when
but I
but I am not, grandmother. I am not asleep-I go
days only. It is a nice place-it is not at all like
Sunday School. When I go I wear a pretty
dress, all trimmed with tlowers. They put them
around my shoulders, and then bring them under
my len arm, and then down on the side of my
dress. They look just as nice as can be. I like the
place where I lise-it is a great big place. We
 and





bye
of ge
E. $\overline{\text { B. }}$.

Mysterives are Thy wass, oh, God, and past And
ing out. By Thy power I am once more permitted oo aidress a few words to you, my relatives and Tme had len its traces upon me-told his story
well, as all of you could testify, for my lock
became white with the frosts of winter and my body became decrepit from old of age. Sickerness and
disease had but little work to do to enable mI
spirit to spirit to soar away to realms of endless day. $0 \mathrm{~b}, \mathrm{l}$
am so thankfal that I lived in a manner that wa acceptable unto my Creator, God, and althorgh
msterious His ways, yet will I I contide in Him
the all wise Creator. earth, and I now enjoy all that He promised me. I. carme here to let you know that I can come-chat
E. Brown has found that this mysterious and almout
impossible I am now speaking to you ater having papest
through death. of the judgment I will not speak; mitted to address yon at this goodness 1 am Ph it will bring happiness to you.
Does your paper go to St. Pall, Minnesota ? [at
 you good day, and in roke the blessing of Him in
whom I trast to rest apon you. May the blessing
of thy God and Sasiorr be wi. sol bUFUS to Mart McCobace, I will tell yon why I want to sit close beside yon
[Drawing close ap to reporter and whispering.] If
is becance I is becasuse I Isaw that man when he was talling, and
I saw that you was the one that took down why whis Whisper. I don't want to say a great deal, bat
what I do say I want to have go to my folks. I don't care for others. I only want to gire just
enough, so that they may know that it is me. Thast
is all that is necessary. I don't care whether this is all that is necessary. Mon care whether idis
is Spiritualism or not. My wife's name is Mary
McCormich. The first thing that jou will want to know is whether I am happy, because I alwass suff fered so much. Jubtas. It was my body that wa by that bod, nerertheless that body was on mot me
I want this sent to Mrs. Mary McCormick, Lowell I want this sent to Mrs. Mary McCormick, Lowell,
Mass. If you can send it within two weeks jon
will merely wish to call sour attention to the fact tbot I
can takt, you. I hope you will give me en oppor.
tunity soon. 1 thank this lady for permitling meto tunity soon.
come. Bufas.

When I stepped out of my body it was in $\mathbf{a}$ hurry.
I stepped right out just as eass as yon would close stepped right out jost as eass as you would cloce
your eyes at night or by day. I got through with earth life and earthly conditions, bat I did not ge I want you to know that although I stepped out
suddenly, I did not step out of $m$ seling As I died I found myself all riggt, and jant the
same as erer. I am doing jost the best I I can I I suppose you think that I am happier

## tented mind, and I do not know but that con-

I feel as though it was wrong for us to be and you not to know anything about it. I think it
would be best to Would be best to keep us entirely away or for pos
to have the power to know our presence. Ido not
look upon God as being better than agreat mans loorsons. It seems to me that I might harearrranged
a groot many things better, and sared the world great deal of suffering. Now let me tell you righr
square here that I do not attribute ererythingionil all wise God. The world is chock full, brimful, running over with folks that are filled with the ides
of a God and a devil, and many of them think that if they do good for Christ's sake they will see God,
and those that don't see God will see the deril. I hav ane to the conclusion that I must be a kind
of go betreen, for I have not seen God or the
deril either. I know how yon will deril either. I Enow how you will feel when you
read this. You will think it is strange that I talk
in this way afer death. Why, my friends, I may I $a m$ myself, and am not dead; my body is desd,
int see as that would. Make body difeng dead, I campot great the way, I never did hold him in rery hight
estimation. If I would not come here at all. If your paper goes to
St. Panu that will be sufficient. I shall not sedd this to any one in particular. There are plenty of
people there who know me. I will risk but what
some of them will get it I some of them will get it. I nerer
Spiritualism, and if this is Spiritualism, I am caught
in $m \mathrm{y}$. in my own trap. I shall have to give up to that.
Now when you get this you need not say any thing
about its being spiritualism. You can stay right about its being spiritualism. You can stay right
where you are in the church. You can be Baptits
and belong to the Baptist church, and let me talk lo yon, too. I always supposed Spiritualism to to
anything but respectable. I thought that Spirit
nalists, as a class or bods. ualists, as a clasi or body, claimed that they had a
right to o anthing and everything, no matter hor
demorizing If the company present are all Spiritualists, I will
acknowledge that you are very different from what acknowledge that yoo are very different from what
I expected. My initials are W. . M. M. -they will be
sumifient.
NEV



RELIGIO-PHILOSOPHICAL JOURNAL


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WESTERN HYGEIAN HOME,




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THE MEDIUM ARTIST,



LAYING ON OF HANDS.



DRs. S. B. COLLINS \& S. A. THOHAS, SPIRIT PHYSICIANS

Heal by the Laying on or Hands,
LAPORTE, IND.

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## POSITIVE AND NEGATIVE POWDERS.






 Specific Bemedy for Consumption and WINCHESTER'S HYPOPHOSPHITES.




Song Story for the little Ones.

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| Wellt what thal11 te ter |  |
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| A savago old Giant had built him a house, |  |

Nol wo want to harr oomolluring thate Jolly and funyy."










 $\xrightarrow{\text { Lullaby, by, }}$ Thon natut up







 Whare the man worked on from day to doyy?
nd for allotiumo pent in that was,
Yor the cows and the plgg, and the colte, and the shoep,
dod that row of hirces with thad humming beees,
And the cot tage that tood on the clover plot, And the sunfowers tall, that Inod the walk
 Wero hio, wil told coold ho hak for more

Welll tho miller worked on from day to day And hh trook atill hike baber at play; And monne owoot, liko the millorth ong,
Mado cheory echoes the wholo dhy long;
And overythlug seemed to to taking part In the roundolay or hts merry h hart
Juat as overytulug weara a smlio you know,
,

Amid tho din of tho dusty town
 Bot gold and gilter, and quoonly bride,
Wero an eupyty vuiblice that noot on air, Yor princere will starve if fod on pride,
And
no will the Leart of A millionairo.
 VIowed under tho mank whero Loeaty play, Mlung a darker groen o'er valo and hull nd ofen panased whioro the Lrook wan stal
To tura tho wheol of the gray old mill.

Can you toll moo why," sald tho milltion
Your lifo ta
tarer no bilthe and gny? ir your happy hant and ruatlo fare
[ would
givo my untood wealth today "kyday I" and the man with right good will,
Alo doffod his cap to tho millilonairo; M.thanke are frat to my buay mill,

It groes mo lebor, and that ta wealth;
Theos inowy arime aro minces of gold sy cot a nlow with ruddy hoalth,

So all ot tho world was mado for one,
Ad I as akin to all that lirea Add whothir 1 whastlo to dird or troo,
It al waya clioces what my hioart flve.

Ho millor pased-but thio millilinalire
H That thoo hildoldor vpringes of happliceses aro

| And now romomber, my littlo pets, <br> That lifo isn't nlways what it secms; <br> Though you fill to attain your goldon droams. <br> For hapliness llos in tho rench of all, <br> And to give of gootness will make it ours; <br> And if tho shadowa and tempost fall, <br> They but bring us the odor of broken flowers. <br> Mankato, Minn., Aprll 8, 1860. $\qquad$ <br> The Shelterless Boy. <br> Just nfer tho battle of Chicknmauga, whille Gencral Rosecrans' army was holding Chattnnoogn ngninst the robels, and the nrmy were In almost a starved condition and hard work was the order of the day; there came Into our llnes many refugees or peoplo without homos, or fleelng from thelr homes, for varlous reasons. <br> Very destltute these people often were; and nny one with feelings of plty (whth wo all have, ) seelng them, would feel sorry for them. Ono nlght Just after dark, durligg a sovere raln storm, when water and mud scemed tho predominat ing eloments, I heard a chlld's voleo outside the tent, (whith I was busy with trying to make ns comfortable as rain overhead and two or threo lnches of son mud underneath would permit.) I looked out in the darkness, and seelng a small figure, called it to mo; it proved to be a llttlo boy, about nhe years of age, thinly dressed, with baro foot, shiverlng with wet and cold. I asked him, "where do you belong?" "In the 04th regiment." "What have you been dolng there?" "Waiting on the oflcors." "Well, what are you hero for such a stormy night as this?" "Thoy drove mo out-sald they had no room for me." "How long have you been with them"" "About two weeks." "Havo they been kind to you during the tlme?" "Yes, untll to-nlght." "Where do youllive when at home?" "Haven't got any home, father dled, rebels burned our house, don't know where mother is;" and here he crled ngaln as if his heart would break. What could I do f My tent was full-no room for a bed, only on the ground, and scraplng the mud nway I spread down my "ollcloth" and woolen blanket, maklng all the bed which I was In possession of ; but I had ilttlo boys at home in the far North dependent on some one for their food and sholter; tears camo to my eyes at the thought. <br> Now, my little friends, what would you have done? Just as I did, I hope-took hlm In and made him as comfortable as possible. Long hours of that night I thought of my littlo ones, and whether any one would do for them If they wero cold and hungry, as I was dolng by this lone one. While he slept soundly by my elde, enjoylng a large share of my blanket, I watched his quiet breathing, and my soul arose In prayer to the Good Father, asking that the "ilttle stranger" might bo cared for. In the morning he left me, and I never heard of hlm more, but my feellings that night will long be remembered as pleasant and holy. <br> A. D. B., <br> Formerly of the 10th Reg't Wis. Vol. <br> EnIgmas, Charades, Etc. charade. <br> Whille Journcying on a sultry day, Dejected, weary and athirst, You're highly pleased, if by the way, Your eye should light upon my first. |  |
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COLCHESTER,

## THE WORLD-RENOWNED MEDIUM


 Autographing of Decenned Fricidn in Blood
 A State Convention at San Jose, Callfornla.



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The farmer, when tho toll and caro Will leave my second, and ropalr To has low, humble home. My whole of the falr state of Illinols.

## April 14, 1866.

## ab payhp hety, anAGRAM

owh etleng assst tleun, dan nl eno eots Hiret theare, treht rutosfon, nda erith glnobs dineb RIDDLE.
Beneath the heavens a certain ono did dwoll, As sacred writers uncontested tell,
Within this world his vital brenth ho drow, Yet never silnned nor moral evill knew. Ho never shall be ralsed from the dead, Nor at the day of Judgment ralse his head.
He never shall be doomed to suffer pains of hell, Nor yet In heaven's king dom dwell ; Yot in him thero was a soul that mus
Suffer in hell, or relgn among the just

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|  | With what velocity must a cannon ball cted from tresummt of a mountain fiv |
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|  | Answer to Charade.-Honeycomb. <br> Answer to Anagram.-The city is In China; Its name Tecshoo-Loomboo. <br> Answer to Miscellaneous Enlgma.-Hopo keeps |
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|  | the heart whole. |
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|  | Mary C. Sickles, of Chicago, sent the first answor to the charade, the miscellaneous onlgma and word |
| puzzle published last week. Quite a number of answers have been sent. The anagram has not |  |
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|  | this week's enlgma, etc.? Wo are glad to sco that |
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|  | the children and young people feel an Interest in this department. It is a very usoful as well as pleasant method of developlng the mind, com- |
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|  | bining as it does recreation with study. |
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|  | There must have been an end and a deslgn for which men were called Into existence and endowed |
|  | with such noble faculties, far more worthy of attalament than the slmplegratification of selfish |
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|  | desiro. It is clearly evident to the observer that |
|  | the great alm of manklnd, however stluated, ts to obtain happliness; and the means employed to arrive at this great end of our hopes, vary accord- |
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| Ing to the clrcumstances and condition in whlch wo |  |
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|  | flud ourselves placed. Accordingly, we find some pursulng with activity and zeal the means to acquire wealth, as belng the great source of happlness; |
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|  | whille others are luduced to devote thele energles to the accumulation of knowledge, of Ilterature, as |
|  | belng most worthy and likely to bring them happlness. Both, when rightly pursued, may prove a Wessing to thictr possessors: yet when they become |
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|  | blessing to thelr possessors ; yet when they become the fixed object of our attalmment for sellish purposes, may often prove a curse. |
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