# RELIGIO X E JOURNAL = PHILOSOPHICAL <br> \footnotetext{ \$3.00 Per year in advance.] 

 <br> ©ruth wents no mash, bous at ao human shrine, sertis ncither phace not apphause; she outy ashas a heating.}
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CHICAGO, MARCH $31,1866$.
VOL. II. $-\mathrm{NO}_{.} 1$


| ETHEREALISM. <br> UMBER EIOLT |  | Self-Sustafining Industrial College. |
| :---: | :---: | :---: |
|  | two within a certain distance and the magnet at- |  |
| Each sphere has its atmosphore. There is, then, |  |  |
| atmosphoro, tho magnetio atmosphero and the ethereal. Theso atmospheres aro fine precisoly in the ratlo that thore is ascent. There is fine, finer |  |  |
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| each sphere has his or her atmosphere; emits or |  |  |
| ternal condition, So does each buib; so eachfower, so each graingso each shrub. Bring two ormore persons together of dlverse atmospheres, and |  |  |
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| atemen |  |  |
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| So of persons; in the finer conditions the atmos.phere which belongs to a person is seen, its qualitics |  |  |
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| is clawing, scratebing, barking, blting, devouring,then the person being in those conditions internally then the person being in those conditions internally |  |  |
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| throws out an atmosphere like unto the cat, tiger, bear, dog and other animals which represent these quarrelsome passions. This atmosphere may be |  |  |
| seen by persons with a finc ethereal eye at consldcrable distance; and a person may bring that at-mosphere into a dwelling, into a soll, or even among |  |  |
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| mosphere into a dwelling, into a soll, or even among domestic animals, and disturb all within its reach. This same law obtains with the quiet person ; the |  |  |
| lamb, and the other animals representative of the |  |  |
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| peaceful passions. Persons bringing an unfuvorable |  |  |
| harmonious subjects, will as certainly disturb that <br> labor as to bring the disturbing animals. Ther |  |  |
| are certain occult laws to be observed in the treat- ment of the finer classes. They must have fine |  |  |
|  with prognosticative eye saw the lion, cow, bear |  |  |
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| falrly dawned, then the lion and the tiger in man wlll have been worked up into the lamb and the |  |  |
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| ert age, this work can bo commeneced and personsmay will a good deal of cesese work out of them- |  |  |
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| certain bad conditions which must needs boworked out of persons ere they can passup intomore |  |  |
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| may be and they are useful at certain tlmes; but evacuation, ventilation, are also uscful. By and |  |  |
| through a mental storm there is an expenditure offorce; certain pent up matter is thrown off, peace |  |  |
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| and quict succeed. When the tempest is seen, the |  |  |
| through that contest an electrical equilibrium issecured which otherwise could not be gained. Thesame law obtains when contemplating the magnetic |  |  |
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| and ethereal phases. There is what is sometimes called love slekness. One person is very strongly |  |  |
| causes, the person in love cannot have the gratifl-cation of the society of the person beloved. Hence, |  |  |
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| sickness, henco bodily, mental, social, moral or rellglous discontent. This want not being gratl- |  |  |
| Inspected, and could there be gathered around the |  |  |
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| loveslek person a similar atmosphere, satisfaction would be enjoyed, health be obtalned. The at |  |  |
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| meanor exhibits to the observing eye the fact thatthey have reached and entered into the palace of |  |  |
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| harmonlous within they distribute harmony toothers; Joyful within they make others happy. |  |  |
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Warm, and when fertilized producen frult of all
kind in great perfectlon and abundance ; the mar. kets are the most conveninten In $\Lambda$ merterce. The
place may be made nn attrnctive summer resort for hose who wish to escapo from the foul alr of the
nelghboring clties. It is to bo hoped that those who are satisfed with this location, and wish to
coopperate in the movement, will prepare them the undoralgned, siving partlculars of age, whether number of their familles, nges, etc., the amount of
room desired, if any, In the Unltary Home, and
whatever clise may bo deemed Important, to be known by thoso who are expected to co-operats
with them. Address the undersigned at No. 688

Ira Portsí.
The Great Battle of Armageddon, or Wa
In the Church at Cincinnatl.

1. I, Osceola, of the tribe of Oolan, was in the
spirit on the day of Purim, in the finh year of the
2. And I stood on the mount of the mighty, and

1o! the heavens broke forth from their darkness,
and a great llght from the sun, and from the moon,
and from the stars came down ppon the world and and from the stars came nas no more night.
there was no more night.
3. And there came forth from the deep a great
sound as of the rushing of mighty waters, and the carth shook with a deep tremor, for it was sorelj
troubled within.
4. And I looked upon the hllls and upon the plains and upon the mountalus, and they were
covered with moving life; for all around was one unbroken sea of living things-of men, and of
women, and of beasta of prey, and of beasta of
burden.
5. And they moved as with the power of a mighty river, and on the mingled stream of design and
curiosity, crowded into the great Temple which stood in the midst of the Qucen of Clites, in the
land of many tongues, known to the nation of the Oolans, as the land of Armageddon.
6. And the walls ot
unt ll they encompossed the whole earth, and re-
ceived the mighty hosts of the congregations who
worshlped around thelr altar.
7. And there was stillncss in the earth and in the
watcre which were under it. And he Temple
strethed forth it hand* toward heaven and
thanked God that Its worshipera were not IIke otber
men. And all the congregation sald, Amen.
8. Then came there forth from its sanctuary, or
great glant, clothed in rich cloth and fine linen.
And lis kneett down before the congregation and
said, "Blessed be Thou, oh! Prince of Peace, and
of meekness of temper, who hath seen our worth1-
ness and exalted ns above all other people. TT-
forever and ever, Amen." And whilo he prayed
there went forth from his mouth a stream of son
light, and it spread over all the congregation who
worshiped around the altar ; and they recelved 4
with great Joy, and halled it as the son dawn of
much falth, to redeem and to regenerato the world
9. And he prayed with great fervor, and sald,
"Forgive "Forgive us our trespasses as ve forgive those who
trespass againat us." And all the congregation again anid Amen ; for there was peaco and quiet and
lovellinces in all their ways and in all their demeanors. 10 ! when he who prayed had ended his
10. But, lot the
prayera, and the congregation had risen from ite prayers, and the congregation had risen fram ito
kneellngs, there came up a great confuslon of sptrit,
and I then saw that all were not of oioc mind ; for and I then saw that all were not of onic mind ; for
there were many algas of contentlon.
there were many algas of contentlon.
11 . Then he who praycd announced to the con.
gregation that other requisitions, relating to ite
secular powers, were then to be made upon It. And
when bo had done so, I saw that many faces that
When be had done so, 1 saw that many faces that
were calm grew stormy, and eyes that were ooft
$\qquad$
conalict Impending over them.
to wrath rasshed all around me; but a rolce came
to my ears from the clouds, saying, "Fear not, for
beneath the smooth surface of the sea bolls the
molten lara; fear not, for the tremor which hee
long becn gathering in Armageddon w ml now burst
and discharge Its matter, and thou sbalt aco that
all is not gold that plltter
thou now choose to preside over the Temple." And
When he had spoken another glant arose, and eald,
"Preatio thou over the roting." But, Io In aothe
great glant, even more powerfal than elther of top
great glanh even more powerfal than eitber of tbs
others, then atho arose from the congregatlon, and.
sald in No for it is written that be
the black exterior, with white upon the halter, shalu
own councillo.
14. And lo
thin air, and the great asembly broke forth lof Into
tumalt, wild and farlous. And many great planto
rusbed upon tilm who had thus apoken In opposilion
to the glant in black. And many wowen were
tranaformed in their natures, and they rushed on to


















 2. And the te attie was olyg sand territa, and the ar was slied with Aying plume and ribones. sech


 mountaine
 eatig or dying-and others were overcome with
fatigue and exhaustion ; and those who lived panted for breath and for restoration.
20. And when they had recovered and were again had done great battle, they rose up, and with their
faces dark and bruised and bleeding, and their hair faces dark and bruised and bleeding, and their halr
disheveled, and their clothes torn into many tatters, they turued towards the altar and again knelt, ae
they had before knelt, in silence around it. And floor, as marbles lie when boys do play with mar$\underset{\substack{\text { biess } \\ \text { ter } \\ \text { there }}}{ }$ nd his head and his tail were written in in hreas sldes ters the words, "Love and Union." And he ate up the dead Culness, he rolled away, and the doors and the winors of the Temple were opened ; and there came
orth a great wind from the ocean and it blew nway 25. And the debris of the battle.
2. And he who had prayed, agaln prayed, though his eyes were dark, and his hands red, and his
ralment sorely shanttered. And when he had prayed he gave forth a hymn of many words, and he eang,
and all the congregation sang with him. And they and ail
sang:
"How h


Letter from Maquon.
Drar Jounsal: We, the friende of truth and
progress have organized under the following con-
diftions. A Mr. Corney, from Galcsburg, a minister
 hero occaalonally for two or three years. Mis hear
ers have beenp rininctplly spprituallsts. We had no
suitable place for meetling. Mr. Corney and suitable place for meeting. Mr. Corney and wis
friends propose uniting with the spirituallsts in
bulldiug a house for services, apd these declarabullding a house for services, apd these declara-
tlons and rartcles are the result of the fuslon of the
two faetlons. I dontt see that there ts any sentlment expressed that spirt tualst $s$ cannot subseribe
to, and Mr. Corney samy there is nothing in them
that he cannot subscribe to. ${ }^{\text {that }}$ The he cannot subseribe is to be the time by the two Socleties, and for other moral purposes
4asoclatlo
The foll
The underalgned belleve in organization. pity and brotherhood of man, and beling desirous of
asding to elevate and unfold the minds of mankind
to a due appreclation of tho attributes of Desty and the relatilonshitp we sustain to Him and each
other, do, the better to effect this object, unit-
ourselves lita a a Soclety by the name
"The First Lideral society of Maquon." And for the better executton of the will of sald
Bociety, It Is provided that It hall, each and every
ycar, on the first Sunday to March, or as soon thereyear, on the dirst Sunday lo March, or as soon there
afte as convenlent, clect from ite members five
fruatece, a clerk and a treasurc. Bald trustece
shall be atyled the trustes of "The Flrat Liberal
Soclety shall be styled the trustecs of "The Flrst Liberal
Boclety, of Maquon," the duty of which ollcer
it whall be to exceute and perform the usual func especclally the following dutles, to wit:

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0 cer valley and woodland,
And plerces with frugran
With silvery vitce to the fo
Which bloom with
In the shadows of emerald bowers;

And fill with cool fragrance tho
Around thy swoot faco to glowing
A look of ineflate love,
The emblem of angelle benuty,


Upward, the eyes sem to atter,
Up and awway to the light:
OL, onward oo spirit wiuts
Oh, onward on syirit wings bear me
To the land now lid from my fight.

Oh, deas one, 1 I wait for thee ever,
Close by the portals of day,
And 1 wait with d deop-trusting pirit,
The advent and coling of May.
Not long, oh, not long, and thy dear eyes
Into mine shall gaze fondly and long;
Not long ere our volces shall minglo
In the notes of immortal song.

Anclnnati, oblo, January 30,1866 .

## From our Regolar New Orleans Corres- pondent, P. B. Randolph-No. 9.

Dpar Journal: New Orleans is a fast village, with considerable land to the acre, if not more so Its climate is rapidly changing, owing to the
presence of so many people from the North perhaps; at all events to-day ls as cold as I have expe-
rienced in years, fires are at a premium and red noses no novelty. Wo have our silhts and sounds
here as well as you up West, and it was only last
week that they had jail, where a negro danced death's hornpipe on after all hanging did the poor brute more good than harm, for he died without a struggle, and to day is
quite delighted to flud out that he not only had safe jail dellivery, but is scot free, both of hell and the devil. We are having a visit from General Scott, our theatres are in full blast, especlally on Sunday
night ; buincess is brisk, so is treason, and we are as happy as clrcumstances will permilt, but not so strong Grant, who must go and spoil the fun by bagging the Confederate army, Lee and all. To.day I have becn workling hard among brick
and dirt, whitewash and sonpsuds, in the almos vain endeavor to got my school in order-a new
one, called after the commissioner of freedmen for
this State-the General Baird School. We muit this state-the General Baird School. We mu
work, nearly 300 of us teachers, and wo do work
albelt we have not been pald since we got our albelt we have not been pald since we got our
August salarice. Yet we labor on, growl a little
uffer a good deal, love much, and hope more. Eufor a good deal, love much, and hope more. This
Is the fild of heroism, uncomplaming, but positive
for all for all that. Wo are all deeply in debt for the
brend we have eaten, and must remain so until Gens. Howard and Baira, and capt. Penso-liso
nobler souls than whom earth doess not sustain
to.day-shall have thundered the story of thes children and thelr teachers' needs sinto the ears of Congress. Till then we will suffer and be strong in
oun unfaltering trust in "Him who doeth all things
 your army of readers. It now looks as If I shanl
soon have to abandon the school I manage, and take the feld, as Peter the IIermitt lecturing for It.
We must have at least one good, large school for colored children in this dity ; and heileving that
the heartsof the peoplo can best bo reached through
their their cars, 1 hope to make the tour of the West.
I bball have a long repertore to evect sublects
from, and

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 nation of this question I will pay a passing notice
to the interrogatories which Mr. C. puts to mme hat
his ninth parauraph. They are as follows. " his sinth paragraph. They are as follows: "Are
the Southern States, as judged by the Constitutlo,
in or out of the Union Are they States or Tere, tories? Is Mr. Johnson or the radical party on the
side of the Constitition?", These questions start
new issues, and I most respect fully decline to tum new issues, and I most respectfully decline to turn
aside to answer them before those first raised are
examined. When the old ones are suffilenth exucidated and disposed of, it will then be woon
enough to toke up and argue others. I Inow feel
enat I shall not then have that I shall not then have any serious objections to
answerigg M. C.s questions. It is in order, and now is the proper time to define
What constitutes a Secessionist-what ts requilte m
a man to place him in that category. There are many kinds of Secessionists. First, I would men.
tion that kind which maintains and advocates the don trine that, in thitir organized capacity, the mas
dority of the people of each of the States which were united under the "Constitution of the United
States," possess the lawful authority to withdraw
at pleassre, from the unlon created by that mental compact, leagua, or bond of union. I
would next mention that kind of Secessionist which maintains and advocates the doctrine that the peo.
ple of one generation cannot, by league or bond, nor by any kind of agreement whatever, lawfully
bind the people of a subsequent generation. There 8 still a third kind of Secessionist which maintains that each individual possesses the lawfil right, be-
cause inherent, to withdraw at pleasure, from any and ain governments which are extended oder upon
provide, however, that he does not depredate un
the rights of others, whenever it may seem to him the rights of others, whenever it may seem to him
that the government over him infringes his inalien.
able rights, and is destructive of human happiness. There is a fourth kind of Secessionist which main-
tains that one portion of a fiven community, constituted of different members, having lived together under a written Constitution which granted to tho
common government no authority to coerce any member of the confederated Union, possesses right-
ful anthority to throw aside the bond of union and organize measures and use means unknown to tion of that community into subjection to its will and authority. It Is to this latter class of Seces-
sionists that Mr. Clifton belongs, if I understand were publtshed, one in No. 18, and the other in The ignoring of the Constitution as a guide in the
conducting of governmental affairs and adopting rules antagonic the govermment under it and from the Union created by it. According, to Mr. C. this was done be the successful party to the late contest, and the action of that party. In the irst paragraph of
his article, publisted in No. 18 of the Joursal, Mr C. says that the government "had been working
our years outside of the Constitution and that it was virtually dead." The same sentiment is car
ried through his entire article publistisd in No. 24 . Mr. Clifon explicitly endorses, as before said, the action of those who wielded the power of the
Northern portion of the once confederated States ; and after this portion of the American communit tained the objects for which it strove, the subjug tion to its will of the Southern portion of the comast article, "now that it (the subjugation of the Southern members of the Confederacy,) Is accom-
plished, I would have the Constitution or some

The legal interpretation of the foregoing lan. ful party to the late contest no longer govera outside to a goverument having a Constitution-adopt Constitution which the ruling party had not "oat-
grown." Is any further evidence than these given greatly mistaken when he says that he is not, nor
ever was, a Secessionist? Is any extraneous testimony needed to prove that that is seceded from
which is cast aside, and has been trampled under foot for "four years" and more The ignominy governmental proceedings, is seceding from tho
union created by t ; also it annililates and sup. plants the la wful government under it ; all govera-
mental acts performed without havigg a constitutional sanction, are acts of disloyalty to the Con-
stitutlonal Unlon and to the governuent of which A few words about Mr. C.'s being an advocat
for despotio government. As was sald above, have not, nor do I now allege, that he is an adro. cate for an hereditary one-man power to rulo over
the people of the American States, but this I do nterpretation glven to the language of Mr. C.!
two communcations on whith I have commented, and that hiterpretation in this : he is in favor of and on the rulns of that government seceded from that majorlty which ho would have erect tho now
and consolldated government. By the languago of and consolidated government. By the languago of
his articles Mr. C. advocates the adopting of a new old one, and agalust which proceecting a portion of protest. They regard the old Constitution as a
good ono, and a hiving one, too. They also eclam
the protecting wygls of its stipulations aratust tho
 federute bond, and lastituted und operated a gov-
ernanentul power "outsido" of the government of
common cower Dear Jounval: I should not like to be lert out In the cold without the cheering lintuence of your I think you ought to spouk loud and ofen in behalf
of the workhing elasses. That Is as revgrde tho have who walks a millu to hils lubtor, works hard ten

 periorm any littlo work to bo dome nhemt home,
und then go to head to recrult for the next day. 8o
on to the end of the chapter. hot us hear what ta
 Madison, Wis., Marolh, 1800. Wai. Wbarmanan

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 for the purpose of carrying out the objects of the
act of incorporation. It is a query in the minds of many how it colld
be that the Legislature of the state of llinois
sew at the
 Spoten or asit that we expepeted our Bill for an Act of
Incorporation would met with strong opposition whilie passing trrongh the hands of the committees
of the Sente and House of Representatives, as well $a s$ on its final pasage, and that its usefuluess
as a charter might be thereby greatly impaire, if


 pen; and under that hat our corporation com.
menced business on a a large call on the sevententh day of May last. According to reeent Government
Revenue extibist, ours is the second book and genaral job printing cestallishment in the Northwest,
the Chicago Tribunc Company only paying a larger
 with $\mathbf{a}$ large politital patronage. Ours is of but ten
months date, with no porestige of suceess but our own inderent merits. That we have the facilitiees
for doing and do exeutute the best work in the
Northisets en Northwest, cannot be sucessfrilly contradletcd.
The object of our Corporation is to ageregate
 works at lower rates than any publishing house has
ever done before, Book Concern, and yet to soce conduct our financlal department that every dollar of stock iuvested shall
pay the stockholder larger dividends than govern-
ment bonds and yield as large interist and returns nent bonds, and yield as large interist and ret
as any legitimate business transactions could.
One of the ovje One of the objects in becoming incorporated was
to afford opportunities for every liberal minded man and woman throughout the length and breadth of
our country to become a atocklolder to the extent of one slare or more in this vast liberal Institution.
The stock is, as will be sen by reading the
Charter, divided into shares of fift dollars eacli, ten per eent. or five dollars on a share to be paid down on
subseribing, subject to future calls as occasion may require. As yet no call has been inde above the five
dollurs paid at tho time of subscribing. Many
chose to pay more, even to the full extent, on sub. chose to pay more, even to the full extent, on sub
cribing, for the sake of the Investment and
help stort volunta
stock.
stock issucd, and of the Corporation to get as much thereon as possibie. We feel that the liberale ele-
ment of the country should be enlisted in this
terprise
 we inste our friends everywhere to read our Cha
ter carefully and then ask themselves if it is not rellgious reform, to to stand by and help crecet and
Institution which is designed to promulgate the cternal principles of human emancipation from the
thraldom of ignorance, superstlion and every concelvable phase of flavery, phytical and mental?
Our Institution must be ennarged to met its
rapialy increasing business requirecments. Acontant
denand is being mado upon us to publish books and



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|  |  |  | power with tyranulcal authority. From that time,

till Protesta tilce Protestantisin gained a foothola, after the sacrl
this Christian wo luves to the same kind of authority this Christian would set up now, all freedom of con-
science was crushed out by Roman power with holy gained its point, after many defeats, and set its authority up, and burned Servetus for the sam:
right it had claimed and at last secured. In the same manner, sect after sect, from Luther to Joe
Smith and Jolin H. Noyes, have rebelled against nuthority, struggled with the persecuting tyranny
of older and stronger sects, each and ever contend ing for freedom and right of conscience and private judgmed evangelical serpent hissing at us has charged
headed hcadedevngelical serpent hissing at us has charged
as a reason for holding Spiritualism responsible for
the crimes of its believers. Of course he could not accuse us of advocating marder, or any other
crime known as a crime in the criminal code, but he which we condemn for ands in his religious cod anginst nature, reason and man : such is the slavery
which the church forces upon a wife when it lind her to a man who is only a husband in name and
power, and often more cruel than the owners of black slaves were to their chattels, and, yet God
through the church, has put her in his power, and she must submit even unto death; and herein lie
the cause of the tragedy above reierred to, and man others for which the churches are responsible and
not Sppiritualism, for we would reform this abuse of
power power, and abolish the tyranny of marriage, and
raise all that is sacred and useful in the institution
by making it a natural' as well as legal noion ; but by making it a naturail as well as legal union; bu
because we avdocate rectorms in this and other holy
instist institutions, we are branded as destructionists, and
charged with the very crimes our policy and prin
The truth is Protestant Christianity is the party
responsible for most of the crimes of this Christian responsible for most of the crimes of this Christian
country, even of slavery and its late war, both of
which were sastained by Bible authority ; and whit they teach that the Bible is the word of God, and teach people to read it for instruction, they can find
justification for all crimes in it. The drunkard is nssured by it that it is not that which he takes into
his mouth that deflles him, so he may drink rum
and eat tobacco and pork, but he should not spit or swear, for it is that which comes out that defilies him. So the thief may take a coat, for it is the
duty of the one he steals from to give him a cloak
also, a Christian may lie and repent, as Peter did also, a Chiristian may lie and repent, as Peter did,
and not be hurt by it ; and if one have seven devils, It is only a few years ago that a very religions
woman in New York murdered her three children to secure heaven for them, being assured by her
priest that no little children went to hell and most adults did go there, so she secured heaven for her
chlldren, and killed herself to sec if they were sefe willing to endure hell to save them. A noble devo-
tion, if such abomiable doctrines were true ; but,$I$ forbear.
Newark, N. J., Feb. 18, 1886.

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 spirt, and the hosts
for the time beling.
But the ubbelefer, which tis the true cause of their
finlur, 1s deeper eated and reaches further than
 promises $\begin{aligned} & \text { which B Bibe men called by that name. It } \\ & \text { seems to us that there is a very apparent want of }\end{aligned}$ It filth in what the preachers say, not only on the
part of the lalty, but of the cleergymen themealee.
隹
 for we belice most of them to be consentiscon,
honorable men, ind it the working of this con-
scientiousness whitch operates adversely, by causing them to affrm the docrines of their theology in a
hesitating, doubting manner. The doctrines they preach are not truths to them, hs they were to the
early rever truths, and they seck to galvanize themselves into
carnestness ; but' the most carcless observer must lacked the zeal which faith inspires.
There are but few preachers in any of the
churches today who speak as men who believe
while the people, who in times past went to hear,
prepared to beliete; have learned to thlnk, and
now go prepared to critcize, and they nre not
now
readily deceived by acting. And the clergymen,
conscious of this critceal spirit on the part of their
hearers, avold almost entirely, those dreadful doc heners, avolh, used to form the principal arguments
trine whese seasons of extraordinary effort. The
In octrine of a hell of burning fire for unrcpentant sinners is hardly mentioned at all; and when it is,
it is found to have wholly lost its anclent virtue as an awakener. Verlly, we believe they find that it is very hard to kick against the pricks.
Now all this sort of thing is very sad. It sounds very much like a burlesque on rellgion to hear these
nen speak as they liave spoken during the last fem weeks. It is very evident that the world has but wette. more to hope for from the churches. We need
something very different to cope with institutions as full of vitality as the gambling-hells, saloons and
rothels. Where shall it be found? Strange, if these persecutors, to whom Spiritual Ism has been as the filth and the offscouring of the
earth, shall at length be brought to acknowledge that its broad, far-reaching philosophy furnishes the true solution of the complieated problem of
life, and like Paul, they becone its zealous champions. Yet just this we confidently hope to see.
And the friends of progress who now labor with apparently but little fruit, may live to see the men
whose tongues and pens are busy forging weapons
with which to crush what they modern necromancy, accept this pariah of the sects
sthe New Immanuel, whose feet are to make glad he waste places of the earth, and canse these spiritual deserts, the churches, to blossom as the rose,
Chicago, Ill.
W. R.

## Spiritual Communications-No. 6.

Dear Doctor: Your question of last evening I
ould have answered as well then as now, so far as I am able to answer it at all-but my secretary tions, and refuses to write anything that does not meet his own views.
Q. Is man a fallen being?
fore held, by any means. Man, has been hereto understan the subject, it will be necessary to go back to firs man less, than himself, less pure, less, wise, less
good. Now this must be selferident, becanse, if man had been created equal in wisdom, goodness
and purity to God (had this been possible, ) then quence of man's being less wise than God, there as the misdirection of good through ignorance proproportion to his ignorance. The misdirection o tion of the adult race was the consequence.
Now, as moral ignorance must in its nature pro duce infraction of physical laws, phssicial malfor
mations would in time be the result. Hence ma he phrenological discrepancies daily occurring b of infracted laws on the part of parents. Now you
will perceive that although when man came first from the hands of his Creator the amount of igno-
rance, and of course evil, connected with the race was small comparatively ; yet through a series of
ages, that misdirection was increased until self be came his only God-murder, thef, rapine and de Whachery were the only results of his life. No
this condition must of necessity have continued to made by reformers in various ages, which staid to some extent the tide of evil sweeping over th
world. That the race, as a race, is to a certain ex tent thes pure than they were originally, is true; but
that they now are much better than they were may be clearly demonstrated. All moral impurit
is productive of phrsical disease and of mature decay and death. Now the lives of men
are of shorter duration than they were in the firs ages-but a comparison of the moral condition o
the present race in Clurist endom, will clearly show that they are better men than Darid and his asso actions of reformers restore the race to purity?
Simply by removing the ignorance by which men
and which means evil is of necessity removed, and man Instructed to use the mereces anc dessings or he then,
as they wero intended to be usce. It follows then,
that whon wisdom directs man's actions, eril cannot exist ; and as all progress fuplies increased of course redemption from the fall, understood as
defind defincd. $\quad$ The fall, as understood by rellgionists, is in reality merely an unmeaning jarkon of sensen sense. God wanted to know if man would be obedient-and in
order to tory him, set up an apple tree, and told him
not to eat of its fruit ; and then a snake being opposed to God, persuaded the woman to do that
which God (by their own showing) know he would do, before he made the trial. Is not this the veriest
trash Now to be serious, I am persuaded that
thic exposition which I have given of tho fall, al.
though imperfect, from the fact that fow spirits though imperfect, from the fact that few spirits
understand things whith took place solong before
their existence, is wearer the truth than nuy you
监
his nature and conditions, learn the necessity of re
jecting ignorance as the caune, ont only of his own
evils, but aliso of those by which he find himself Dase Docror : From this exalted but deeply
humbling posifion of gloriously progressive human. humbing position of glorionsly progressive human--
ity, I would again with increasing love and purity greet you: I would gladly describe to you the
beautles of the beantes of the elixth sphere, were it possible to
convey the smallest idge through the mager voca-
bulary of earth language. to adopt the course'of Panl under similar contin gencies, and sum up by exclaiming "Eye hath not
seen nor ear heardf neither hath it entered into the heat of man' to conceive the glories God has, in
reversion for those who love him." Conceive if yot can, an expansive landscape
stretching out as far as the spirit eye can reach; crystal, gushing from every hillside, sportively chasing impinging shadows on their bosom, as they
meander through the vallies. Trees, whose follage meander through the vallies. Trees, whose foltage
sparkles like damonds in the rosetints of an eternad
mol morning light; while balmy breezes, pregrant the splirit's brow, and stamp but one desire, nnsatisfled Excelsfor. Palaces raising their stately domes
toward heaven, streets covered with golden pavements, becoming vocal with melody at every spirit's footstep. Now multiply your strongest concep-
tions of all this, by ten thousand times ten thou-
sand, and then remember, that even this is only the ante-chamber of heaven. Robert HAre.

## Letter from J. W. Seaver.

Bro. Joses: I herewith submit to you for pab: lication a communication from our beloved Abra-
ham Liticoln to his successor in office, which was inspirationally recelved by me on the 24 th day of November last. I am exceedingly surprised at the
course our President has recently seen fit to adopt, and in order to place on record the views of the me with the course of President Johnson, and so in accord with the majority of Congress, I. forward
this communcation, which under other circumstances, I did not intend to have published. I
opine the bright and noble band mentioned in the communication find a more unyiclding subject now
in the Presidential chair than when it was occupied With a fervent hope overshadowing intelligence, President Johnson and State into the haven of unity and peac

Byron, March 1, 1866
ABRAHAM Lincoln to president joinson.
Noventer, $25,1865$. Mr Successor and Brotrer : From my home
in the courts of the heavenly life, I with an affec

Allow me, my Brother, feeling as I do the deepest interest in the welfare of my beloved country, to
make a few suggestions of a practical character, It may be well for me to briefly explain that thls
mode of communication was not unknown to me previous to my entrance into the Higher Life, but hat I had received many, very many suggestion an important character with regard to guiding
the SLip of State which had been entrusted to my are, and that I presume that you too may be
assited in the same way; therefore unbidden I im prove the opportunity presented through the aid
of a mutual friend and admirer to present some houghts which to me appear important and per
The subject nearest my heart, first and foremost in all my plans and contemplations, is the recon again become cemented together by ties far more
enduring than ever before-that there may be such idsoluble.
First among these must be unirersal equalit before the law-no white, no black, no high, no the very synonyme of freedom in its largest and
fallest application. The Constitution, obliging eary State to protect its inhabitants by a republ
can form of Government, reniders it necessary in right of the elective franchise without regard to color; therefore, before the revolted States are reby Congress to have adopted that system, or to eertain at no distant day to become actualized. Having riven asunder the fetters of the slave a assured his political emancipation and equality, protected in the enjoyment of those righth, for the dage and deprived him of all rights, will lose no opportunity still further to rob him, as far as cup
dity or love of power shall prompt. Having struck far ace I felt authorized so to to do, I felt pledged with a firm hand, yet tempered with kindness, to carry
out the work thus begun; and now from my new home, I feel no less interest in its successful consum
mation than I should, had I continued to occupy I wish to add a few remarks with regard to th exercise of justice and clemency. I am in favor or
the enforcement of the principles of justice tem pered by mercy towards all criminals, but hope an
devoutly trust that there may be no political exe cutions. I hope Jefferson Davis if tried aud
victed and sentenced to death, will not be exse but will become a subject of executive clemency-
so of all others of that class. 0 of all others of that class,
You need to exercise
our foreign relations, that nog occasion for war ma arise-for there appears no real cause for any sucb
emergency; but petty jealousies magnifled and festering within the system, may lead to such a de-
plorable result, unless due caution is in season plorable
exercised
In cond
In conclusion, allow mo to assure you that, as
was my eealted privilego while occupying the
position now so ably position now so ably filled by yourself, jou aro con
stantly surrounded by a bright and noble band of
heaveuly counselors-W Wer son, Lafayette, and many others, who feel for the
Republic that they helped to establish , the greatest Republic that they helped to establish, the greatest
solicitude, and lose no opportunities to impress and gulde your mind in the path calculated to promoto
the highest good. I fud I was indedted to thom
for some, yea all, of my best thoughts and plans,

##  and eminent suceess in ad ministering the affairs of your responsible station,

 House.

## ior at once if the people could thave the beneftit of a and

Prairie du Chien, Wis., March 9, A866. Friend Jones: We have just organized a Philo-
ophical Association, with serenty members, We soplical Association, with seventy members. We
ase the constitution and by-laws published in your
Jocrsis of January 20 hb . We have now a religious cociety without a creed; and we hope to hare no
use for a faith in a totally depraved human nature,
an angry God, a vicarious Atonement, a local hell, an angry God, a vicarious Atonement, a local hell,
and a seren borned derit. We now wish to pur-
chase a library of liberal books for the Association.
We lill We hope to receire calls from lecturers, who will
mest warmly welcomed.
The officers of the Religio-Philosophical society at this place consist of Ira S. Haseltine, Preident;
I. A. Eastland, Tice President; D. E. Pease, Serree
Vary.
Very respectfuly jours, Very respectiuly yours,
IRA. $\mathbf{S}$. Has
Richland Center, Wis., March 12, 1866 . package of the Jockrval for this week-a week in a package of the JoUnsil for this week-a week in
advance of it date. So inhe, you reverse the order
of things, and drive time, instead of letting time drive yon? This shows conclusively to my mind
that the Jotrasal is in a prosperous condition. I think we will demonstrate from this locality that
the Religio-Philosorical Jocranal is appreciated, not by words alone, but by the substantial
greenbacks. Mrs. Thompson is getting subscribers
in the neighboring villages, while I am crowding in the neighboring villages, while 1 am crowding
matters in my daily intercourse with all sorts of
people about town; but depend mostly on our people aboat town; but depend mostly on our
meetings to give circulation to the paper. Nellie Wiltsie not being able to meet her engagement
With ns for March, disappointed our calculations.
With an andience of fise bondred arions and two Sandays with no speaker to dispensere the
bread of life to the hungry and thirsty maltitude, is anything but agreeable to one whose heart and
sool is in this work. We must learn to be patient ander all sorts of trials and aflictions, as they
almost invariably viltimate in some unexpected good. I am bappy to say we hare secured the
services of Miss Nettie Colburn for the remaining two Sabbaths of this month. Miss Colburn is a
trance speaker and comes highly recommended. It pleases me to hear the public disabused as far as possible in regard to the biography and closing
scenes in the life of Dr. Hughes. Because he was
true to himelf, and uttered his honest sentiments, old Orthodoxy boils over with all the bitterness,
vituperation and lies it is capable of raking ap against an unfortunate and erring human being.
Had he even embraced Catholicism, these good
people wonld have been quiet. Bot to turn Spirit people would have been quiet. But to turn Spirit.
nalst was too mach for old theology to bear, and
hence the seren vials of wrath were opened, and if there had been seven times secen they would all
have been poured on the head of him who could
weigh and measure their plans of ealvation, and weigh and measure their plans of ealvation, and
show their impotency and folly when applicd to
case like his. Hughes did not partake of the rite of extreme
unction, as stated. That was a mietake.
 Drar Jocraxal: Mise $\boldsymbol{A}$. P. Mudgett, inspira-
tlonal and trance espeaker from Boston, Mass., is ectures upon many grbjecte d dawn from the spirit
aal philosophy. We would recommend her to the Spiritualists of Wisconsin, as she is prepared to
answer calls to lecture and attend funerals. Her
address is Fond du Lac, Wis, care Mr. George 2ddrese
Gates:

## Fond du Lac, Wle., March 12, 18e6. J . Spevcer. <br> Dear Jovrasl: I 1 have just been reading J. B Clifon's ldeas in regard to the Consitution      <br> Keep Henry C. Wright's theological convention <br>   mil years. The frrt e cricle I ever attended, the onset powers of the angel world moved my moll to in me gente lang yuage of Noware. sompel  w 

Zatigio-tyhilosophical tournal CHICAOO, MABCH 31, 186 . OFFICE, St, 88 \& B8 DEARBORN ST., 34 FLOOR.
RELIGO-PHLOSOPHICAL PUELISHING ASSOCIATION,


To Our Subscribers.
We appeal to our present sobscribers to exert
themsel res to extend the circulation of the ReLuror-
 In saying to your fricnd that it is 8 paper not only
wortho of patronge, but finacially
wound and that subscribers will be sure to get the paper for the
fall length of time for which they subscribe.
As an inducement for a renewed eflort in our be

 Nature," with a fine stect engraving of the author,
free, by return mail. Here is an ind ncement for ail subscribers to do a good thing for thems
as well as for us and the cause of Spiritualism.
Can Spirits Pass Through Gross Matter:

 He ealso mentioned a case, which we quote from
memory, where he esw in clairoyant vision $a$ man Who had been buried or placed in a a ault while
sitil alive, and the door was closed beforo the death ploce. A frew hours afterwards, thene thas proceas
had occurred, the new-bra spirit found fitelf Imprisoned within that vailt.
He saw also that
He saw also that one of the guardian spirits of
this
Inprisoned soul, impressed the sexton had mpisioned sonel, impressed the sexton, who
had mishat a shorel, to go and look for it in the hanti, snd when he opened the door for this purpose In Mart, $1185 \in$, we. put the question which heads
this article to Rer. Thos. LL Harris and a hiis article to Rer. Thos. L. Herris, and a g pirit
friend gave the followiog masser, trough him: "There are lams governing these things. so long
as the most material of the socalled magnetic fluidesere retained abont the e proper spiritual form, the spirit cannot pass throgh any substance
which magnetism canot pase through. It is only
when a spirit is unclothce of this obetruction that When a sinitit is unclothced or this obetractition that
it is able to pass through substances impervious to magnetic fluids. There are methods by which these
spirits can be unclothed, mhich through no seer
bave set bee indicted." Mc.
 be released from this bodily infuence ", The spirit
replice : "We ball call your attention to three propositions which we are abont to unfold.
Firrt. As A spirit's inmosts are quickened by the descent of Divine goodness and truth, the currente
of splitual energy -life quickened from God throw out a new aromal athosphere. atoont the
spirit which displaces the old constricting, mag.

 to use your earth language, magnetize soch spprits


 sey might, however, as in the case of the man
imprisoned In the valt, impress a person still
remaining in the earth eppere to open the

 vast as those of old Egypt. Now, an angelicic sprit
would have no more dificulty In passing through that pyramid than a ray of light in pasesing through
condactor.
Multiply



 of the organism and its lawe, and gifed with
power

 when a person is buried allive, as in the case indica-
ted they
en
 body he would still remain conected with the
body throogh the animal ilfe, until this spifitual
body is reorganized The















## Splritualism a Rational system or Philosophy.

## 

 reasonabe system of pliliosophic reitigion. We do
not deise to have it understood that theses physical not deire to have it understood that these physical
mantestations form no part of the phiosopphy ; on
the contint the contrary it it only by these out ward signs, that
certain minds can be ind inced to examine and in-

 made pubic, a rast amount of censure and pablic
odium have been cast ppon the whole matter.
Independent of and dibarding for the moment all connection with the physical branch of the philoso-
phy, let us see what that Sppritualism believes and
teaches. We all understand that it is an attribute of the
human mind to treat with awe and reverence human mind to treat with awe and rererence
anything which is dark and mysterious; enanciate
and any proposition, any theory or principles, throw
around it the mantle of noystery and magic, and at
once the human mind is stricken with awe and once the human mind is stricken with awe and
wonder-it it true because it is mysterious-and
this applies to all the old mither this applies to all the old mythologies and theolo-
gies-they are dark and incomprehensible and therefore true; bot Spiritualism is light, it is reasonable,
it is rational ; it appeals directly, and with an invincoming up frum the simple principles of nature, supplying a natural demand or the soul to know
something of its present and its fature state; it follows out the history and life of the spirit to the
confines of the Infinite The cardinal principles which attach to this
philosophy and upon which it is to build up a great prros in immortal glory, are few in number and sim-
truth where present, whose essence is lore and beauty. Not comprenensible to the mind of man exgept in His finite cannot comprehend the Infinite, and hence
man cannot comprehend God. Were this possible man would become as God is; and while SpiritualLsm does not undertake to define what God is, it
assumes from natural principles to declare what He is not, and in this light we say that the God of the Bible, represented as cruel, vindictive and treache-
rous, is not the God of Nature, and that His character as there pictured is only the offspring of bar-
barous and uneducated minds that exalted and lofty conception of the Creator Which is suited to this age of the world's progress
We believe that man is also a spirit-an immortal spirit-indissolubly connected by an unbroken
chain, with the whole brotherhood of man on this That the spirit of the man immortal can and does communicate the great truths of nature, the fact of the spirt ine That the tendency of this comnunich.
on the arith. To
cation is to bring up, to elevate the race-to educate and to evolve the spiritual reaitics of alf.
That man is aprogressive being-inspired wass by
hope-living, learning, advancing forever and ever. That ultimate and eternal panishment, as given to us by tradition, is a impossibility, for a God who is all
goodness, all perfection, coald not, cannot create a pinciple of evil greater and more powerful than It io a contradiction of terms ; and so no devil can find birth in the Divinity ; no eternal principle
of evil, with a power greater than that possessed Thesc hre oold notions, ever have been born of God ignorance and barbarism.
Spiritin
Spiritoalism does not belicer that God falled,
Ither in his plan of creation $a$ in any subsequent piann of redemption and salkation, bot that all
things were made right and geod in their respectiva ways, and that God, the Creattr, is bringing up, ele
vating and advancing man in His own good tim and maniner, and that in the pirit world as well a order and progrress and education, on and on, througb
all eternity. And It it pleasint and beautiful to contemplate in this light, the Divine harmonies o
creation ; there la something frand and holy in Na creation ; there le something grand and holy in Na-
ture that is worth living for. While the church
holds up in the fature the dammation of more than nine tenths of the entire hammat familily, we can be-
hold the glories of the life eteroal and look forward to the time when death, seererisg the epirit from the
body, hhall unher the living soal into the presence
of an eternal life whero wrnumbered blessing body, shall usher the living soal into the presence
of an eteral life, whero urnumbered blessings,
God's boly gifs to mar, shall gather around the

## We are Questions.

We are pleased $t$ bare the friends who are
inclined to do so send questiona to be answered, by
the spirite controling, for the sixth page of the Jounsal; but we trust those who do so will make reader,
in the J.
Direct

| The Work Before Us. |
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humanity.
Our whole aim as an altimate should be for the
ennobling and development of the human family in fricndship, love and truth. It is the truth that
will eventually make ns free in the largest asceptation of that term. Every ptep we take up the
rounds of the ladder of eternal progression, raises
us into a lonier sphere of thought and goodness, sublimer truths to fascinate our attention, and chee
us onward and upw towards the Fountain of al We are but links in an endess chain ; each link is necessary to the perfection of the great whole, and
each has its separate misalon to perform. The
efforts that we individually pat forth for humanity are, after all, efforts for selfunfoldment, and there
is no possible way for us to bring such real sub-
stantial happiness and good to ourselves as by those stantalhappiness and good to ourselves as by thos
noble deeds which do the greatest amount of goo
for the greatest number. In the great field of reform the press wields a
mighty infuuence. By it our prinicipes are sown
broadcast to the world. Already Spiritalite to be found in every neighborbood, and they are
certainly equal in intellizence and enterprise to an certainly equal in inteliligence and enterprise to any
other class of men. Indeed, they are emphatically
a reading and thinking exceedsin in beauty thing expreseoplen, Thine conceptions liter
thought and true philosophy that of any othe
clase, class, when we take into consideration the age
What is denominated "Modern Spiritaalism." We
are potent in power, though in infancy are potentin power, though in infancy. We include
in our ranks tens of thousands of the frrst minds of
A merica as well as the Old World, who are not known as Spiritaalists, even to their nearest neigbors and friends. They have quietly in their own
offece or studies perused orr books and pupers, and
have become convinced that our philosophy reasoning are in accordance with soond trath.
They have embraceed the essential facts of spirita-
alism by a careful review and aiolysus of ture.
Men and women of thought and culture are
 reformatory publications. Great truths well up from their inmost sools and seek atterance as they
are inspired by the great Fountain of all trutb, or by the magnetic breathings or loving spirits from The Summer Land apon their sonle
great truths, put forth a helping hand and mak conditions favorable and facilities good for the pro mulgation of these wondrous thoughts and burn-
ing truths? Shall we co-operate with the angel world and do our part in the great cause of human
emancipation from the thraldom of ignorance and saperstition? We pledge ourselves anew to this
great work, and ask you to labor with us. Help us
to build np great to build up a great and glorions Pablishing Institr-
tion. One that you will be prond to call ours !
Wh. We earnestly ask you to look this matter in the
face, and not to turn away until you have become PUBLIBHING Association. We respectfally bat urgently in continuation of this important subject,
again call your attention to the article republiohed in this number, entitled "Our Corporation;" and
do not think, friends, that what we say upon this subject is a matter of selfishness. We mean all we
say. Our cause, the elevation of humanity in the scale of intelligence and goodness, and our own
unfoldment in trath, demand of na all that we make a anited effo
philosophy

## Oar Second Volume.

This number commences the second volume of
the Reugor-PHilosophical Jourval. Will our friends take hold in good earnest and help us unforl hangering and thirsting souls for the bread and waters of eternal life may enjoy the blessings o
our united labors? Remember that the work o reform is confided to your hands as well as oura,
You cannot perform the task alone-neither can we. Our joint labors are necessary for success.
Upon us devolves the daty of disseminating light pon us devolves the daty of disseminating ligh We must not hide our light under a bashel, no
bury our talent in the earth. Let us work in earnest.
Help, friends, to circulate the Jorrxal, and
thereby increase the material mcans for its support, thereby increase the material means for its support,
without which no newspaper can be published. Our expenses are heary, and we need many eflousand to subscribers to defray them. In your the circalation of the Joursal ou are helping supply our Corporation with
blood to sustain the Jounsil, and the subscriber i getting in return that precions light which wil enshrouded the minds of humanity as with a black pall of deep despair
We ask every
Spiritualist-to take hold in earnest and hel volume. We appeal to each one indiridually to scriber.
If you know no friend who will subscribe at yor
mere suggestion, how many of you will help on the work by givirg some poor friend one year's sub
scription to the Joverval? Remember, friends that three dollars you thus contribate for its supp
port will carry it for one year to your friend, and cannot be reckoned by dollars and cents. It may
be a beacon light to a despairing soul-cheering
and lighting up the pathway that leads through and lighting up the pathway that leads through

| Responsibility. <br> The editors of Tas Religo-Pillosophical Journal do not bold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for oarselves, we would not deny the same right to others. <br> We only ask correspondents to base their thorghts apon principles that will be of benefit to the reader ; to write clearis, pointedly, well. <br> New Premium for New Subscribers. <br> Any one sending us fifeen dollars for new subscriptions to the Jovrsal, shall receive, by retarn mail, either "The Origin and Antiquity of Physical Man," by Hodson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazaretb," by Alexander Smythe, or one dollar and serenty five cents' (including postage) worth of ans book in our advertised list. |  |
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Spiritualism In the Charches. The gisat of Spiritualism is making mighty
strides in its onward march. The preachers may harl their anathemas against our beantifal phatilaso
phy, and denounce the phenomena of spirital manifestations, as imposition, delusion, or the workity
of the devili, fet in spite of all this the intelligeni
members of the of the devil, yet in spite of all this the fitelligent
members of the Orthoodox churches mill attend
spiritual seances, read spiritual spiritual seances, read spiritual books, the Rekligho
Phiosophcal Jovexan and Banner of Light, and


## the Chritiun Times and Witopes, March 15th That A wial Moment. $=\mathrm{VEv}$



## 



March 31, 1866.
RELIGIO-PHILOSOPHICAL JOURNAL


## Letters of Inquiry.

We are in reeceipt of letters inquiring on what
principle dividends will be estimated on the capital
lakes one share and pays in ten per cent. will get hast as much on the dolar
persons on the aame dasy the matter thus-two tock each; one pays fify dollars, whiche makese it
fall paid stock ; the other pays five dollars, which is ten per cent.0 on the ehare. At the end of one
year a dividend of ten per cent. is made. The peron who paid finy dohars wid reccive ife dollars, In other words, the time of making payments, as
vell as the amounts paid, are accurately kept, and each person receives his just proportion of profts,
taking into consideration time of payment and amounts paid.
Ten per cent., or five dollars on a share, is the
lowest amount that our charter allows un to accept
as a sabscription to the capital stock; but the as a stbscription to the capital stock; but the cent. may be paid down at the option of the party Fill look into this sabject with earnestness, and pecuniary and moral point of view. You who have
goodly amonont of this world's goods, will find it You can copy the following form of a subscripmit the same to the eecretary, and receive your
mone tock subschiption libt of tre reitio-phloThe nnderoigned agrees to take - shares of the
capital stock of The Aeligio-Pbilosophical Publisting Association, and to pay finy dollars for each
share respectively so taken. Ten per cent. of chare respectively 60 taken. Ten per cent. of
Whleh is paidd at the time of subscribing, and the recoeding ten per cent. at one the, and at such
tumes as shall be required by the Board of Directors or Executive Committee of said Association. And
further agree that the publication of the sub. tance of such calls for the payments of instal-Relioio-Phiosophical of Jourssac, or any other newspaper published in the city of Chicago, Hllihave been made. Provided, that not exceeding
three calls for instalments shall be made within any Payments to be made to the Secretary of the
Religio-Philosopphical Pablishing Association, at his office in the city of Chicago, Illinois.
The beneficent duty of chis
liment of humanity, and deservedly one of the
choicest of the Christian virtuce-ls not practically "to err is human, and to forgive divive," so lon
will its benign infuence neecesearily be called ion buman sympathy and benevolence to relieve huma
wants and based on human wafferigness, Insirmity that principle calenity
Is not tis exerecise a practical exemplifcation of do to you: This exercise of charity, thus onder-
stood, is within the power and duty of every indiWhen will hamanaity oniversally regard its obltends to humanize, civilize and strengthen the moral
and relifious feellinge, viewe and netlons, and to diffuse it influence over an enarged circle. Instead for an eye, and a tooth for a tooth"-It is easey to
be secn that charity, in its excrecise and infuence, Is greater" and more powerfal than "faith and
hope." This 18 a very strong expreselon, for "foith
and hope" are very strong passions and sentlimen ho humanity, and almost, if not quite, form the
basis of our continued oxistence. Yet filt and
and basis of our continued existence. Yet falth and
opeo very oftea prove deceptlva and wholly fall.
But "charty never failect.". It may remain dor-

## exercise by propor cultivation. Like mann other pasesousz, sentiments and nffections, It should be educated, Invigorated and Improred, and made educated, Invigorated and Improved, and made subject to right control. A chartable dispositlo will naturally think, speak and act chartably of Be condition and dolings and misdolngs of others. Bunt thispoition is not unlversal, whlch hlows the necessity of its cultivation. When thus lacreded, tanght, educated and practlced, It will form a brigh contrast to the old Mosalc Institutions and cond Hon, and do wonder tion, and do wonders in counteracting "man's Inhu- manity to man that's mado so many countless thoufamily, and should teach man in their true fulifil his relativo dutles to his follow-man.

$\qquad$ oxercise and
dissatisfaction
as it relates

| ren's Progressive Lyce the Little Boaquet. |
| :---: |
| a the eighth page of the Journal will cular, entitled The Lattlo Bouquet, to w te the especial attention of all our rea |
| an ear |
| ceums, Jast the charming littio v |
| Id and youth will greet with a bearty welcom |
| One dollar will pay for it for one year. |
|  |
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| pay 1 |
| iil |
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| juvenile paper that was over published? |
| mise you, that with duo encour |
| Little Bouquet shall appear f |
| beauty, all the ycur round; |
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## Personal.

 His own acts and dolngs, , or the eperation of Hisown laws? Can He fail in the absolute goverument of all His works? Can anything transpiro in oppo
sition to His will? Is there angthing len destitute
of His will, His care and government? Infinite knowledge, wisdom, porrer and goodness cannot
possibly produco a condition to call for His pity, regret or compasslon, His sorrow or repentance in
relatlon to any of His works, their doings, opera-
tions or condition. As He cannof err, He cannot permit any error or wrong. Whatever of wrong ti
the liuited judgment of man there may be, mus creator there can be no wrong, no defect or imper
fection in any of His work, nothing done withou design, and nothing lef ungoverncd, everything
perfectly answering its destined purpose, , there
cannot by any possiblity be any need of a remedy for what is perfectly right, nor any exerclis of
mercy, where all with him is at all times, in all
things, and in all erents, as He had destined them chings, and in all events, as He had destined them
to be. As man's sufferings are such only as are des Creator to divert or prevent such, desting, would be at war with Himself-any such change would show
"a house divided against itself." Mercy and Charity are near relatives and enJoin upon men their rela.
tive dutles and obligations to their fellow beings. annual celebration of the $\mathbf{N} . \mathrm{Y}$. Chlldren's Progressive Lyceam in the Large Hall the Cooper Institute, Tues
day EvenIng, March 27th.
An attractive programme will be presented,
consisting of original tableaux, beautiful songs, tations, grand banner march by the entire Lyceum, and iupressive representations by tableaux of many Artist," "The Orphan's Joy" st seeing "The Spirit Artist," "The Orphan's Joy" at seeing the returned
spirit of her mother, a beautfal spiritual scene, illustrating the trath concerning "Death and the Life Beyond," the "Angel's Lesson of Benevolence," The large hall of Cooper Institute, capable of the norel and attractive exercises of the Clildren's Lycenm. The exhibition will interest the citizens of New York in the work of Spiritualists in behalr just young, and thas bring our glorious canse in a just and rational light to the public, than which
nothing could more promote the advancement of
Spritualism ang the

## The Spiritualists' Sociables.

The very pleasant gatherings which have hereto-
fore been held at Crosby's Music Hall, will be held the remainder of the present season, at Martine'
Hall, corner of Snuth Clars Hall, corner of Siuth Clark and Monroe streets,
under the supervision of Prank H. May. Season tickets for gentlemen for the four las
sociables of the season can be purchased at Tall madge's bookstore, Lombard Block, for three dol
lars. Tickets for a slingle evening, one dollar Ladies free. Those who desire tlckets for these ver once, as but a limited number will be sold These partles are to be held March 23a, 30th,

## Recelpts for Subscriptions

 We occasionally recelve letters, with subscription r our paper On the margin at the head of each number of each colored paper, sis the name of the subscriber, giving is a full recelpt to that date. It is the most perfec plan known forfor subscriptions

## Bemoval

Mrs. Jane G. Swishhelm, editor of the Wnshington ship in the Quartermaster Gencral's offlee for "using Usrespeetrul language against the President of th In remarking upon her remoral, Mre. Swisshelm Personally, we have no complaints to make,
Secretury Stannon hasalways been to us considenite $=$ Fま゙w


 mental outh to devote our life to the cause of the
American tlave Keepiug that oath may lead to all
of misfortuag this eartu can bring, bui it must be
tept

The Kansas Clity $\boldsymbol{A} d$ dertiser says that "t the fallure
of the Attantic calble was cansed by the mermald

A Connecticut minister having walked through




## Ethereallsm


 plase other readerar of sour paprerer, butiteralum, 1 or mo
 much more than 1 ever did the Old or Now Testa-
ment, both of which $I$ once thought wero too sacred holy or divine Infullibluty, or posessing subublimer to truths
than could ever be expected from any other source Inan could ever be expected from and and onat others will find threads and veins of
thought, opening up to them vast storchouses of spirltual wealth, through the reading of the RxLIGIO-
P. S. B."
Pmiosormical Journal.
ghlarriages.



Notice of merticgs.



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## SPEAKERS' REGISTER.

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respond to calle to lectures

 and






 Dean Cark. Ingsirational apeaker. will
Iuree Adrem Rutand, VL Pa. Box 110.








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RELIGIO -PHILOSOPHICAL JOURNAL

COMMUNICATIONS PBOM THB INNER LIFR


My dear friends, how pleasing the $\overline{\text { An }}$




 liroggh which wa have to




 orgginsm it sometimes appearst ocall up any vin.
dictive spiriti in which thee had formerly indugged. Onen when splitis are promised by each othere or
the controling spirits of this medium that thes
che
 anger ins any they neere show ys or at any other
time. You must take into consideration dear ones, the inconvenience spirts are subjected to in taking


 Where they are, and by what they are surrounded,
nd not allude to the past, or think of it, excent tor the satisfaction of friends.
The dear ones that $I$ had


 ings. It was some time before I bestowed much.
thought upon thoses I had lef. I could not see
 haotin and nice, every no sickness or death. I saw that your faces were a shade paler; sadness was depicted
upon them ; your eyeseboved the traces of tears.
 Josesp that jour grief had In a measure subsided.
Since that time have visted you often. I Im m lad that yon have latd aside your mourring -am gild
that you have come to tho conclusion that it will Ifeel as though 1 wonld like to stay a longt time ing for this organism tiroght which to speak, that
I foel that I must resign this privilege. I hare con. o you in acoordance writu my request. I will 1 ive sick but a short time. My age was twents.elght
jearat of my felings in rearard to youl will only
 your fremd and dster, A manda N . Wicoox. bleen ransom to Jenny Ransoo, Wet Point, I am so glad that I can gay a for words to my
 my liter that $I$ sew her pat ppon mo my little
opeckled dreas when I was to bo buricd, and a white



 keep In thard you when you asked pather if he he
beliered that I www with mother.


 that I hoold go too one of theses days, so of didid not

 her cousin that 1 went tot the post tiftec with her,
 oin. I I sed to thare the headacho- - then I had bore
thraat and scarlef fever. I was most nine years old
Mother and $I$ still love you, Jeny. You will
plesee five father a nice great lot of loye for me.

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| :---: |

## 




get everything ready, fair and square, at our house,
that will come there and tell that which you would
not llke to to not like to have me tell through the columns of thi
paper.
There Is a a great deal that yon ynant met


you to ox thing in ordert to make it right for is not right here-not quite. If you erer get tongs fxed I will come and tell fixed I will come and tell you more about matters

end things than I dare to tell at present. Dont $y$ you remember when $I$ was at home of $m y$
telling ing the things into the wagon at the time we pulled the wagon box and some or the things, nd it was
smasted all to picees. The doctor said the best


 although the material one does.] I cannot say that
I understand exactly how it it . [Have you not teft new body, as it were e] That is so, but $I$ do not Speaking of my finger calls up other things. When
you refer to the nest, to the last icter that $I$ wrote
 Sou to are anything about my body. It wolld be
a useless expense to endenvor to get it and it would do ono no ogod. It is not my body now. It surely
rould be no consolation to oou in its present fry
 pleasnt. I have not talked as well as 1 wanted to.
I have cearly lost control of the. medium many Lmes. Please eign my name as J. Markland.
want you to send this to Rufus MceMilun, coorge
fown, D.
 then I get away
years since I died.
milo crowley.
I believe that it is going to be rather a dificult
Lhing for me to play the part tof man in a woman's
fig. Ff we cannot find the right kind of a road to ravel, we must make short turns; consequently
shall make my story a slort one. My good friend


 something that happeneda bout seven weeks before
I went out of the old wody and took possesslon of
the nev.. One night when we were coming bome sawe alight directily in front of me and nloout thre
 front of me. It kept just about such a distance
from me.





 noment. I hare ben told here that, popn our
return home if we had seated ourselves puitely at
atable spirits the oncauning of fit Wound were ingopant of anill
these matters then, and did not know how to man age. I Ihad my ldaas about it, however, all the
time. Is not tuis circumstance about as asood ai
anyluds Lhe door is open and that I can tanke with you?:
(Laughing hearllily.)








## 





told you many times that I did not approreco of it

sor just rights until you stand pp for them, and
oot to wait for thie men to assist you. They stand
pquite


 woman.] You need not wait for that-they never
intend to remove them. You must inft them yourelves. It is perlectly absurd that man should have
he entire making of those laws by which woman

 something and make prayers, but $I$ never dared to
say what I thought. Had I asked for the privilege
 as well as at the prayer meeting, to theep silence.
We staln nerer have things as we desirie. If fear the
the Ithink the manner in which woman is treated is

 and to prayer in particular. You have prayed long
enooght to God for the blessings that you so much deesire, to know by this time that your prayers will time to worring ont your wown freerom instead of Oou must let the then know that you are determined cease until you have and thatained the them ; then you wiil
con
Cod that find that there will be e g graat change.
My friends that 1 lef on on curth never my sentiments-no, nover I I know that many of
lhem will say that now I have reathed where the laws do not affect me that I ought to be strong and desirous as ever to brieng aboot the el egitit
tate rights of woman and then analin I would mate er ights of woman; and then again $I$ would
have you know that here on this plane there is no

 in general than for them. I hopee very woman who
may read it will be strengthened aud made bold to
come regard to the matter.
There is not that There is not that trae frlendship mong our sex
that there hhould be You do not work in concert
to acemplish your
 for the benent of women and myself. If so
will oblige sourtriend and dster, EElen Gago.
sammy white, of Rockpobd, Ill.
 not talk you a iong letter. Littue children must
write short letters, and when they get big men and women, then thes may write longer ones. I want
to tell my father and mother and all the folks that I know, and thet used to know me, whero 1 am ,
nnd what Imm toing. I am in hearen. (Thinking.
 to school a long time $I$ will tell fon more abont it
I was nine year old mhen I died. It is not two


 and they will putit in the paper and send it to yoin
I want to tell $m \mathrm{my}$ mother about some forice


 -purp.e ones; then I gather a rrat many white
onos and put all around tho pupple ones. Then
get some pions and put just one row all around
$\substack{\text { tilise } \\ \text { lime } \\ \text { nita }}$ I am
was
It is
I don






 that is net a in berperer than. It do does not conveev my
meaning. What a world of experience I have passed through, and you, too, my friends, have had
some pretty trying times. Now you see if I had been really dead, I could not have known that,
Sometimes. I se that want shows itself pretty
plainily. I see, too, that your prayers don't supply your needs. They are offered to the one that prom-
ises to be how is that? " a father to the father-
ess, and a luusband to thi widow" is the way it goes, bat He don't seem to take care
of you when the husband and father is gone se you pray to Him, but it don't seem to do muck
good. I tell you what it is, so far as praying i good. I see after you have notayed you look a 1 little
more patient and contented, that what you need will come some time. (Losing control.]. Dear me, I don't exactly get the right kiad of a bitch here. Woman, please give me help.
[A circle was formed for the benefit of the spirit.] you what it is, if you will just give me a little bit of time in fixing things up so that I can talk, I will
tell you how you can get your wants more effect ally supplied than by making prayers. You may
afels apply to Mr. Fox for help, if you want to you dare to, if you are willing. Tell him that 1 told you to. Tell him that old Mr. McKinzie is his ability ty tolp your. I think he will do someing.] for you. What is the wind.] I wish you could know how that sounds to me. It is like the roaring of cannon.
I can control no longer. I do not know where the trouble is. Igless that it is in me.
Please send my message to Louis McKinzie, of ort Dodge, lowa. I haye done just the very best
hat I could, but there is something in the way, for Iam unable to talk further.
CAL, To Mr. S. W. Birdicr, Bristol, R.I.
Really, I did not suppose that I was going to neet with so many people. I simply came to say a
few words to my friends. [Shaking hands with all present.] I do not intend to give any of you much
rouble. [Some one knocking.] Is that at the door of this hosse? [Yes.] If some of my friends would
come in, I would like it very much indeed. I am going to talk as fast as I can, for I have no sermon o preach, no prayer to offer, no political remarks
o make, nothing of that kind, only just a word or a F 0 , as the boy said, to spiare things off and give
a proper understanding of the facte. I have just knew about spirits coming back to talk, and o their messages being pablished in your paper, and
also in the Banner of Light. I would not have you think that I believed in either of them. Since here to communicate; so Ithought that I would if I shall be recognized as a spirit if I communicate
through your paper? [We rather think that you through your paper? [We rather think that you
will commit yourself.] Well, I am going to tell my story here, and then I am going to try that
other institution, the Banner of Light. [Laughing.] I really can't help langhing. This is one of the granest how I used to feel about this matter. It is only
just second day of the month. I had the pleasure of
enjoying the winter with you and came over here in the spring to enjoy that. I like it first best here.
The wind blows pretty hard to day where sou a -it blows the smoke all about, out of what the flues. The people all look natural and pleasant
here, but they all look sick and old where you are. If you will get out of your body and colne over cere you can enjoy things just as well as 1 do, and it
aroid a miserable, raing spring. [Do you find it
really a Summer Land!? I guess it is summer-it is not cold winter, but there is no excessive heat.
You can call it Summer Land, if sou like; it is gay over here. If you want to know how gay it is just
cast off tho bodies that you have and then you will see thit this is really a gay and charminit country. You know when you take a glass of somuthing
good, how you feel? You feel as though sou would have no fears about which way you will tip-so you
let on and feel perfectly at ease. I feel fust so, and
I have not bad a glass of anything-not a drop of
brandy or punch. I tell yon it is tip top. I do not
know as it is right for me to feel so nice when yo
are ell feeling so bad. Everything is all quiet an
nice here. [Pausidg.] I wish you would givo
about two minutes and a half to collect my seat
tered senses, [Laughing.] I did not use to think
muth of spirt uallism. I expect my fritends woul
rather not be notififed that I
such of Spirt uallsm. I expect my friends would
rather not be notififed that I am here. I don't se
how it was that I really got round. It is fourte


 allow her to return to her normal state, that ahe,
with the rest of the company present, might go to


 he ming
afterwards.
 Yee, sir, 1 sew hm. I I yuese $I$ man wo hik he he rope and get
arope and commence practiciog myself, I wonder
 the cormer of it, and I saw something about an In
 peace with somebody else. [Was it not Inner Life
instead of internal life
and

 will go that hoses
I doo tot beli Sness that $I$ have been born again. I laughed and
said that I would find out about this matter, and Cal. has been as good as his promise. my friends, I hope sou will company present and reading this s 1 have had In saying it. 1 shall feel


Marce 2
What I shall say will be for the benenti, of $m \mathrm{~m}$ sister, mother, and two bheridren. Ton on on on my
tell yon what K have possed through since $I$ lef yon, will take $a$ longer time than I have to spend
With you.
 favorable, they will talk to you. Yes, I feel sure that they will.
After poi have
read it. Tell him read this, let old Mr. Coolidge kiduuess to $m y$ husband in his last sickness. I will he wim now for his kindness to my child, and well as with you. I do ont find it aery easy to tall at this time, but my anxiett tod osay a ferer words was
such that $I$ was willing to attemp
most wish Plase arrange things as soon as possibe for $m e$, no
to Lueretia Toulan, of Norfolk, Va. My name is

## Letter from Mazomanie

Dear Journal: It is with a feeling of timidity that I attempt to write upon our beautiful theory and its co-workers, and very sensibly do 1 feel my
incompetency for the task; but a feeling of duty creeps
criticism
I will send a few thoughts in relation to the
society and surroundings in which I live. In the first place we are blessed with a rariety or denomi-
nations, which are represented by two or three divines each, consisting of Methodist, Episcopal, Primitive Methodist, Baptist and Universalist, which bend their feeling and sentiment in unison
and harmony as is usually the case under similar s own immediate channel until some other Ism steps in, which is not Hessed wilh as many represing to $\begin{aligned} & \text { dereaders } \text {; }\end{aligned}$ then all these others combine to put down the
heressy, or shrink' with disgust from being contaminated by such pernicious doctrines. I say all, but I a few friends among the Universalists. Notwith-
standing they cling to their sectarian principles, and thoug thes do not and the plane of investigatlon we will not com.
upon that plain-we are grateful for their friendship.
We bave enjoyed during the past week a spiritual
ecture-the first we have ever had the pleasure of attenad. while in this place. I have been a resibesutiful philosophy for fifteen years-thus you can imagine my deep heart-yearnings and aspira-
tions for truth. When I have most earnestly desired the bread
This has it not been for the experience whios cere, and truths which found way to my heart through the
columns of the Banner and the Journal, 1 know I was very happy to make the acquaintance of
G. W. Rice, of Broadhead, of this State, who delir. ered four most excellent lectures upon Spiritualism,
science and philosophy. Although they were not largely attended, we think he was duly appreciated
by a number who do not identify themselres with Spiritualists.
The first meeting was called to order and presided this place Rev. Miles Todd, a Universalist minister of Mr. Rice was also entertuiped and warmly greeted He is a man in whom we could place implicit conf-
dence for truth and veracity, without a doubt, rauk with our first inspirational speakers. He also delineated some ten or twelve
characters which were unquestionably true and to here state that his meaus are quite limited; having a family to support and traveling expenses
to defray, leares him with scarcely enough to make he goes will consider this, and as he makees no
charges, we hope the hat will be freely circulated and contributions liberal; in so d ding may it bo
remembered that we are "lending to the Lord" is it not a great sacritce to be separated from one
family to go forth inte the cold, uifeeling world to
proclaim that whict Wherein wo meet only rebuutis from the religlous
world, He kas gone Weat from here-on his roturi We are in hopes to have him agaln, if eircumstunces re favorable.


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ddam, othing noed be said to commend this uew volume
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 METRODISMI AND SPIRITUALISM,
REVIEW OP TWO WISCOURSR, AND A TREATIBI


## Out $\mathfrak{C H h}$ hidran.



The answer to May Turner's puzzle is George H. Jones, Secretary.
Miss Anna Jorda Miss Anna Jordan sent the first answer. We are
glad, howerer, that so many, young and old, have
taken an interest in solving taken an interest in solving this little problem.
We have received forty-four answers. We have received forty-four answers

Charade.
Who will answer the charade by Highland Clyde?
The author has left with us a photograph entitled The author has left with us a photograph entitled
"Mother's Darlhag," for the person sending the

The Coming Time.-No. 5. by blanche.
JUST bEFORE DAWN.
Breakfast at a farmhonse next morning, and an
hour's rest enabled Bennie to reach tho maternal roof the next day, just as the sun reached the
seaith. The meeting between mother and son was joyfully sad. When he had told her ali, truthfully,
she wept, as much for joy over his unchanging she wept, as much for joy over his unchanging
trathfulness, as in sorrow for his disgrace. No
word of reproach fell from her lips, no distrust or Want of confdence was expressed in her countensance, nothing but the old maternal love, as unsel-
fish and as unbounded as ever. Bennie was too much mortifed to seek for employment where all bis
young associatea knew how his high hopes-a collegriang education and a lucrative profession-had been
blasted. Self-dependence having become necessary, they
selted bsck into their old lifo with their old faith in themselves. They len the little cottage together her former patrons, ho to hunt up he knew not What employment in a neighboring village. A
clerkship in a dry goods establishment seeming the best opening, he entered upon it at once. His
frank, handsome face and gentlemanly manners,
his aptnoss and faithful discharge of duty soon his aptnoss and faithfal discharge of duty soon
won the esteem and confidence of his employer. He was becoming quite reconciled to his change.
When he malled his first month's savings to his mother.
"It is half my wages, dear mother," he wrote, "but the dividing of it with you doubles the valuc into slecp, beautifal dream pictures rose before his
vision-landscapes clothed in soft verdure, embroidered with ovor-varying flowers of tantalizing rich-
nees,
just within bis reach. At his touch they faded into withered leaves. Then came singing.
birds of heavenly plumage, filtting from tree to tree, feet! Sheets of water, clear as the summer shy, seelled ints of water, clear as the summer sky,
swankiy into surging gulfs, then
changed to muddy marshes, through which lay his path, and into which he esank in a spasm of fright that woke him to real lifc. "What do they portend ?" he
asked himself. In answer there came again the same sof, magnetic influence across his forebead-
deepening in its thrilling touch into a gentle pres-

## guldanc

his office. "Bateman," he sald, in a stern him int remainder of your wages. I have learned your history, and shall no longer tolerate a theer in my
employ. You are at liberty," he added, waving his "I would llke, to explaln what I suppose yo "Were you not expelled from college on a pale.
"harg "I was," was Bennie's prompt reply ; ". but added, again waving his hand towards the door
"Go." Bennie went-went directly back to hi
And Boer "Mother," he sobbed out as he entered the roon. where she was, as ever, plying the needle, "I have
come back again in disgrace." Then he fell on her neok weeping. As the motherly arms closed lovingly
around him, and the unreproving lips kilssed his around him, and the unroproving hips kissed his
burning check, the same suvisile hnid was again
taid upon his forehcad. "Mother," he said, return. g her caress, "we are not alone. Do you not
a presenco that bids us hope? Is it not my
oar father ${ }^{\text {" }}$ he asked. "Your father," she roplied, asked. Your father," sho roplied,
s, "had st rasge ideas, heard and
gs, so heasured me.. Mhaybe you
It is nothing of earth, mother. presence that walked besido me in
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