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Earth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE "SEVEN SPHERES."

Location of the Spirit World.

BY D. W. WOLFE.

As the term "sphere" is always used in connection with descriptions of the Spirit-world, it will be well, first, to see what the term signifies.

I. Sphere, in geometry. A body contained under a single surface, which in every part, is equally distant from a point within called the centre. Sphere, orb or star, globe.

II. Rank; order of society; as persons moving in a higher sphere claim more deference.

These two definitions will suffice for our purpose. But which of these definitions are to be taken when using the term in connection with the Spirit-world? As several writers on Spiritualism have claimed that there are six spiritual spheres surrounding this earth, being the dwelling place of all the spirits leaving the earth at the death of the material body; that the first of these spiritual spheres is within our own atmosphere, and that the last or highest, called the seventh sphere, is less than a thousand miles distant from the earth, let us see whether these spheres exist, and if so what they are.

The earth is called the first sphere; the second sphere is said to be within our own atmosphere. Now, the earth is a globe, a sphere; the air we breathe surrounds the earth in the form of a sphere; this is the second sphere, the sphere of air or atmosphere. This sphere of air is variously estimated to extend to from forty to one hundred miles from the surface of the earth. What is there beyond this sphere of air? Meteorologists say space, ether. But that is not an assumption, as man can not go to the limits of the atmosphere to examine the beyond, and as optical or other instruments have not demonstrated the existence of other aerial or gaseous spheres beyond the atmosphere and between it and space, we assume that none exist. But it is affirmed that they do exist. May there be several aerial or gaseous spheres surrounding our atmosphere, invisible, and so light that they will not mingle with the air, each of a different nature that they will not mingle with one another, having so little or no refractive power that they can not be demonstrated, and extending not only several hundred but several thousand miles from the earth.

To illustrate: Take a glass tumbler; put therein half an inch deep of earth or sand; this will represent the earth or first sphere; the remainder of the tumbler is filled with common air; then pour into the tumbler a small quantity of carbonic acid gas (this is the gas that causes the sparkling or effervescence of mineral water, and is so heavy compared with air that it can readily be poured from one vessel into another); then by a dexterous manipulation the upper part of the air in the tumbler may be displaced by hydrogen gas; this gas being much lighter than air, will remain in the upper part of the tumbler, which of course must be covered to prevent the hydrogen from escaping. If you have covered your tumbler with glass you can see the sand at the bottom of the tumbler through the three strata of gases; they are invisible. Viewed from the side, the line between the carbonic acid and the air may be seen if the tumbler is slightly agitated so as to cause movement of the gases; thus the boundary line between two spheres may be seen. We have then in the tumbler four spheres: one material solid sphere and three aerial or gaseous spheres. By using a greater number of gases, each having a different density, the same number of spheres will be produced.

May not the earth then be surrounded by a gaseous or aerial envelope, composed of six different strata, each stratum or sphere being of a different kind, the outer being more ethereal, and the last extending far beyond our atmosphere, not only hundreds, but thousands of miles, before actual space or ether is reached?

When Thalia, who, it will be remembered, made it her duty to conduct the newborn spirits to their spirit homes, accompanied by Lucy and her other spirit friends, each member of the party could, upon leaving the earth, feel a change in the air; as the distance from the earth increased they could feel the character of the surrounding atmosphere change until they reached what might be termed space or ether (there no further change was felt till near the spirit home), but where this change was apparent, was at a distance of not only several hundred miles, but at least many thousands—perhaps millions of miles; at least Lucy judges so. Prof. Hare says: "We can not give distance except by comparison." A. J. Davis says: "Almost every star or globe like the earth, has one or more meteoric belts revolving around the planet's body, and in appearance similar to the rings of Saturn."

This gaseous or aerial envelope surrounding the earth might have been divided into not only six or seven parts or spheres, but into twenty or more divisions, unless the gaseous envelope shows lines of demarcation, separating or dividing it into strata or spheres; but this does not appear to be the case; the lower part nearest the earth differs in character from the upper part; but the division into exactly six spheres is arbitrary—though necessary for the "doctrines." But these spheres—for so we may call them according to the first definition—are not the abode of spirits; that is, no spirit home exist there.

Lucy, and more often Lilly, repeatedly accompanied Thalia when conducting a newborn spirit to its home, and Lucy always noticed that the countenance of the newborn

spirit would be lit up with joy as they entered the atmosphere of the spirit home, but this would never be anywhere near the earth. Further, Thalia never deposited a charge anywhere within a few thousand miles of the earth, the nearest place being the Sun, then Saturn's moons (to the moons of Jupiter none were taken by Thalia); but the greater number were taken outside of our solar system, to the different stars in space, the Milky way, and occasionally direct to the great Z. No.

As the six spheres supposed to surround the earth had been so often mentioned, I did not neglect to investigate this matter. Thalia, who claims to have been a spirit for ages, and since the existence of human beings on this earth, has made it her occupation to conduct newborn spirits to their homes, and other spirits of her class (belonging to her sphere) both male and female, know nothing of a spirit habitation immediately surrounding the earth or anywhere within a few millions of miles.

Many and prolonged voyages of discovery were made with the view of determining this point, but always with the same result. "The nearest spirit home to the earth is the Sun," would be the invariable answer.

The other earth planets belonging to this solar system each have their atmosphere, or spheres not differing from that of the earth so far as Lucy could tell, except in the case of our moon and Mars. The latter's atmosphere, Prof. Hare said, was difficult to penetrate. Lucy found no difficulty in penetrating the atmosphere, but did find it difficult to remain there any length of time; a feeling of intense nausea soon overcame her. Mars has a red cloud-like sphere surrounding him at a certain distance from the surface of the planet. When in this sphere, Lucy could see electric sparks flying in all directions; but no spirit home that she could see was there. When in this cloud an unbearable nausea would be produced in a few minutes; making it necessary not only to leave the vicinity of the planet, but to resume her normal condition before it would pass off, which it would then immediately do.

Although the Sun is the nearest spirit home to the earth, it does not appear to be the recipient of the lowest spirits; nor were all the spirits there adapted to the same sphere of society. "The spirit Minnie, when Lucy first met her, said: 'I am here with my mother and sister; father is also here but in another part of the sun; he is not yet good enough to be with us; but soon he will be purer, and then we will all be together.'

The Sun is a sphere, geometrically, but according to rank of society it would seem to include at least two spheres if not more. There are other stars similar to the Sun in this respect.

The Sun appeared to receive only such a class of impure or dark spirits as have a strong tendency to improve; they are visited by other spirits highly developed, who teach them, and every lesson seems to remove a shade of darkness from them. These teachers are always welcome among them as they leave a good influence behind which the lower spirits can feel.

For contra, the most degraded spirits have their abode on some of the stars in space, far, far away from the earth. To one of these places the spirit of an usher, who died in this city, was taken by Thalia; a few days afterwards Lucy with her companions visited this spirit, but instead of the visitors being welcomed, they were repulsed, considered intruders. Lilly said: "They do not want to see us because the light from a purer spirit hurts their eyes, therefore they shun the light, and have no desire to become purer, but remain in the dark state."

Having been referred by A. S. L. to Andrew Jackson Davis' work, "Natural Divine Revelations," page 647 to 677 as supporting the "Seven Spheres Theory," we will now see what he says of the second sphere: "I perceive that when an infant dies on any of the planets the germ or undeveloped body of its spirit becomes deposited in this sphere."

"Moreover I discover three distinct societies or associations of men and females, each occupying a position determined by their degree of cultivation, sympathy for one another and power of approaching each other's sphere of knowledge and attainment. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors."

"In the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn and also from planets in other solar systems."

"I now proceed to relate the external beauties that appertain to this second sphere of human existence."

"Every one of these societies is composed of more individuals than are existing upon all the planets in this solar system, and even upon all the earths belonging to the fifth circle of suns. Their number transcends computation."

"I discover that most of the inhabitants of Mercury, Venus, the Earth and Mars are dwellers in the first society of the second sphere."

"Inasmuch as on the various earths there are born several millions of spirits in one second of time, from which fact necessarily occur also as many deaths, so an equal number at every second are being introduced into the spiritual sphere; and as there is this incessant influx from the natural into the spiritual sphere, so there is also an equal refluxation from this second sphere into the third, which is the celestial sphere."

The Sixth Sphere.—"Here is the consummation of all conceivable perfection! Here is the sublimation of all purity, of all goodness, and

of all refinement as appertaining to the spirits of every human race in the universe."

"All spirits and angels are of the human race, and thus occupy earths innumerable, from which they ascend through all the spheres to this the supercelestial habitation."

"Countless millions dwell in each society in each sphere, more than numbers can express."

"Using the term 'tree of life' figuratively, to represent the universe, he says: 'Remember that the germ of the great tree is in the first sphere, which comprehends all earths and their inhabitants.'

"In 'Death and the After-life,' speaking of the Spirit world, he says: 'Astronomically speaking, the earth is on one side of that vast galaxy of suns and planets termed the Milky way, and directly across this great physical belt of stars, we find the sublime repose of the Summer-land.'

In the "Stellar Key to the Summer-land" we find, page 118-114—"The first time I clairvoyantly saw the second sphere—the nearest Summer-land, lining this part of the stellar universe, it seemed only as a small section of a continuous white zone among the stars."

"Now in regard to this subject, I consider that some minds have fallen into a most illogical mistake in locating the Summer-land. Although one writer admits fully the principle that spirit emanations from the earth ascend and form another sphere, yet he locates the spirit zone immediately around the earth's equator, and makes it only sixty degrees wide."

"Now two millions of human beings pass to the Spirit-world from this earth every year, making for every century two hundred millions. Geology is teaching us that man has inhabited this planet at least one hundred thousand years. How, then, can you suppose that for one hundred thousand years more, consider two hundred thousand years as the probable life of the world. Then consider the increase of population—two hundred thousand years to come, say if you can that such a sphere is adequate for the teeming millions of the earth. Can you find sufficient space for that number of beings in a mere 60 degrees wide around the equator at the distance of the moon? Such a limited spirit sphere finds no response in reason."

"But this conception of the dimensions of the Summer-land is far too contracted."

"And what room have I for immortal association on such a little spiritual sphere as that which is supposed to environ this planet."

"No, no; give me a sphere vast enough—a universal Summer-land."

"Between the orbits of Mars and Jupiter there is an interval of 'airy nothing' not less than 819 millions of miles broad; in this vast space we observe a vast bright belt of apparently continuous solid matter, which upon closer examination, is revealed as a river of small stars, flowing or revolving like numerous other rings around the positive sun of our system. This splendid panorama of stellar beauties I formerly supposed might be the 'second sphere.' But further growth in clairvoyance sharpened the discriminating faculties, and thus the circle of asteroids in that portion of the heavens became clearly understood."

There are about 81,400,000 miles of space between the orbits of Venus and Mercury. In this interval also as between Mercury and the Sun I perceive rivers of cometary bodies, looking like the gorgeous rings of Saturn. Some seem to have supposed (and myself among them) that one of these broad asteroidal rings was the real Spirit-world belonging to our earth. More accurate information, however, conveyed new ideas of magnitudes and relations, and the first Summer-land is found to be revolving near the grand orbit of the Milky way."

Any further comment to the above is unnecessary; the "old seven sphere theory" is completely annihilated, and when the term sphere is used in connection with the Spirit-world, it signifies, not a locality, but rank or order of society.

The stars Arcturus, Sirius, Pollux, the Pleiades, would appear to belong to the fifth and sixth spheres, the same as the great Summer-land zone, the seventh sphere being represented by such places as the Big Home, the abode of Thalia, for there Lilly and other spirits who had been in the Spirit-world many years could under no circumstances enter. Lucy was allowed to do so, guided by Thalia, for certain reasons and by special permission only.

The old seven sphere theory is already demolished and the terms absurd and false, were not misapplied.

I am exceedingly obliged to A. S. L. for referring me to A. J. Davis' "Natural Divine Revelations," for nowhere could I have found such good material from so good an authority in my defense. But why is Andrew Jackson Davis so often misunderstood?

The stars Arcturus, Sirius, Pollux, the Pleiades as well as the great zone appear to belong to the fifth and sixth spheres of rank; the seventh being represented by such places as the Big Home, the abode of Thalia, for there Lilly and other spirits who had been in the Spirit-world many years could under no circumstances enter. Lucy was allowed to do so, guided by Thalia, for certain reasons and by special permission only.

I hope that this new agitation of the sphere question will assist in having it properly understood. Chicago, Ill.

Our Situation Abroad.

C. L. DIXON.

The periodical literature of the United States, called forth in the interest of Spiritualism, is certainly of a very respectable order, notwithstanding the sneers of those whose self-conceit, whose bigotry, or whose studied unfairness, has led them to denounce it as puerile, inconsequential, impious, useless.

In other countries not less can be said of those publications having the same end in view—the promulgation of facts emanating from the Spirit-world, daily rising like ghosts (often more literally than the expression usually signifies) upon the startled vision of a wondering world, and the elaboration of theories, the elucidation of phenomena, the analysis of opinions, theological, moral, scientific, springing up in that vast empire of thought and observation our cause has established; not that I would lay claim to any new birth, but simply to a much needed reawakening of the soul to its own native necessities in well-being, which seems in this age of a dormant faith and inactive virtue, to be but as the Dead Sea, with a polished surface, yet having only bitterness and treachery beneath.

In Germany the *Psychische Studien* holds the most conspicuous place. This appears monthly in the German language, but in Roman or English type. Its chief supporter and editor is the distinguished Chancellor of the Russian empire, M. Alexander Aksakow. This periodical would doubtless be issued semi-monthly in Russia if spiritual literature were not under a provoking law, though, on the other hand, be it said to the credit of said country, works upon the subject having a scientific basis are admitted. It is understood, too, that those of the latter class which have appeared there, are eagerly sought after by the very highest class of society, and by numbers, rapidly increasing of the most distinguished savans of the Czar's subjects.

The contributors to the pages of the *Psychische Studien* can hardly be surpassed in erudition by the writers of any other country. Quite a number of the most eminent professors lend their pens to it, and give it a character as once inspiring, important, entertaining, and instructive. Its articles are carefully classified, but seldom lengthy. It has few or no speculative propositions to discuss, but rests mainly upon important phenomena, as witnessed by persons whose reputation for integrity and sagacity is not to be questioned. Its minor items embrace notices or books, the movements of media and such other matter as can hardly fail to be of interest to the general reader, seeking knowledge in the real of Spiritualism. Though printed and published at Leipzig, this able periodical (and it redounds to the credit of the eminent American house), is republished by Mr. Ernest Steiger, of New York City.

Holland has its *Die Regeraad*.

Vienna had at one time an excellent spiritual magazine, *Licht des Jenseits*, but of its fate lately I know nothing.

Buda-Pest has also a small pamphlet devoted to our faith. It is sustained largely by the incorporated society of Spiritualists there, with the distinguished Baron de Vay as its honorary President. Madame de Vay, the wife of the Baron, is an extraordinary medium, and of being, as is claimed by herself, a favorite of the elementary spirits of the forests, of streams, etc., who communicate very interesting matter through her. The periodical just referred to has an endless source of graphic and startling material with which to enrich its pages.

Trieste has gained no little notoriety by its brochures on the subject of Spiritualism. An excellent and trustworthy prophetess in that city, a young and interesting lady, known only to us as "Matilde," has made many converts. Her sayings, her communications have been recorded with minuteness and published in pamphlet form. They are generally, apparently, from high sources, and breathe the purest moral sentiments. The gentleman to whom the Triesteans are indebted for this prominence which angel communications have obtained, in the former editor of that large and elegant magazine once published in Florence under the title of *La Aurora*.

In Italy (and perhaps Trieste should have been here embraced), the only exponent of Spiritualism that I am aware of (except, perhaps, *La Balala*, of Bologna, which I have never seen), is the *Amalthea Spiritista*, published at Turin (Turin), the handsome city, and formerly the capital of Northern Italy when that country was divided into three or four sovereignties. Though much is being accomplished by the various "circles" in Naples, Rome, Florence, their proceedings gain but little notoriety for lack of proper organs. The aforesaid journal of Turin is of course their main instrument, but that is not enough. Private letters from different individuals, which appear in remote regions, give us occasional glimpses of their activity and the interesting features that dominate their seances, to say nothing of extra successes in the way of spirit photographs and those mental telegraphic communications which are carried on between Italy and Sicily. Senator Daumani, a gentleman, I believe, of title and of distinguished abilities and position in society, is the leading spirit in the faith that is combining in that fair land the madness of the effects Church.

Belgium has two small papers devoted to our cause. One, *Der Rook* (The Rook), published at Ostend; the other, the *Messenger*, at Brussels. The latter is an able, interesting, far-reaching little journal, and commands very respectful attention throughout Europe. It is a

David fighting the Goliath of Romanism—for Belgium is as yet Catholic, though with much intelligence and liberal sentiment as the head of France.

In France we have the formidable yet modest *Revue Spiritiste*—a journal destined I believe through persecution to make a wide wake in the muddy waters, ecclesiastical, civil, political, that have now an odor anything but spiritual, a miasm as pestilential to the soul of progress, of great virtues, of exalted piety among that naturally genial people, as it has been heretofore in Spain and its possessions, and as it was in Italy before the late enthronement of Victor Emmanuel. To be sure its persecuted editor is in prison—what of it? The apostles of old were incarcerated and stoned and put to death, and Christ himself (hallowed be his name) was scourged. In later times how many have been burned for the simply, holy truth's sake. I trust that M. Samarie rejoices that he has been found worthy of so much distinction, of so much scourging.

The *Revue* is cosmopolitan in character; its scope is large, its aims high and generous; and while it admits articles not always in keeping with those of its editor, it maintains a lofty adherence to the doctrines of Allan Kardec—to reincarnation, among the rest, a subject very little understood. A review of books is not so important a feature of this periodical as it appears to me, it ought to be. If it recommends a valuable work, and that it should be, as it probably would be, extensively read, it adds a faggot to its own bundle of strength. Some time since I heard there were two other journals, one published at Lyons and one at Bordeaux, in the interest of Spiritualism, but I have seen no reference to them. There was also one announced in Alexandria, Egypt, *La Verite*, but further than that I have learned nothing. Constantinople had, and may yet have, *L'Echo d'Orient*.

Spain has several periodicals devoted to our cause: *La Fraternidad* of Murcia; *La Renovacion*, of Alcantara; *El Esprituista*, of Sevilla; *Revista Esprituista*, of Barcelona; and *El Criterio Esprituista*, of Madrid. The first named of these has been, I think, for a time suppressed; the latter is the leading and most influential of all that have undertaken to shed some light through the spiritual darkness that has for ages enveloped that unfortunate country; that land of inquisitors par excellence, that land of chronic revolutions.

El Criterio is also quite cosmopolitan; it embraces the universe of facts and phenomena, gives many notices of books, and has often lengthy dissertations and articles of great historic value from the most gifted pens Spain or any other country can lay claim to.

In South America our cause is not dormant if I may judge by its publications—and not only by these, but by the talent employed in their production, which must have, outside the covers of a magazine, an influence of no little magnitude. *The Revue Spiritiste* is issued monthly in Rio Janeiro, with one of its editors, the Colégio "Francisco," I think, as its editor; and a powerful influence developed that will eventually culminate in a wide sweep of thought highly advantageous to Spiritualism.

Then they have at Montevideo *La Revista Esprituista*, another monthly, in quarto form, giving a good deal of space to communications through media, but not neglecting an occasional article from foreign publications.

There is also, I learn, in Silveiras, Brazil, in the province of San Paulo, a weekly periodical announcing its faith in the spirits. In the Montevideo quarto I see a paper mentioned, issued in Santiago, Chili, called the *Revista de Estudios Esprituistas, Morales, Cientificos*, and in Lima, Peru, *El Esprituista*.

In Central America there has recently appeared a neat little paper under the taking title of *The Law of Love*. It appears twice a month, and is published at Merida.

Last though not least I have to refer to Mexico; and if there be any country in the world (including Africa) where I should expect Spiritualism not to flourish, it is the land of bonanzas and the mines; yet, how grandly it awakens to the stirring spring breezes of its newborn freedom, and puts on the bright garb of fresh thoughts, of high aspirations and celestial longings and doings. They are now publishing in the city of Mexico, *La Ilustracion Esprituista*; in Santillo, *La Luz Esprituista*; in San Juan Bautista, the *Boa de la Verdad* (truth); in Alvarado, *La Tercera Revolucion* (the third revelation).

La Ilustracion, above named, is a handsome quarto that would do credit to any city in the world. In looking it over, we can take no exception to its form, its typography, its contents. If such an exception should be lodged in it, it would be rather on account of the richness and multitude of its illustrations from a dearth of such. The editor seems to be a master in his department, and everything he touches obtains, one would imagine, a portion of his genius. Such works have a value outside of the ranks of Spiritualism—a slight focus that like the ear of Juggernaut overwhelms the being who attempts to stay it.

Notwithstanding the vast influence still wielded in Mexico by the Catholics, free speech and a free press are sustained by the Government; and so long as this is the case progress will be the inevitable result; the blight of religious intolerance, of royal prerogative, the ignored rights of the people, will be as dew before the bright morning sun.

Of magazines and newspapers in the English language sustaining our faith, I will name only one, *The Harbinger of Light*, of Melbourne, Australia, which is said to be a veritable John in the wilderness, not only enlightening the times, but heralding great and glorious events.—*American Spiritualist Magazine*.

OUR LOVED ONES OVER THERE.

BY LUNA HUTCHINSON.

Say, can you tell if loved ones come From that bright land, the spirit home, Since they from us and earth have gone, Over there?

For could we know our friends were near, 'Twould fill our hearts with grateful cheer, That we to them were ever dear, Over there.

'Tis sad to walk this earth alone, When our companions here are gone; We listen for their footsteps slow, Over there.

Their eyes of love closed with a smile, On those they left on earth awhile, Will thoughts of us their hearts beguile, Over there?

O tell me if those gone before, To that more peaceful, happy shore, Will love us still,-- forever more-- Over there?

Some through the veil that hangs between This mortal life and heaven serene, Can hear sweet sounds from the unseen, Over there.

'Twould cheer our pilgrims below; Our tears of grief would cease to flow, If they our joys and sorrows know, Over there.

When we look up to midnight skies, And gaze into God's starry eyes, Our love on swiftest pinions flies, Over there.

We from our heart in silent prayer, Ask God to bless our loved ones there; Some angel may our message bear, Over there.

When weary waiting for the rest, Of such as dwell among the blest, Will they then soothe our aching breast, Over there?

If little feet of children dead, Have gone alone, we need not fear To walk the Vale of Shadows drear, Over there.

And when Death's portals open wide, May loved ones come to be our guide, And lead us to the other side, Over there.

Then when we reach that blissful shore, Where pain and sorrow are no more; May we meet those we loved of yore, Over there.

Then safe beyond the dreaded shade, May we each other's progress aid, Where life and flowers no more shall fade, Over there.

To hearts bereft and filled with gloom, We'll come with love from our bright home, And bid them look beyond the tomb, Over there.

Owens Valley, Cal.

MY FIFTY YEARS.

BY MISS K. HENSH.

I would not spare my fifty years, Nor move the rocks and trees, The days of joy, the months of tears, I would not call them back.

But give me yet another ten, And trust me for my hope-- It may yet be that I can mend, Through darkly I must grope.

The glow will from its tender gaze Plant true towards the light, But who will me the path way all show, Through life's dark gloomy night?

My fifty years I sometimes think, Such grieves and heavy loads, I dash them over life's gloomy brink, And trust the cold dark roads.

But fruitless then I'd count the worth, Of these fifty lessons learned, The means of grief, the shame of mirth, They've truly all been earned.

I would not be a girl again, And risk the many snares, For hope to now a better grain, That bore no painful tares.

I know I've crushed beneath my tread, Flowers that might have bloomed, And grown within my heart and shed, Over life a rich perfume.

I would not change once more to tread, Or call to life again, The pathway over the mourned and dead, For all the hopes of vain.

I would not change the record clear, Throughout my fifty years; There is not a page but what is dear, Though deeply soiled by tears.

I have not yet lost my girlish laugh, Nor all my youth of will, But fates permit I still would quaff, Of ten more years, of good or ill.

Too years, oh! make it twenty, And if my friends are spared, I measure of profit rich and plenty, To pay all risks I dared.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

BY MISS K. HENSH.

Review of His Prize Essay on Infidelity.

BY J. W. COOK.

CHAPTER III.

Mr. Pearson devotes the fourth chapter of this Evangelical Alliance-Essay to what he calls Spiritualism. But, like most who have written against this, he merely shows that he is ignorant of what Spiritualism is. He calls it "the belief in the fallacy of the dogmas of 'Vicarious Atonement' held by many, perhaps most Spiritualists I am aware, but that this distinctive constitutes, or is even a distinctive feature of Spiritualism is untrue. This 'Vicarious Atonement' dogma was brought in question, and in the sight of reason, overthrown long before the days of Modern Spiritualism, and to-day, Materialists of the Tyndall and Underwood school oppose it even more strongly than do Spiritualists. Still, as Mr. Pearson has seen fit to devote quite a lengthy chapter in the endeavor to prop up this falling dogma, we conclude that he fears the destruction of another one of the idols of his religion. Let us see what he has to say. He speaks of the clear logic and the uncloud-

ed reasonings found in Parker's "Discourse," Newman's "Phases of Faith," Mackay's "Progress of the Intellect," and Morrell's "Philosophy of Religion," to each of which he devotes much attention, as "mere assumptions;" and asks p. 199, "How long is the world to tolerate them?" No doubt if he, and those like him, were to succeed in as closely uniting their Evangelical Alliance as their great parent, the Roman Catholic Church has been united in the past, such books and such thinkers, too, would no longer be tolerated, but speedily committed to the flames. As in the case of Calvin vs. Servetus, this seems to be their final argument--one which, in their eyes, they consider conclusive. But as Parker says "Christianity did not depend upon the life and person of Jesus for its truth," even to progress can not be stayed by the burning of never so many tomes and persons.

Having declared the writings above mentioned to be assumptions, and thus summarily disposed of them, the author of this "Essay" labors hard to save this relic of the dark ages (Vicarious Atonement), from a timely burial in the tomb of oblivion, whither, along with other myths of the past, the advancing intelligence of the present century is rapidly consigning it.

Knowing that this dogma hangs on that of "Total Depravity," he labors hard to convince the reader of the truth of this latter from which he had dropped the prefix "total." A little advance truly. But thus gradually does truth win its way, even though creeds bind their fetters never so tightly.

Mr. Pearson says (p. 199), "There is the palpable fact of moral evil meeting us at every step." We reply that "moral evil" in the absolute does not exist. We are firm in the belief that all things, in their proper sphere, are good. But what do we know of good only by comparison? Our highest idea of good would seem very inferior indeed, to one who has been in spirit spheres a few centuries. Many things which the undeveloped savage considers highly moral, are to us immoral in the extreme, because we are living on a higher plane of development. Who shall say that we, as our ideal grows broader and higher in the ages which await us in the great future, shall not yet look upon what to us is now good, and see that it would then be evil for us to practice it? Even Watts said, "Let dogs delight to bark and fight," but when we see men acting on this animal plane we call it wrong--evil, not because it is intrinsically so, but because our idea of manhood is that it should act on the intellectual and spiritual plane rather than on the animal.

To illustrate this idea further, suppose a hall is filled with an audience in hot weather, when the thermometer is at 96 degrees in the shade; a hot fire in this room with closed doors would be considered an evil. Yet the fire is no evil, absolutely, and the same fire, with the same audience, in the same hall, in December, would be considered a great good. So it is with the conduct of some of our fellow men. They are so constituted and circumstanced that they are unable to act up to our ideal of good, and in our uncharitableness, we say they are evil, when in fact, in sight of the Infinite they are as good as we; or as the highest seraph in the highest heaven; as good on their own plane of action--of development--absolutely as good, though not relatively, because not yet developed to so high a plane. These are they who, owing to their inherited organs and surrounding circumstances in life, must go through great sufferings in order to be elevated to the spiritual planes of life. These are they who will eventually be "clothed in white robes," but who must "come up out of great tribulation," and upon whom "good angels look with fearful eyes, and saying, sympathize! Let those who are favored with happier organizations, be the angels who shall lead them unto living fountains, instead of the devils who would consign them to the bottomless pit."

Not such souls are not "depraved." They set out the same principles as ourselves, only on a lower plane of development. If one man "feeds the hungry and clothes the naked," he does it from the joy it gives himself to know that one more human being is relieved from want; if another "devours widows' substances," he does it from the joy it gives himself to know that his coffers are being filled. In both cases we see the same principle, self love in its search for happiness, at work, and we but pity the latter who manifests it on so low--so evanescent a plane.

If Mr. Pearson believes in "Depravity" and preaches it, I suppose he does it from the love he bears his fellow man; while if I believe in man's inherent good and preach it, I do it from the same motive, only, as I claim, on a higher plane of development. And I have no right to say to him, "Cease that evil thing! Believe and teach as I do or be damned!" Because it is not depravity which makes him preach "depravity," he does it because this is just the degree to which his inward is now developed.

And this is good on his own plane, but for heaven's sake let not the world stop on this "Depravity" plane! But even this "Essay" says, p. 199, "The moral nature of man speaks by its primitive judgments, on behalf of truth and rectitude." Yes! and he might have added that so it will act when less trammelled in the sphere of circumstances. But how could this be unless man's innermost be inherently good instead of depraved? Not being able to see this evidently logical result of the statement we have above quoted, the author adduces, p. 191, the fact that a "vast and varied amount of mental and bodily distress meets the eye in this direction and in that, and concludes that this is a proof of 'man's depravity.'" To our minds, it shows man's undeveloped state. And these very sufferings are the "school master to lead man" eventually, not to Buddha, Christ, or Christ, nor any other person, but to a higher and more harmonious life. Thus are our very sufferings indications of the divine goodness; since they are destined to "work out for us a far more exceeding and eternal" development of man's inherent good.

But let us look further into this author's "Depravity" argument. (p. 197). He says: "Men in all circumstances manifest depraved affections." (act on a low plane of development). This is not because of man's inherent evil, as I think we have conclusively shown, but it is a manifestation of a very beneficent provision in the divine plan.

To illustrate the more knowledge we gain, the more we are aware of our own ignorance, and this spurs us on in search of greater knowledge. So that progression in the mental department of our being will never cease. So it is in the moral department, our ideal is ever in advance of our practical, and "when we would do good, evil is present with us," so then "when we succeed in acting up to what was once our highest ideal, we find that our ideal has now advanced still higher, and is yet beyond our practical." This spurs us on to the attainment of a still greater excellency; and thus it will ever be in the moral as well as in the intellectual department of our being.

And this it is which readers progression infinite and eternal, and man, a "repository of infinite possibilities."

Having examined the author's arguments in favor of "Depravity" let us see what he has to say on "Atonement" which, of course is built on the dogma of "Depravity." After endeavoring to make it appear that it is a manifestation of Infinite Justice, "the innocent suffering for the deeds of the guilty," he says, p. 201, "The stars which have been reared, and the sacrifices which have been offered in every age and quarter of the world, show that the idea of vicarious atonement has its foundation in the constitution of nature."

Well, really, we think Mr. Pearson will find it very difficult to convince his enlightened age that "sacrificial offerings" are not rather evidence of the superstition attending a barbarous age, and consequent on the infancy of the race. And we are quite confident that the "wrath of the Gods" can be better appeased, and our own natures more elevated and refined, by "loving and wise efforts, to elevate the downtrodden; to purge existing governments; to reform creed-born religions; and to bring the harmony of truth on the whole earth," than by any "sacrificial offerings" whatever, whether of beast, person, or prayer.

But it is not so much on account of punishing the innocent in place of the guilty, abhorrent as this is, that we object to this dogma of the "Vicarious Atonement," as it is that of its immoral tendency. To illustrate: it is notorious that a great majority of our criminals come from the Roman Catholic branch of Christianity, while of the remainder, nearly all are either members of some Protestant Church or believers in the scheme of salvation known as Unitarianism. The Roman Catholic devotee believes that even after death his soul can be "prayed out of purgatory." Hence, he continues to violate his inner consciousness in the vain belief that Christ will "pay it all," and thus relieve him from the consequences of his own actions. While the believers in Protestantism whether they be actual members or not, calculate that "while the lamp holds out to burn, the vilest sinner may return," and so, placing their reliance on a salvation from without, they go on in their career of crime, knowing (if the "Atonement" be true), that on the gallows, if not before, they can "pray it all off onto Christ," and sweetly sing, "Jesus paid it all, all, all!" Swing from a degraded life below to one of supernal brightness above.

Away with so monstrous a doctrine which takes away from man the idea of his own personal responsibility, say we; and in its stead give man intelligent culture. Imbue man with the truth that "nothing can save him but the triumph of immortal principles;" that to win either physical, mental, or moral suffering, he must obey the laws of his own being; that Not all the Christs of story, Nor all the creeds of earth, Can send man safe to glory, Nor save him from the death, Of real, priceless manhood, Which this lazy scheme's begot, Of calling on another's good, For that he knows he's not.

Mr. Pearson says, p. 208, "The Divine influence is indispensably necessary to regenerate the souls of men." So it is. And it is just as necessary to the growth of a flower. In fact, we can not imagine what there is which does not require it, but regeneration can only be effected by right generation and intelligent culture. This chapter on Spiritualism closes with an attempt to refute the "charge of gloominess" which it says "opponents bring against the doctrine of redemption." No doubt any who are selfish enough to accept this "Atonement" system, believe that they can wave their palms, and thrust their golden harps in the city, whose streets are paved with gold, utterly oblivious to the wants and the sufferings of their fellow men; but when it comes to the test of having my parent, or my child in endless torments, the divinity within recalls from so monstrous a doctrine, and they soothe themselves by saying, "O well we don't know what is possible with God." While inwardly, no doubt, they conclude that God loves them too dearly to incarcerate their loved one in so horrid a place. When they become philanthropic enough to consider all mankind as their brothers, then will this horrid dogma disappear from the night of their selfishness. For it is to selfishness, and selfishness alone which it appeals.

Having done his best to establish the doctrines of "Depravity and Atonement," which, as we have shown, if believed utterly annihilate the idea of man's responsibility for his own actions, Mr. Pearson in his next chapter, presents the anomaly of attempting to establish "man's responsibility."

How he can, at one and the same time, entertain the opposite and utterly incompatible ideas of "Depravity, Atonement, and Man's Responsibility," I know not, unless, indeed, by responsibility he means that all men are responsible for his belief, and are to be damned if they do not accept it.

He brands that liberal sentiment which gives to each the right of conscience as a species of infidelity, and that too, one of the most subtle. Is he in favor of suppressing this right? See what he says (p. 218-219), "Indifferentism as to the real import of Evangelical truth--the result, it may be, of an indiscriminate recognition of widely differing churches by the political powers--is sadly prevalent in some of the continental religious bodies at the present day."

According to this, it seems that the "Evangelical Alliance would suppress its liberty, which is here denominated 'Indifferentism, or the denial of Man's Responsibility,'" by having the "political powers" refuse this "indiscriminate recognition," and in its view, it seems that only the doctrines sanctioned by the Evangelical Alliance should be "recognized by the political powers." Then, with the "political power" sustaining them, and them only, these doctrines could have full sway, and Evangelism would become the popery of the coming age. These then are some of the teachings of the Evangelical Alliance and their tendency. Is the "God-in-the-Constitution" movement a masked effort to secure the "political power" in favor of Evangelism, even as the Catholic movement to suppress free schools is an attempt to bind the "Mother of devotion" to creeds and authority on the minds of the race? Friends of humanity be rare! These straws show all too plainly "which way the theological wind blows." We want no union of Church and State, wherein any "God" is exclusively supported, and "an indiscriminate recognition of widely differing churches." Is made a penal offence by the "political powers."

In his zeal to establish Evangelism as the one only true and infallible creed the author would rule out all others. And because Emerson, Parker and Owen hold views at variance with his own, he condemns them and says that they "deny man's responsibility." When in fact it is just because of their deep sense of man's responsibility that these men publicly avowed what they conscientiously believed; and that in the very face and teeth of the Churches and in spite of their blither persecutions.

Mr. Pearson censures Mr. Owen, because he places more than blame the person who does wrong. In this we think Mr. Pearson fails to appreciate the true Christ principle which could cause Jesus to say, "Father, forgive them for they know not what they do. Forgive them! not because they are recalcitrating me, but because they are degrading their own being. It is for this I pity more than blame them."

And Mr. Owen, nor those like him, would have the wrong-doer restrained "merely that society may be uninjured" as this author asserts, p. 231, but also that the wrong-doer shall receive that kind commiseration which Jesus exemplified on the cross, and that culture which will enable him to set on a higher plane of life.

We are glad to find (p. 235) the author affirming that "men are responsible for the dispositions which they cherish," and we hope that he will cherish a disposition of love toward all mankind so that, in common with the author of the "Inaugural Discourse," he may yet be brought to see that "The atheist is to be pitied rather than blamed." So do we also agree with Mr. Pearson when he says (p. 233), "Man is responsible for the opinions which he holds and avows," and if I conscientiously believe diametrically opposite to Mr. Pearson, I am responsible if I do not so avow it. And yet who does not see that belief is greatly a matter of education and surrounding circumstances? The Hindu conscientiously holds his belief, but when he presents it to Mr. Pearson he has no right to say, "Sir, you are responsible for the opinions you hold." You are indifferent to all save your own belief is indignant. Therefore accept my belief or be damned!

Mr. Pearson says, p. 235, "We know that we may, if we will, reject or receive this and the other moral truth," which he means creed. Let us see. The Hindu has presented his doctrine (moral truth to him) to you. Do you receive it? Not your prejudice against it is too strong. The whole force of your education and surroundings in life is against it. You believe it immoral and you can not receive it if you will. Your sense of responsibility to what you regard as right will not allow you to receive it.

Thus you see that your "Free agency" is not entirely free after all. And Mr. Pearson seems to realize this for although he says, p. 237, "In spite of all reasonings we are free after all" (which is the same as to say, "In spite of its motion, the earth stands still") in the paragraph preceding he limits this expression by the phrase "in a great measure." Further on he says, "I can, if I will, perform certain acts." Yes, but suppose you can not will them? With much in this chapter we find no fault and believe with the author (pp. 239-240-241-242), that the worst of men possess germs of faculties which by culture will eventually give them a power to counteract and control an originally bad (inharmonious) temperament; that the temperament and situation of one man may be much more favorable for manifesting whatsoever things are lovely and true, i. e. for acting on a spiritual plane, than those of another; that men, individually, and societies in general, advance morally in proportion as the sense of responsibility is high. And this is one of the most serious objections which we bring against Evangelism that it tends to destroy this very sense of man's responsibility. The general drift of this chapter, however, is to deny the right of individual private judgment, and to denounce as infidels all those who do not accept an infallible doctrine of Evangelism. For it plainly indicates that whatever is tolerant towards other forms of faith, and a recognition of widely differing churches, should be suppressed. We confess that we are unable to see any difference in spirit between this intolerance and that of Calvin or Torquemada.

With the poet we say, "For forms of faith let graceless scalds fight, His can't be wrong whose life is in the right."

Tower of Babel.

PROPOSITION--The Heaven, the children of Nimrod sought to reach on a pile of brick and lime, is where the stars, as trinkets, are set in the arch of night, where the ignorant Mosald God sits on the solid canopy with oceans of water above and the world below. The people expected to reach by this means the literal heavens, God did not know till he visited them, just what they were about. He believed they would reach his holy place if they were not scattered; the Bible is contradictory about the universality of language.

Proverbs--Genesis 1:9, 7:8: "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven, etc."

Genesis 1:11: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night, 18th v. "And let them give light upon the earth, and it was so." 17th v. "And God set them in the firmament of heaven to give light, etc."

Genesis 7:11: "In the six hundredth year of Noah's life in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up and the windows of heaven were opened." 8th ch. 2d v. "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained." Noah was 600 years, and his boys 100 years old at the time of the flood (Gen. 10:6, 7, 8). Nimrod was only the second generation born after the flood when the whole earth was peopled (10:10). "And the beginning of his (Nimrod) kingdom was Babel, Accad, Calneh, Erach, in the land of Shinar and many others." Gen. 10:9: "Of the sons of Japheth: By these were the Isles of the gentiles divided in their lands; every one after his tongue (note, after their families in their nations." 10:40) "These are the sons of Ham after their families, after their tongues (note) in their countries, and in their nations." 10:81: "These are the sons of Shem after their families, after their tongues (note) in their lands after their nations." (Contradiction). 11:1: "And the whole earth was of one language and of one speech." Gen. 11:3, 2: "And they (the sons of Ham and Nimrod) said one to another, 'Go, let us make brick and burn them thoroughly.' And they had brick for stone, and lime had they for mortar. And they said, 'Let us build us a city, and a tower whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth.'" Gen. 18:21: "And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people are one, and they have all one language, and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city; therefore is the name of it called Babel."

They failed in getting to heaven by special arrangement, as all others will who depend on special plans of salvation. Since this mythical confusion of 4284 years ago (1876) men have been trying to reach heaven on a tower of creeds. He that believeth that, and is baptized, shall be saved, and he that believeth not, shall be damned. From the desert of Sinai, from Olivary and Jerusalem, from the seven-hilled city of Rome, from the mountains

of Germany, from Plymouth Rock, from the valleys of Utah, from Arabian caves, from Swedish prisons, from Synods and Young Men's Christian Associations, and the square blocks of formalism, and the slime of bigotry have been brought. The sons of Shem, Ham Japheth have rendered their tributes. Each would be a master builder and give his name to the sacred edifice, and who looks not to the priest and the tower, most be damned! Fire, water, poison, rocks, screws, chains, staves, augurs, hooks, wild beasts, serpents in the wilderness, vials of wrath, dunces, crosses, inequities, anathemas, infallible leaders, holy threats, acumenal councils, sacred conventions and mixed masses, hells, demons damned, and vindictive Gods have all been used to force on the work of religious enslavement to the building of this tower--vials of cast and promotion, upper seats, breast plates, palms of victory, crowns of rejoicing, right hand seats, partial love, exclusive favor, mansions and streets of gold and precious stones, lovely houses, beautiful joys, and unnumbered lovely things, have all been held up to lure the tolling pilgrims up the cathedral stairs of this religion. Babel--cavils, disputations, criticisms, secessions, recessions, protests, bulls, theses, antipodal prayer, religious conceit, prejudice, industry and superstition, with the mad phrensy of priestcraft with her thousand tongues, have made confusion worse confounded. This medieval Babel, instead of piercing the heavens like a shaft of light, is but a wilderness of scorae rocks, from some outcast scullion exploded--God having "come down to see the city and the tower," hath confounded their tongues by the voices of babes, angel-inspired, and the thunders of truth. The mammoth worshippers tremble as the pillar of spiritual fire passes by showing the bending heavens full of omens, fating their tower to destruction. These Babels built by men must ever fall.

But God is building a tower whose corner-stones are laid in nature. The cycles show the line of progress up the immense columns of savage and barbaric ages. Its terraced epochs overlook the vales of ignorance. Truth and immortality glitter like bright sandgrains in these historic basements. Up from the vasty deeps of ancient time, through fields of civilizing light, no Babel, but Law and Order cemented into one progressive column, rise heavenward with the race. Science and natural religion in this enlightened age have added domes and turrets, which gleam with more than calcium brightness down on the darker superstitions and credal conflicts of all time, and the man-made towers of the past. From this heaven reared outlook we trace the winding track of sin and behold the boasted holiness of the world, and the glory of the past, is but a mirage in the arid waste of ignorance. As we ascend the golden steps of the ages, by angel hands adorned, by angel minds enlightened, we see the bleak hills of error clothing themselves in robes of beauty, and yielding the fruits of a growing intelligence. The fogs of materialism disperse before the rising light of immortality, and redemption appears as the fruit of a natural growth--standing here on the arching heights of progress, we find the heavens unfold us, the firmaments disappear. God is resolved into a universal presence. Law is the unerring builder and architect, the latent voices of the soul understanding all languages, talk with Deity and is not confounded and harmonizing into oneness with Him--the angels greet us on the summit of the nineteenth century to lift us from earth to the threshold of the Summer-land home, and lo! We are in Heaven, and heaven in us. No babel in God's law.

Substance of a parlor lecture given on the 16th of June, 1876, at Waukegan, Ill., by Dr. E. WINCHESTER BRAYMAN.

Mind Reading.

[From the Sun's Obituary Column.]

Comparatively few people know that Prof. Baldwin is a professional medium and gives private seances for money. Such is the fact. We received an invitation to visit him at his room at the Cosmopolitan on Monday afternoon. Between one and two o'clock we presented ourselves and were welcomed by him and his wife, Mrs. Clara Baldwin. After a short time spent in pleasant chat, he had an ordinary extension dining table moved into the room. The leaves were raised; he took his seat upon one side and myself upon the other. He produced an hundred or more pieces of thin soft newspaper cut into squares 2 1/2 x 3 in., which were scattered promiscuously upon the table. He told us to write the name of a deceased friend with such question as we wished answered, and fold up the ballot into as small a pellet as possible. We wrote six of these ballots, Baldwin in the meantime reading a book. We took the precaution to write upon our knee upon an envelope that we took from our own pocket. This was done under the leaf of the table entirely out of sight of Baldwin. Had he been disengaged and inclined to watch our movements, he could not have seen the moment of our pencil. By six folds we made a complete pellet of our ballot, and when all was done and laying before us on the table, they were so much alike that we could not have picked out a single ballot and told what it contained, notwithstanding we could have told their contents collectively. Out of the six he picked up one, gave it to us to hold clasped in the palm of our hand, then deliberately wrote an answer to the identical question contained in the ballot. We gave a sample, prefacing it by saying, (the individual) addressed, was in life, a Catholic priest, a very dear friend of ours.

BALLOT.

FATHER IGNATIUS--Dear Father--What is your opinion of Prof. Baldwin? ANSWER. My Sons--As all subjects of God are my sons--Your judgment, your intellect, and your superior intuition must teach you that Baldwin can only do you good and the cause. Your friend is honest in his ideas and views, and thoroughly in earnest, and while he may be somewhat bigoted and ultra yet he can not fail to do much good, to truth.

If you will take a fine piece of lace (bobbin), as it comes from the machine, between the threads are small fibres that destroy the beauty of the lace. The fabric is now passed over a hot flame that burns the thin lint and fibres and purifies and makes the lace beautiful. So your friend's work will help truth, and can only show the falsity to the world. Do not let your excessive love for your belief lead you into denouncing the means of showing error. (Signed.) IGNATIUS. There is but one thing we wish to call attention to in this communication. This is a knowledge on the part of Baldwin or some other intelligence of the contents of the paper which we held in our hand. This knowledge of course the remainder is comparatively easy to have seen the contents of the paper, notwithstanding he had had it in his own hand and he placed it upon his forehead for an instant, for it was never unfolded from the time he put it upon the table until we had read the answer as written by the Professor. Who then, had seen the contents and dictated the answer?

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CHICAGO, SATURDAY, OCTOBER 14, 1876.

VOODOOISM. Is the Devil Dead?

Another Leaf in the History of Voodooism—The Voodoo in the South, and their Infernal Doings.

Really, one half of the world knows comparatively nothing of the other half. Secrecy on the part of an evil doer, to a certain extent overshadows his pathway and conceals it from the gaze of mankind generally.

Some time ago the Memphis Appeal contained a brief statement of the works of the Voodoo in the South, from which we learn these incidents of importance connected with their nefarious doings.

The practitioners of the art, who are always native Africans, are called hoodoo men or women, and are held in great dread by the negroes, who apply to them for the cure of disease, to obtain revenge for injuries, and to discover and punish their enemies.

aware that the hoodoo is "set" for him, and the terror created in his mind by this knowledge is generally sufficient to cause him to fall sick, and, it is a curious fact, almost always to die in a species of decline.

A little daughter of Mrs. A., who had been left a widow by the war, was taken ill with what was then thought a slow, malarious fever.

One evening, while Mrs. A. was watching by the bedside of the little sufferer, an old negro woman, who had been many years in the family, expressed her belief that the child had been "hoodooed."

In the neighborhood were two negroes, who bore the reputation of being hoodoo men. They were both Congoes, and were a portion of the cargo of slaves that had run into Mobile Bay in 1860 or 1861.

One of these hoodooes lived on or near Mrs. A.'s place, and, although she was ashamed of the superstition which led her to do so, she sent for him immediately to come over to see her child.

She complied with his demands, and he shortly afterward appeared with the cock under his arm, fancifully decorated with strips of yellow, red, and blue flannel, and the three conches trigged up pretty much in the same manner.

After these preliminaries, he examined the child from head to foot, and, after doing so, broke out into a loud laugh, muttering words to himself in an African dialect.

"He then called the servants and everyone about the place up, ordering them to appear one by one before him. So great was the respect and terror with which they regarded him, that although many of them obviously did so with reluctance, not one failed to obey the summons.

"This was late at night, and after making his 'reconnoissance,' he picked up his conches and the cock, and prepared to go, telling Mrs. A. to remove the little sufferer into another room and bed. Promising that he would be back early in the morning, he left the house.

"Mrs. A., by this time, deeply impressed with the strangeness and mystery of the affair, was prevailed upon by the entreaties of the girl, and kept the 'fetiches' intact, and the chambermaid confessed that she had been prevailed upon by the other 'hoodoo man' to place the fetiches in the bed of the child.

"In commenting on the above, Dr. P. B. Randolph says:—'I believe this story to be true; for I have myself been a victim to the thing; but the 'doctor' who analyzed the stuff, and found 'poison,' is both a cheat and a sham, to hide his utter ignorance.

Mrs. NARRIS M. P. FOX has closed her engagement in Toronto, and will lecture in Cleveland, Ohio, during the month of October.

O. B. LYNN will speak in New Haven until November. He is open for engagements. Address 88 Forties street, New Haven, Conn.

Mrs. TAPPAN's lectures at Grow's Opera Hall are attracting a good deal of attention. Her lectures are always eloquent and instructive.

KNOWLEDGE IS THE TRUE SAV-IOUR.

Duties Devolving Upon Spiritualists.

In discussing the subjects embraced in the above caption, we have aimed to impress the minds of our readers with the importance of gaining knowledge, in its most comprehensive sense.

It will be generally conceded that to prepare a man for any specific duties in life, knowledge is essential. It is essential to a proper discharge of a single duty, even so it is essential to a faithful and proper execution of all duties devolving upon each and every person through life.

To avoid accidents a knowledge of the instrumentalities to be used are essential. This is true in principle, be such instrumentalities designed for physical, mental or moral results.

Religion is based upon the supernatural—Spiritualism upon the natural. Religion expects the most stupendous blessings at the hand of God as a recompense for faith.

In our last article we announced ourself as in favor of organic efforts. But we have approached this ground with great timidity, for fear that we might be misunderstood, and held to be in favor of some kind of a religious organization—a sort of modification of Christianity, Mahomedanism, Buddhism or something of a similar nature.

To us, Spiritualism is expressive of the grand thought of eternal ever enduring life, in every being that ever has, now does, or hereafter will exist.

To us, Spiritualism teaches that all life is self-existent, uncreated, and eternal in duration. Hence Spiritualism teaches that not only man, but all beings are destined to an immortal life beyond this physical plane, where Infinite Wisdom, and beauty ineffable will be manifested in the life-line of each and every being, however repulsive to our limited sense, while fulfilling its mission upon the material plane of life.

To us, Spiritualism is synonymous with Philosophy of Life. It is not the simple communion with spirits of the higher life alone, but it includes the communion of spirits in and out of the physical form; and that develops knowledge, which results from experience.

The grand thought that all mankind are spirits just as much while inhabiting a physical body, as after passing the change called death, and that communion, one with another, here, in regard to causes and effects as developed by absolute experiment, is just as essential for obtaining knowledge, as communion with those who have passed to the second sphere of human existence.

So-called spirit communion, in an especial sense, is of vast importance in dispelling the thick clouds of superstition which have enshrouded the human mind in all past ages, and now do, in regard to the true Philosophy of Life—the true mission, condition and character of man in the world to come, and the nature and whereabouts of that world.

Spirit communion brings us in rapport with those whom we loved while yet in the flesh, thereby demonstrating the after-life. Then when that fact is satisfactorily established the mind is prepared to inquire further into the nature of the after-life, and the happiness or misery of the denizens thereof.

And right here springs up the opposition, as by magic—the opposition to spirit communion. The Priesthood of the Roman Catholic Church will admit the truth of spirit communion, but denounce it as unsafe to all but the Priesthood, who are ordained and set apart to commune with the saints alone.

The Protestants have denied the possibility of spirit communion ever since the ushering in of the Christian era. The very quintessence of absurdity! Comparatively a small belt of country even now believe in the man of Nazareth, in an especial sense, as a Son of God, who was born of woman and died upon a cross to save the world from endless hell torments, to which they were destined under sentence of the Almighty, because their first parents eat of the forbidden fruit.

This is a plain common sense view of the positions occupied by the two great wings of Christianity—Catholic and Protestant, which some of our good Spiritualists would have us pattern after, in a modified form, in organizing Spiritualism.

Thus heaven and hell are closed, except to the inward bound, and the inmates never allowed to pass the portals—His Sacred Majesty and staff excepted.

Of course the most obtuse thinker will apprehend the reason for this only common ground, and consent of action on the part of Catholics and Protestants—identical in tactics, but dissimilar in accommodations.

Both have in view the safety of the craft. Both know that so soon as intelligent business

of the Spirit-world have a chance to speak the truth of the Spirit world, as they see and know of it, the ideal hell, heaven and devil will be exploded as nothing less than an absurd myth—then the craft will be swept away—religion will be superseded by the Philosophy of Life, and the watchword will be Knowledge is the true Saviour.

Can Spiritualists organize on a basis that will recognize intelligence as the crowning element in man? Can they organize upon a basis that will appeal to the highest faculties of true manhood, rather than to base their organic effort upon the passionial plane of veneration for a supposed God, of human attributes? Can Spiritualists unite and set upon a principle which recognizes the necessity of doing good one to another, as the most legitimate means of happiness for both, and for all mankind?

We think so, and what shall be the watchword with which to emblazon our standard, is yet the question?

The Moody and Sankey Meetings.

OFFICE OF THE EXECUTIVE COMMITTEE, MOODY AND SANKEY MEETINGS. T. W. HANBY, Chairman, G. M. HIGH, Treasurer, F. M. ROCKWELL, Secretary.

130 LaSalle St., Chicago, Sept. 25th, '76. The meetings will begin Sunday, Oct. 1st. A meeting will be held 8 A. M. for Christians, and a mass meeting at 4 P. M. During the week two daily meetings will be held; one from 10 to 1 o'clock, conducted by Messrs. Moody and Sankey, in Farwell Hall, and one at 8 P. M. in the Tabernacle.

The following synopsis of the life of Messrs. Moody and Sankey may prove interesting: Mr. D. L. Moody was born in Northfield, Mass., in 1827. On going to Boston when 18 years of age, he entered Dr. Kirk's Congregational Church, where he was converted, and shortly afterward united himself with that church.

He at once got into Christian work, and soon organized the North Market Hall Mission Sunday School. So successful was he in his Christian enterprise, that he gave up his situation, and since that time he has given all his time and his energy to Christian work. He has never asked for or received any salary for his work, trusting to the Lord for the supply of his daily wants.

Mr. Sankey was born in Edinburgh, Pa., in 1841. He was converted and united with the church when quite young. His first Christian effort was in connection with church and Sunday School work. Removing to New Castle, he engaged in Christian Association work, and was elected President of the New Castle Young Men's Christian Association. Attending a Christian Association Convention in the State of Pennsylvania, his clear, ringing voice won the hearts of the delegates, and resulted in his making a tour of visitation to the Associations of the State.

Shortly afterward he attended an International Convention of the Christian Association at Indianapolis, where Mr. Moody heard him sing at an open-air meeting, and arranged with him to come to Chicago, and assist him in his Association and Mission work, and since that time the two have always gone together; one singing, while the other preached the Gospel.

Mr. Sankey's voice is a full soft baritone, improved by careful training. He is simple in his style, free from all attempt at display or effort, and by their sweetness and pathos his songs are irresistible.

We verily believe that by giving place to the foregoing, we are conferring a favor at the request of the Executive Committee, which would not be reciprocated by a single religious paper in America, towards Spiritualists. But our philosophy teaches that Moody and Sankey's meetings are all important in the agitation of thought, and will inevitably tend to a further inquiry, among that class who may be drawn into their meetings, even from the highest phase of culture in society, down to the purlieus of vice.

There is a large class of people who have become fossilized in some special belief, or in a lack of all faith in a hereafter—they may be moved to a further investigation by an attendance on an old fashioned protracted meeting, even by the arousing of the passions in view of hell torments.—[Ed. RELIGIO-PHILOSOPHICAL JOURNAL.]

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination to Bro. Geo. W. Stevens, of Appleton, Iowa, on the first day of October, 1876, constituting him a regular minister of the Gospel and authorizing him to solemnize marriage in due form of law.

A Beautiful Chart.

Prof. P. A. Emery of this city, has gotten up a beautiful Lithographic Chart, representing the "past" and the "present." The contrast is vivid, showing the wonderful progress that has been made during the last hundred years.

Questions and Answers.

S. S. JONES.—Dear Sir:—Will you be so kind as to give me answers to the following queries: 1st. Is Matter and Spirit composed of the same substance? 2nd. Has Matter as commonly understood, inherent life? 3rd. Was Swedenborg a Spiritualist? 4th. Can a person have a belief without creating himself or herself a Sectary? 5th. How comes it that so many pure minded men and women read the Bible, if it is the same obscene book that others think it? 6th. I am in doubt as to the claims of Spiritualists, have they a creed or are they so loose as to belong to any sect, only acknowledging the mundane action of departed human beings, commonly called spirits? There are certain other questions I would fain have answered but refrain from troubling.

Don't you think the old adage would apply to all beliefs, Spiritualists included? "What do ye more than others, do not even the Philistines the same?" An answer to these few queries would greatly oblige me, as I am after that most requisite of all things, Knowledge. Your Respectfully, HENRY DORR.

In reply to your first question we refer you to the forty-two chapters written upon the Philosophy of Life, and published in the LARSEN'S HOUQUER, Matter in its ultimate analysis is uncreated spirit—simple, unchangeable, and unchangeably fixed. The answer above is a reply to your second question. Swedenborg was a sect.

Your own judgment must answer your fourth question for you. The Bible contains many valuable truths. It is such truths that pure-minded people are seeking for. Obscurity is not that which pure minded people are attracted to, but the valuable truths contained in the book. The obscurity, the multitude of contradictions and errors, are to pure minded people like the husk to the corn, or the shell to the nut.

In reply to your fourth question we would say, that believers in spirit communion are found among church members of all sectarian phases. Personal communion with spirits speedily modifies the faith of sectarians, and thereby the sphere of fraternal love becomes widened—then creeds are superseded by a knowledge of the Philosophy of Life.

Spiritualism thus far has been active in the iconoclastic sphere. The rubbish imposed upon the human mind by dogmatic systems of religion, based in ignorance, first had to be removed. When the old fabric is demolished, and the debris removed, a foundation can be laid for the grand Pantheon of Progress of the new era.—Ed. JOURNAL.

Why do You Sacrifice Money for New Subscribers?

The above is the inquiry made by an old Spiritualist and warm friend of the RELIGIO-PHILOSOPHICAL JOURNAL. Our reply is this: We do it for the purpose of carrying a knowledge of Spiritualism into families who are not yet convinced of the truth of spirit communion, and would not be for years to come unless some extra inducement was made to throw the JOURNAL or some other Spiritualistic literature in their way, on such terms as to satisfy them that it was no money-making speculation.

It is an individual sacrifice on the part of the publisher, and no person is wronged thereby. If money-making were the prime object Mr. Jones has in view, he would not be engaged in newspaper and book publishing. He has always been a successful business man. The sacrifices in this business are continuous, and the perplexities attendant upon publishing an independent paper like the RELIGIO-PHILOSOPHICAL JOURNAL are endless. Special notices are the bane of many households, and when a thunderbolt is launched from the columns of the JOURNAL at them, the jar is felt not only here and there all over the United States, but in foreign countries—the reverberations, often in solemn tones, of "stop my paper," return to provoke a smile—not unlike that of "Patience upon a monument smiling at grief." O! who would not be an editor and proprietor of a newspaper that deals with stubborn facts, and opens not, though libel suits, indictments and prisons stare him in the face?

Remember we send the JOURNAL to new subscribers for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claflin indictment for libel.

Will the friends everywhere promptly secure as many yearly trial subscribers as possible. Now trial subscribers will be furnished the JOURNAL one year with postage prepaid as this office for \$2.00. 50 cents for three months.

All other propositions for trial subscribers heretofore published, are no longer available. Agents will please take notice and govern themselves accordingly. Friends everywhere will oblige by soliciting such subscribers.

The Old Settlers of Chicago.

Mr. Mosher has framed 416 old settlers' photographs in one group, with their names and year they came to Chicago, which is a valuable historical collection, and is on exhibition at his gallery, 961 Wabash avenue. Also his cabinet photographs of all the editors, clergymen, physicians, attorneys, and Judges of the Courts of Chicago; each profession framed separately in groups at the Exposition Building, and copies of them are for sale at his gallery. He is making his beautiful cabinet photographs at the reduced price of seven dollars per dozen.

THOMAS COOK has gone to the State of Kansas to remain indefinitely and labor as an independent missionary. We bespeak for him a hearty welcome, and trust the friends will keep him constantly employed. His address until further notice will be 328 W. Lake, St. Chicago, Ill.

CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'An Hour with the Angels', 'Astronomical Origin of the Human Race', and 'The Bible in History'.

Table listing various books for sale, including titles like 'Unaccountable records of Genes and Genes', 'The Bible in History', and 'The Bible in History'.

Table listing various books for sale, including titles like 'True Spiritualism', 'The Bible in History', and 'The Bible in History'.

Plans of Salvation, OLD THEOLOGY, NATURE'S LAWS, THE MYSTERY OF EDWIN DROOD, THE HAUNTED SCHOOLHOUSE, THE FUTURE LIFE.

Medium's Column, THE MAGNETIC TREATMENT, MESRS. BASTIAN AND TAYLOR, MISS MAY SHAW, DR. HUNTON, THE INDEPENDENT WRITING, AND TEST MEDIUM, SPIRIT VALE-EDDY MEDIUMS, NOTICE Extraordinary, Would You Know Yourself?, THE PHILOSOPHY OF CREATION, Prof. Wm. Denton's Works.

THE MYSTERY OF LA SUZE CASTLE.

Occultism in 1440.

BY HUDNUTZLER.

Four centuries ago in sunny France, the castle of La Suze arose from a rugged and precipitous hill. Its walls formed of huge blocks of sandstone, rose far above the reach of the scaling ladder, and its towers, colossal in size far above the walls. The most ancient portions crumbled with age and ivy clung in dark masses, or swayed in pendant tresses in the wind. A splendid country spread at its base. At its foot meandered a beautiful river, on which, a short way below, stood a populous town, not walled, as towns are at present, but with a few public edifices really magnificent for massiveness, and with lanes bordered by the huts of the serfs; and such was the town of the Middle Ages.

Safe within his stronghold by his vassals, the Lord of La Suze committed himself to the control of the most cruel passions which ever blacken the heart of man. Lord Retz knew no fear for man. He was bold and lion-hearted in battle, and his terribly hoarse cry was always heard in the thickest of the fight, encouraging his soldiers; and his sinewy arm wielded a ponderous battle-axe, which cleared a wide circle around him wherever he went. But he was naturally prone to superstition, and the culture of that age fostered instead of allayed his already over-wrought superstitiousness. For years he practiced incantations and mysterious ceremonies, and engaged a professional astrologer, who every day observed the places of the planets, and calculated by long formulas the events of the day. Year by year he gave up more and more to these delusions, until he is said to have lost his reason in the horrid practices he instituted.

History presents no parallel case of the abuse of talent. Immensely wealthy and powerful, he united great understanding and culture with a handsome person and captivating address. Yet were all these noble qualities degraded into the most loathsome channels, and turned to vilest purposes.

Uniting with him an Italian priest, and a man of English descent, he set apart a hall in his castle for their incantations, and there, like a triumvirate of demons, they performed their Hellish rites.

In these mysterious rites it was conjectured that children were employed, though how or for what purpose could not be ascertained. Lord Retz had a numerous choir, all children, and when he demanded the choir of his retainers, it was supposed it was to fill this honorable retinue.

My short and simple story commences at a time when darkest suspicions settled in the minds of the peasants, and many children from the town had been lost. It was a bright summer morning, and the landscape appeared too beautiful not to enjoy. On the brow of the hill beyond the castle was a small cottage, where dwelt a family of its retainers. At the door sat a young girl—half girl, half woman—the most delightful period of life. She was a dark brunette, but one noticed not her complexion, so perfectly chiseled were her features, and her large black eyes, beaming with love and tenderness, were alone adequate to eclipse the want of fairness.

"I must go out into the meadow, mother," said the maiden. "The lilies are hanging like golden bells from their tall stems, and the blue violets await me."

"Walk, Vivia until the dew is off the grass," exclaimed the cautious mother, but too late for the lively girl had already escaped, and she was skipping far down the lane.

She had not gone far, before she met an old dame whom she knew belonged to the castle. "Good morning, dame," exclaimed Vivia, and was about passing, when the hag, extending her hand, cried in a creaking voice:

"Miss Vivia, I have news for you, and haply have we met, else these worn limbs must have carried me to your hotel."

"I am glad I have unconsciously benefited you but what possible news can you bring me from the castle?"

"You know Walter Montfort? Ah, don't blush. One would think a girl like you rather young to love, but then it is not uncommon, and nothing to be ashamed of. Well, dear the great Lord has taken offense at him for some rash speech, and has shut him up in the keep of the castle. There he lies in great misery, and above all things in the world wishes to see you."

"Ah, good dame, take me to him—take me to him! Only last night I saw him, and he planned how we could live so happily. Alas! alas! and what has befallen him?"

Half blinded by her tears, she followed the dame to the castle near at hand. The draw-bridge was down, and the gate swung back. Nothing obstructed their ingress, except a sentinel, who, from a glance of the dame, asked no questions. She followed up a long flight of stone steps, and was ushered into an apartment into which the light came dimly through a narrow grated window. She had no sooner crossed the threshold, than the dame, stepping quickly out, closed the door and strongly fastened it.

So sudden was this action, she did not realize her situation for several minutes. When she collected herself, she looked around her on the naked walls of her prison, for such it was. The door was of heavy plank, oiled with iron bars, and the window, although too narrow to admit the exit of a person, was heavily barred. The only furniture in the room was a rush mat in one corner. Feeling faint, Vivia threw herself on this rude couch, and clasping her hands on her brow, gave way to her uncontrolled grief.

Hour after hour passed without relief. She could not unravel the mystery connected with the fate of her lover or her own, and her mind was seized with an undefined and awful dread. She had heard the dark suspicions on the Lord's character, and could not otherwise than tremble, thus confronted by a fate more terrible from being unknown.

Hours passed, as pass they will, though every one be an age in length, and our anticipations, or tortures, what it may. The setting sun shot a red gleam through the crevice in the wall, and with its disappearance behind the distant hills, the old dame appeared with a wooden trencher, on which was the rude supper prepared for her.

be thus sinking into unknown darkness! No friendly hand was near, no cheering word. What ver her fate, none would be wiser, and the few who would mourn, would be left in uncertainty far worse to support than her death itself.

She heard voices in conversation, and in a few moments stood in the centre of a large hall, dimly lighted. She looked around. The walls were covered with strange symbolic characters, apparently painted with blood. At the upper end of the hall, along its entire length was a row of skulls fastened to the wall at about two-thirds its height, and below these were crossed marrow bones. There was a light placed in each skull, which, showing through translucently, revealed words of strange import, and underneath these mottoes was written the day and year of the sacrifice. The light reflecting through the hollow sockets, and jaws, gave a most hideous aspect to the skulls, which was rendered more terrible by wire work, which set the chamber of their visages in motion, and underneath these mottoes was written the day and year of the sacrifice. The light reflecting through the hollow sockets, and jaws, gave a most hideous aspect to the skulls, which was rendered more terrible by wire work, which set the chamber of their visages in motion, and underneath these mottoes was written the day and year of the sacrifice.

She saw all this in a moment, and that three persons stood around her, dressed in long black robes. The clasps which fastened these were miniature skulls, and on the front of their high, black turbans was fastened a miniature cross bones in ivory. A more hideous scene imagination fails to picture—enough to blast the sight, and de throne reason forever. Vivia, who had at one glance surveyed the whole scene, uttered a wild scream of terror, and became insensible.

The reader will conjecture who were the three beings who surrounded her, they were Lord Retz and his two attendants. "A pretty lass, truly," exclaimed the Italian, "The sacrifice will be the more acceptable!" replied Retz. "Let me see, this is our two hundredth sacrifice to Diabolus. Ah, the very number you predicted should bring me all I ask. This night will I conjure for them."

"Do not be hasty, my lord, some oversight may have been committed; we had better give another hundred. There are plenty of children in the country, a plague on parents, and they can here become very useful."

"Singing in your choir, my lord?" "Yes, our choir shall sing Retz; 'the choir of our master Diabolus.'"

"And, although you at first shrank from plucking their quivering hearts, and laying them palpitating on our altar, you are far from feeling so now."

"Ay, far from it. If we stop I do not know how I can content myself. The shriek of the tortured victim is sweetest music to my ears. You say two hundred victims will yield me honor, wealth, fame. Well, if you said one thousand victims were demanded, I'd grow grey, ay, silvery, in my devotion. A hundred dead pangs is little. Just a trifle of pain, and pain must be endured anyhow. When it over it leaves nothing. I have grown to love the air of this hall. I wish we had prepared all the skulls of our sacrifices, as those are against the walls. With the date it was made written on its forehead. They would quite refresh round the hall."

"I must confess," said the Englishman, "I don't like that chattering."

"Ay, that is music. Those mouths uttered death groans once, and every groan, so the stars inform us, will yield an atlas weight of wealth, and what is better, of power. I love that chatter. With we had all our sacrifices chattering, or better to hear them all groan together."

"Come," said the Italian, "let us talk no longer. Our victim is ready. See she revives, let us place her on the altar."

They raised her up and carried her toward the place of sacrifice. As they approached, the golden serpent erected its head, unloosed its coils, and as soon as it felt her weight, closed them around her.

"Let us proceed," exclaimed Retz. "Not until she revives, else we lose all the scoring benefit."

"True, I would not lose that, or hearing the death groans; but we can go on with our incantation."

"Yes, proceed; first invoke." "Prince of Darkness, arise, yet all-powerful spirit, arise, arise, arise!" cried Lord Retz.

There was a sound as of rushing wind, and the Prince of the nether world, dark behind the altar. Grim, colossal, stark, terrible, undefined, seen indistinctly.

"Potent Spirit," continued Retz, "this completes our second century of victims: Art thou satisfied?"

The air grew dark; a sullen echo came like the voice of the mad ocean afar off.

"Well, then, I yield myself; grant me gold, knowledge, power, only for the little term of my life, at the end all will be yours."

"Agreed!" "You always say that. I want these now, will—hark! What was that?"

There was a rush of armed men. The door of the hall yielded to their persistent efforts, and Walter Montfort entered with a band of armed followers.

ure of bearing this sad token to its grave—of all that was once gay, beautiful and lovely in childhood. When brought before the tribunal, Lord Retz confessed his crimes. He had embezzled to decoy children to his castle. He sacrificed them to the devil, to gain "gold, knowledge, power."

"These fearful spectacles had become his pastime," and he would "smear with laughter at the contortions of the victim's countenance." He repeated not, but believed he was fully acquitted by the masses he had said. He was condemned to the stake but in mercy he was killed by the executioner before the flames reached him, and his body was buried.

Vivia, so miraculously snatched from destruction, was united with her devoted Walter, and realized the blissful dream of life her fancy had so rashly framed.

Reader, my story is improbable; nevertheless it is a true draught from the bloody cup of French History.

Further Acknowledgment to the Davis Testimonial Fund.

The Committee having in charge the matter of raising a fund in behalf of Bro. Andrew Jackson Davis, deem it proper to publish a monthly statement of the sums contributed, and therefore give the following as having been received for the month ending 11th inst.:

Table with 2 columns: Name and Amount. Includes entries like '13, from C. G. Brown, Mo. 50', '14, from J. DuBois, Penn. 5.00', '15, from Wm. Anderson, Ky. 5.00', '16, from John Wagner, Wis. 1.00', '17, from Mrs. R. D. Murray, Mich. 1.00', '18, from Wm. White, Wis. 1.00', '19, from J. M. Feibler, N. J. 5.00', '20, from T. J. Peabody, Wis. 5.00', '21, from H. H. Gerhardt, Wash. Ter. 2.00', '22, from A. C. McDielland, Wash. Ter. 2.00', '23, from R. E. McGowan, Col. 2.00', '24, from Geo. Holtzman, Maryland. 5.00', '25, from H. E. Kellogg, N. Y. 7.00', '26, from R. E. Steele, Cal. 10.00', '27, from 'A. B. C.' by Dr. J. E. Briggs, Pa. 5.00', '28, from J. M. Feibler, N. J. 5.00', '29, from T. J. Peabody, Wis. 5.00', '30, from Moses A. Weisberber, Ohio. 1.00', '31, Total amount rec'd to date \$9,781.85'

The Committee with great gratification learn their appeal in this matter is being responded to in England under the auspices of Mr. James Burnes, of the Medium and Day-break, and of Mr. J. N. T. Matthews; and also that Mrs. Tappan is most nobly interesting herself in this movement in Chicago, as is likewise S. S. Jones of the Religio-Philosophical Journal, throughout the West.

In view of this, and the suggestions of Mr. T. A. Bland, warmly seconded by the Banner of Light in its last issue, the Committee have resolved to extend the time of receiving contributions to Bro. Davis' behalf. Wm. Green, Chairman, 1868 Pacific St., Brooklyn, N. Y. O. O. Poole, Cor. Sec'y., Box 959 N. Y. Post-office, New York, Sept. 11 1876.

Is the Devil Dead?

S. M. Halley of Palmer, Ill., writes:—"I am often told by the Orthodox Christians that Spiritualists are under the influence of evil spirits, and my answer has been that if the God, was also at times under the influence of evil spirits; a statement which seems to shock them very much. Now, I wish to know if the spirit that led him into the wilderness to be tempted of the Devil, was not evil (Math. 4:1). Mark 1:13, says that the spirit driveth him into the wilderness; and Luke 4:1, states that he was led; in either case it seems to me that an evil spirit had full control of him. The Devil took him on to a high mountain, and he brought him to Jerusalem and set him on the pinnacle of a temple. If that was not being under the control of an evil spirit, I would like to have some of the Orthodox divines give a different explanation.

Dr. J. Swanson.

The above named celebrated Magnetic Healer has returned from a very successful tour through Wisconsin and Minnesota, and is now located at 403 STATE ST., CHICAGO.

where he is prepared to receive his old friends and all who are sick and desire his services as a physician and healer. He may be addressed by letter, and receive treatment by his wonderful magnetic papers. The Doctor cures the blind, deaf, lame, and he also cures those who are troubled with rheumatism, paralysis, and all other maladies. He gives permanent relief in all cases where the vital forces are not too far exhausted. The sick are invited to call at his office anytime. Office hours 9 to 12 A. M., and 2 to 5 P. M.

OUR THANKS are due and heartily tendered to Bro. Augustus St. Clair, of Sunshine, Colorado, for a handsome remittance to aid us in these perilous times of scarcity of money and libel suits. It requires money to defend law suits as well as to publish the JOURNAL. The Brother will never regret the favor, nor shall we forget it.

Puzzled to Spirit Lite.

(Notices for this Department will be charged at the rate of twenty cents for every line extracted weekly. Notice not exceeding twenty lines published gratuitously.)

ELLEN M. HANLOW, wife of J. Hanlow, Esq. of Clifton, Ill., formerly Mrs. Apple, a well-known healing medium of Chicago, departed this life Sept 23, 1876. Her remains will be taken by her husband, accompanied by her brother W. T. Edwards, Esq., of Chicago, to Rome, N. Y., for interment.

BARRETT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 00. BANNER OF LIGHT for sale at the office of this paper.

\$55 to \$77 a Week to Agents. Samples FREE. P. O. VIOKERY, Augusta, Maine.

CATAMENIA. When you have had it long enough, just send 10 cts. to Dr. C. R. Sykes, 108 Madison St., Chicago, for the True Theory and full information of a Safe Cure, and say where you saw this.

Jehovah and Satan Compared. This radical pamphlet on Theology sent postpaid to those enclosing ten cents to the author, M. B. Craven, Richboro Bucks Co., Pa.

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