

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

## B. S. JONES, ADITOR, | -VOL. XXI.

## THE "SEVEN SPHERES."

Location of the Spirit World.

BY D . WOLDBICH.

As the term "sphere" is always used in con action with descriptions of the Spirit world, it will be well, first, to see what the term sig nifies. I.

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 mov-ing in a higher sphere claim more deference. - Wedger

Webster

These two definitions will suffice for our urpose. But which of these definitions are 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 Bpiritualism have claimed that there are six spiritual spheres surrounding this earth, be-ing the dwelling piace of all the spirit Tearing the earth at the death of, the material body; that the first of these spiritual spheres is with in 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; then the second sphere is said to be within our own at-

The earth is called the first sphere; then the second sphere is said to be within our own at-mosphere. Now, the earth is a globe, a sphere; the sir we breather surrounds the earth in the form of a sphere; this is the second sphere, the sphere of air or stmo-sphere. 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? Mete-erologists any space, ether. But that is only an assumption, as man can not go to the limits of the stmosphere to examine the beyond, and as optical or other instruments have not demonstrated the existence of other beyond; and as optical or other instruments have not demonstrated the existence of other serial or gaseous spheres beyond the stmog-phere and between it and space, we assume that none exist. But it is affirmed that they do exist. May there not be several aerial or gassous upheres surrounding our stmowhere, invisible, and so light that they will not min-gle 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 so little or no refractive power that they can not be demonstrated, and extending not only several hundred but several thousand miles

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 com-mon air; then pour into the tudbler a small quantity of carbonic acid gas (this is the cas-that causes the sparkling or effervescence of mineral water, and is so heavy compared with air that it can readily be poured from one ves-sel gito another); then by a dexterous manipu-lation the upper p-rt of the air in the tumbler may be displaced by hydrogen gas; this gas being fluch lighter than air, will remain in the upper part of the tumol v, which of course must be covered to prevent the hydrogen from of the tumbler through the three strats of gas-es; 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 a movement of the same in the site on a to cause a movement of the same in the site.

spirit would be lit up with joy as they entered the simosphere of the spirit home, but this would never be anywhere near the earth. Further, Thalla never deposited a charge any where within a few thousand miles of the earth, the nearest place being the Bun, then Baturn's moons (to the moons of Japiter none were taken by Thalla); but the greater number were taken outside of our solar system, to the different stars in space, the milky way, and co-casionally direct to the great Z ne. As the six spheres supposed to surround the earth had been so often mentioned, I did not

earth had been so often mentioned, I did not neglect to investigate this matter. Thalls, 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 new born spirits to their homes, and other spirits of her class (belonging to her sphere) both male and female, know nothing of a spir-it habitation immediately surrounding the earth or anywhere within a few millions of

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,"

nearest spirit home to the earth is the Hun," would be the invariable answer. The other earth planets belonging to this solar system each have their atmo-spheres, 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 atmos-phere, Prof. Hare said, was difficult to pene-irate. Lucy found no difficulty in penetrating the atmösphere, but did find it difficult to re-main there any length of time; a feeling of in-tense nauses soon overcome her. Mars has a red cloud like sphere surrounding him at a certense nauses soon overcome her. Mars has a red cloud like sphere surrounding him at a cer-tain distance from the surface of the planet. Whin in this phere, 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 nauses would be pro-duced in a few minutes making it necessary duced in a few minutes, making it necessary not only to leave the vicinity of the planet but to resume her normal condition before i fore it would pass off, which it would then immedi-ately do. Although the Sun is the nearest spirit home

A through the rout is the nearest spirit none to the sufficient of the lowest spirits; nor were all the spirits there adapted to the same sphere of so-ciety. The spirit Minnie, when Lucy first met her, said? "I am here with my mother and sister; father is also here but in another 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 Bun is a sphere, geometrically, but ac-cording to rank of society it would seem to in ciude at least two spheres if not more. There are other stars similar to the Sun in this re

5pe The Sun appeared to receive only such a The Sun appeared to receive only such a class of impure or dark spirits as have a strong tendency to improve; thay are vaited by other spirits highly developed, who teach them, and every lesson seems to remove a shade of dark-ness from them. These teachers are always welcome among them, as they leave a good influence behind which the lower spirits can feel.

Per contra, the most degraded spirits may their abode on some of the stars in space, far, far away from the earth. To one of these places the spirit of an usurer, who died in this city, was taken by Thalls;'s few days after-mards Lucy with her companions visited this Per contra, the most degraded spirits have spirit, but instead of the visitors being well comed, they were repulsed, considered intrud-ers. Lily said: "They do not want to see us because the light from a purer spirit huris their eyes, therefore they shun the light, and their eyes, therefore they shun the light, and have no desire to become purer, but remain in have no desire to become purer, but remain in the dark state. Having been referred by A. B. L., to Au-drew Jackson Davis' work, "Nature's Divine Revelations," page 647 to 677 as supporting the "Beven Bithere Theory," we will now see what he says of the second sphere: "I preceive that when an infant dies on any of the sariks the germ or undeveloped body of its spirit becomes deposited in this sphere."

of all reflorment as appertaining to the spirits of every human race in the universe." "All spirits and augels are of the human

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races, and thus occupy earths innumerable, from which they accend through all the spheres to this the supercelestial habitation.

"Countless millions dwell in each society in each sphere, more than numbers can ex-

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

ther inhabitants " In "Desth and the After life," speaking of the Spirit world, he says: "Astronomically speak-ing, the earth is on one side of that vast gal-axy of sums and planets termed the milky way, and directly across this great physical belt of stars, we find the sublime repose of the Sam-mar-land." mer-land.

In the "Stellar Key to the Summer land," we find, page 113-114 — "The first time I clair-voyantly saw the second sphere — i « the near-est Summer land, lining this part of the stellar nuiverse, it seemed only as a small soution of a continuous white some smong the stars "

a continuous white some smong the stars " "Now in regard to this subject, I consider that some minds have failen into a most illogi-cal miniske in locating the Summer-land. Although one writer admits fully the princi-ple that spirit emanations from the earth as-cend and form another sphere, yet he locates the spirit some immediately around the earth's equator, and makes it only sixty degreees wide."

wide." "Now two millions of human beings pass to the Bpirit world from this earth every year, making for every contury two hundred mil-lions. Geology is teaching us that man has inhabited this planet at least one hundred thousand years. Stretch your eyes down the future for one hundred to usand years more, consider two hundred to usand years more, consider two hundred to usand years as the probable life of the world. Then consider the increase of population is one hundred thousand years to come; and say if you can that such a sphere is a course for the teeming mil-lions of the earth. One you find sufficient space for that number of beings in a sone 60 degrees wide around the equator at the dis-tance of the moon? Such a limited spirit sphere fiscles 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 asso-

ciation 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 319 millions of miles broad; in this vast space we observe a vast-bright belt of apparspace we observe a vast-bright belt of appar-ently continuous solid matter, which upon closer examination, is revealed as a river of small stars, flowing or revolving like numer-ous 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 clair-voyance sharpened the discriminating facul-ties, and thus the circle of asteroids in that bortion of the heavens became clearly underportion of the heavens became clearly underlood

There are about \$1,400 000 miles of space this interval also as between Mercury and the this interval also as between Mercury and the Sun I) perceive rivers of cometary bodies, looking like the gorgeous rings of Satura. Bome seers have supposed (and myself among them) that one of these broad asteroidal rings was the real Spirit world belonging to our earth. More socurate information, however conveyed new ideas of magnitudes and rela-tions; and the first Eummer land is found to b repleting near the grand orbit of the malky way. however

Our Situation Abroad. O L DITEON

The periodical literature of these United States, called forth in the interest of Spiritual ism, is certainly of a very respectable order, notwithstanding the sneers of those whose self canceit, whose b'gotry, or whose studied un fairness, has led them to denounce it as puer-ila, inconsequential, impious, useless.

In other countries not less can be said of those publications having the same and in view-the promulgation of facts eminating view—the promulgation of facts emanating from the Bpirit world, daily rising like ghosts (often more-literally than the expression dual-ity signifies) upon the startled vision of a won-dering world, and the elaboration of theories, the elucidation of phenomena, the analysis of opinions, theological, moral, scientific, spring-ing up in that vant empire of thought and ob-servation our cause has established; not that I would lay claim to any new birth, bat simply to a much needed reawakening of the coul to its own native necessities in well being, which seems in this age of a dormant faith and inso-tive virtue, to be but as the D ad Bes, with a pollahed surface, yet having only bitterness and treachery beneath.

In Germany the Psychische Studien holds the not conspicuous place. This appears monthive 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 doubless be issued semi monthly in Russia if a chief all interactions and the set of the second 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 the next is the credit of said of said balance, where admitted. It is understood, too, that those of the latter class which have appeared there, are engerly sought after by the very highest class of society, and by numbers, rapidly increasing of the most distinguished savans of the Osar's employed. subjects.

The contributors to the pages of the Pricht sche Studien can hardly be surpassed in crudi-tion by the writers of any other country. Quite a number of the most eminent profes-tors lend their peak to it, and give it a charace-ter at once imposing, 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 phenomens, as witnessed by persons whose reputation for in-tegrity and asgacity is not to be questioned. Its mipor 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 Bpir-itualism. Though printed and published at Leipsic, this able periodical (and it redounds to the credit of the eminent American house), is republished by Mr. Ernest Bieger, of New York City. The contributors to the pages of the Psychi York City. Holland has its Dis Rigeraad.

Vienna had at one time an excellent spirit-al magazine, Licht des Jennieits, but of its fate lately I know nothing.

Buda-Pest has also a small pamphlet devot-ed to our faith. It is sustained largely by the incorporated society of Spiritualists there, with the distinguished Baron de Vay as its honor-ary President. Madame de Vay, the wife of the Baron, is an extraordinary medium; and, being, as is claimed by hereelf, a favorite of the elementary spirits, of the forests, of streams, etc., who communicate very interest-ing 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 brockeres on the sibject of Spiritualism. An excellent and trustworthy prophetees in that sity, a young and interesting lady, known on-ly to us as "Matilde," has made many con-The synges, her communications have been recorded with minuteness and published in pamphlet form. They are generally, appar-ently, from high sources, and breather the pur-est moral sentiments. The genileman to whom the Triestians are indebted for this prominence which angel communications have ob-tained, is the former solitor of that large and alegant magazine once published in Florence under the title of *The Aurora* In Italy (and perhaps Traste should have been here embraced), the only exposent of Spiritualism that I am aware of (except, per-Spiritualism that I am aware of (except, per-haps, La Saluis, of Bologna, which I have never seen), is the Amali della Spiritiumo, pub-lished at Turin (Turino), the headsome city, and formarly 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 Nap-les, Rome, Florence, their proceedings gain but little notoristy for lack of proper organs. The aforesaid journal of Turin is of course but little notoristy for lack of proper organs. The aforessid journal of Taria is of course their main instrument, but that is not enough. Private letters from different individuals, which appear in remote regions, give us occa-sional glumpess of their solivity and the inter-esting features that dominate their seances, to say nothing of extra successes in the way of spirit photographs and thoses mential telegraph-ic communications which are carried on be-tween Italy and Skilly. Senior Damiani, a gentieman. I believe, of title and of distin-guished abilities and position in society, is the leading spirit in the field that is combating in that fair land the madness of the effecte Ohurch. Church.

David fighting the Guilith of Romanism-for Balgium is as yet Catholic, though with much intelligence and liberal sentiment at the head of affairs

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SLOOA YEAR, IN ADVANCE:

Interingence and noeral sontiment at the need of affairs. In France we have the formidable yet mod-est *Revue Spirite* -a journal destined I believe through persecution to make a wide wake in the muddy waters, sociesiastical, civil, politi-cal, that have now an odor anything but spir-itual a misam as pestilential to the soul of progress, of great virtues, of exaited piety, among that naturally genial people, as it has been heretofore in Bpain and its possessions, and as it was in Italy before the late enthrone ment of Victor Emanuel. To be sure its per-secuted editor iain prison-what of it? The apostles of old were incarcerated and stoned and put to design, and Christ himself (hallow-ed be his name) was scourged. In later times how many have been burned for the simply, holy trubby sake. I trust that M. Semarie-re-proses that he has been found worthy of so Totos last he has been found worthy of so much distinction, of so much scourging.

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 rigid adherence to the doctrines of Allan Kardeo-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 recom-mends a valuable work, and that it should be, as it probably would be, extensively read, it adds a farged to its own bundle of attempth

as it probably would be, extensively read, it adds a faggot to its own bundle of strength. Bome time since I heard there were two oth-er J urnals, one published at Lyons and one at Bordeaux, in the interest of Bpiritualism, but lately I have seen no reference to them. There was also one announced in Alexandris, Egypt, La Verife, but further than that I have learned notaine. Constantinople had, and may yet have, L' Esto d' Orient.

have, L'Echo d'Orient. Bpain has several periodicals devoted to our cause: Lo Fraternidad of Murcia; La Ress-lacion, of Alicante; El Espiritismo, of Hornite; Revista Repiritista, of Harcetona; and El Ori-terio Espiritista, of Madrid. The first named of taces has been, I think, for a time suppress-ed; the latter is the leading and most influen-tiat of all unit have undertaken to abed some light through the spirituale darkness that has for ages enveloped that unfortunite country, that land of inquisitors par excellence, that land of chronic revolutions. E. Criterie is also units commonlitage, it em-

E. Criterio is also quite cosmopolitan; it embrees the universe of facts and phenomena, gives many notices of books, and has often lengthy dissertations and articles of great his-toric val-6 from the shost gifted pans thain or any other country on law claim to any other country can lay claim to.

In South America our cause is not dormant if I may judge by its publications-and not onif I may judge by its publications—and not on-ly by these, but by the talent employed in their production, which must have, outside the cov-ers of a magazine, an infinence of no little magnitude. Une Reves Spurits is issued month-ly in Rio Janstro, with the "Principal of the Collegio Frances," I think, as its editor; and a power is thende developed that will eventually culminate in a wilds sweep of thought highly advantageous to Spiritualism. Then the have at Montaville. To Bridge

Then they have at Montevideo La Revista Reperifieda, another monthly, in quarto lorm, giving a good deal of space to communica-tions through media, but not neglecting an occasional article from foreign publications. a fa alan I leave in Sil Brazil In

may be seen if the tumber is slightly agitated so as to cause a 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 serial or gaseous spheres. By using a greater serial or gaseous spheres. By using a greater number of gases, each having a different densi-ity, the same number of spheres will be pro-duced.

May not the earth then be surrounded by gassous or serial envelope, composed of six different strats, each stratum of sphere be-ing of a different kind, the outer being more etherial, and the last extending far beyond our atmosphere, not only hundreds, but about and of miles, before actual space or ether is reach-

When Thalls, who, it will be remembered. made it her duty to conduct the newborn spir its to their spirit homes, soocmpanied by Lucy made it her daty to conduct the new orth spir-its to their spirit homes, accompanied by Luby 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 (here no further change was felt till near the spirit home), but where this change was ap-parent, was at a distance of not only several hundred miles, but at least many thousands— perhaps millions of miles; at least Lucy fudges so. Prof. Hare says: "We can not give dis-tance except by comparison." A. J. Davis says: "Almost every star or globe like the earth, has one or more meteoric beits revolv-ing around the planes's body, and in appear-ance similar to the rings of Baturn." "This gaseous or aerial envelope surrounding the earth might have been divided into not or by six of seven parts or spheres, but into twon-

the earth might have been divided into not on ly six of seven parts or spheres, but into twon-ty or more divisions, unless this gaseous envel-ope shows lines of demarcation, separating or dividing it into strats or spheres; but this does not sppear to iff the case; the lower part near-est the earth admins in ansaretor from the up-per part; big the division into exactly six spheres is arbitrary-though necessary for the "dootrine." But these spheres-for so we may call them according to the first definition -are not the abode of spirits; that is, no spir-it homes exist there. 5 Lucy, and more oftem Lilly, repeatedly so-

Lucy, and more often Lilly, repeatedly ac-companied Thalls when conducting a new-born spirit to its home, and Lucy always no-ticed that the countenance of the new-born

"Moreover I discover three distinct societies "Moreover I discover three distinct societies or associations of men and females, each occu-pying a position determined by their degrees 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 socording 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 Jupiler and Sat ura and also from planets in other solar sys-tems."

"I now proceed to relate the external beau time that appertain to this second sphere of his man existence

man existence "Every one of these societies is composed of more individuals than are existing upon all the planets in this solar system, and oven upon all the farties belonging to the fifth circle of sums. Their number transcends computation." "I discover that most of the innabitants of Meroury, Vengs, the Earth and Mars are dwel-lers in the first society of the second sphere." Insamuch as on the periods carfie there are born several millions of spirits in one second of fame, from which fact memory over a lerger here, from which fact memory over a lerger the second of the second of the second of the second of the form several millions of spirits in one second of the second second second second second second of the second of the second sec

born several millions of spirits in one second of how, from which face necessarily occur also as many deaths, so an equal number at every second are being introduced into the spiritual sphere; and as there is the into the spiritual from the natural into the spiritual sphere, so there is also an equal reflaration from this second sphere into the third, which is the ce-lestial sphere.

Tas dirit Bohaga, -- "Here is the consum tion of all concervable perfection : Here is t sublimition of all purity, of all goodness, a

Any further comments to the above is un-incoessary ; the "old saven sphere theory" is com-pletely demolished, 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, Stillat, the Pleisdes, o vould sprear to belong to the fitth and sixth spheres, the same as the great Summer-land sone, the serventh sphere being represented by such places as the Big Mome of Thalls. Into which Lily could not enter, and only Lucy by permission upon a special occasion.

permission upon a special occasion. You will see by the above that when A. J. Davis mentions the "spheres" he does not mean the narrow belts of spheres of air of gas surrounding the earth, nor does he mean any particular locality; but the rank or sphere of society as sppertaining to the whole Bpirit-world.

The old saven sphere theory is already de molished and the terms absurd and false, were not misspilled.

I am exceedingly obliged to A. S. L. for re-ferring me to A. J. Davis "Divine Revelation," for nowhere could I have found such good ma-terial from so good an authority in my defense. But why is Andrew Jakson Davis so often meanderstood

Bet why is Andrew Jaskson Davis so often misunderstood? The stars Arctures, Birjus, Bitllist, the Piels-dee as well as the green some appear to belong to the fith and sixth spheres of rank; the serventh being represented by such places as the Big Home, the abode of Thails, for there Luly and other spirits who had been in the Spirit-world many years could under no chroninsances en-ter. Inour visit allowed to do so, guided by Thalls, for certain ressons and by special per-mission only. I hope that this new agitation of the sphere question will senist in having B properly in-derstood.

derstood. Chicago, Ill

Bagium has two small papers devoted to bur cause. One, Der Rote(The R-ok), publish-ed at Ostend; the other, the Messaer, at Brus-sels. The latter is an able, clear-socing, far-maching little joures], and commands very re-generic attention throughout Europe. If is a

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the province of Bas Paulo, a weekly periodi-cal announcing its faith in the spirits. In the Montevideo quarto I see a paper mentioned, is-sted in Santiago, Ohili, called the Reside de Estudios Espiritistos, Morolesy Oientificos, and in Lima, Peru, El Espiritismo.

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

Last though not least I have to refer to Merico; and if there be any country in the world (excluding Africs) where I should expect Spir-(excluding Africa) where I should expect Spir-itaalism not to flurish, it is the land of a on-tesuma and the caotas; yet, how grandly it awakens to the stirring apring breezes of its newborn freedom, and puts on the bright garb of fresh thoughts, of high aspirations and cel-estial longings and doings. They are now publishing in the city of Mexico, La Ilustra ion Expirite, in Santillo, La ius Reparts; in Ban Juan Bautista, the Eco de is Verdai (srath); in Alvarado, La Tercera Revelacion (ine third revelation).

In Alvarado, La Tercera Revelacion (ine third revelation). In Alvarado, La Tercera Revelacion (ine third revelation). In Instruction, above named, is a handsome guario that would do credit to any city in the world. If is oching if over, we can take no experion to its form, its typography, its contents, it would be rather on account of the settlement of such . The editor seems to here a department, and everything here of the settlement of such . The editor seems to the matter of such a constraint of such . The editor seems to here a department, and everything here of the gentus. Back works here a settlement of the settlement of such . The editor seems to here other other of the gentus, one would imagine, a possion of the gentus, and everything here of the gentus. Back works here a settlement of the gentus is the back works here a settlement of the gentus is the back of the gentus is the test to stay it. Notwithstanding the was inflaence still work the back who is settlements is the back of the present the back of the present is the case of the gentus. The gentus is the settlement is and co long as this is the case of the back of the present will be the insertiable result, the gentus the back of the present will be the insertiable result, the present is the insertiable result, the gentus is the back of the present will be the insertiable result, the present right of the present will be the insertiable result, the present is the insertiable of the present will be the insertiable result, the present is the insertiable of the present is the back of the present

## RELIGIO-PHILOSOPHICAL JOURNAL.

## OUR LOVED ONES OVER THERE.

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## BY LUNA HUTCHISON.

Bay, can you tall if loved ones come From that bright land, the spirit home, Since they from us and earth have goan, 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 flown, 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, -torever more-Over there?

Some through the weil that haugs between This mortal life and heaven serene, Oan hear sweet sounds from the unseen, Over there.

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

When we look up to midnight skies, And gaza into God's starry eyes; Our love on swiftest pinious files Over there.

We from our heart in silent prayer, Ask God to bless our loved ones ther Some angel may our message bear, there: 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 dear, 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 serrow 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 MRS H M:REB.

I would not spare my fifty years, Nor move the records back, The days of joys, 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 Though darkly I must grope.

The plant will from its tenderest germ Grow true towards the light, Bat who to me the pathway will show, Through life's dark gloomy night?

My fifty years I sometimes think. Buch grievous 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 sheens 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 chance once more to tread Or call to life sgain, The pathway over the mourned and dead ed reasonings found in Parker's "Discourse," Nawman's "Phases of Faith." Mackey's "Pro-gress of the Intellect," and Morrell's "Philoso-phy of Religion," to each of which he devotes much struction, as "mere assumptions;" and asks p. 199. "How logg 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 Evangelical Alliance as their great parent, the Roman Catholic Church has been united in the past, such tooks and such thinkers, too, would no lorger be tolerated, but speedily committed to the flames. As in the case of Oalvin vs. Bervetus, this seems to be their final argument,—one which, in their seal, they consider conclusive. But as Parker says "Christianity did not depend upon the life and person of Jesus for its truth." even so progrees person of Jesus for its truth," even so progress can not be stayed by the burning of never so many tomes and persons. Having declared the writings above men-

tioned to be assumptions, and thus summarily disposed of them, the author of this "Essay" habors 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 intelli-gence of the present century is rapidly conigning it.

Knowing that this dog ma hangs on that of "Total Depravity," he labors hard to convince the reader of the truth of this latter from 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 tiphtly. Mr. Pearson says (p. 190), "There is the pal-pable fact of moral evil meeting us at every step." We reply that "moral evil" in the ab-solute does not exist. We are firm in the be-lief that all things in their proper substa

step." We reply that "moral evil" in the ab-solute does not exist. We are firm in the be-lief 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 interior indeed, to one who has been in spirit spheres a few centuries. Many things which the undeveloped savage considthings which the undeveloped savage consid-ers highly moral, are to us immoral in the ex-treme, 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, "Tet 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 or absolutely so, but because our idea of man-hood 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 audance in hot weather, when

To liketrate this idea further, suppose a nail-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 creat encod. So it is would be considered a great good. So it in 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 good, and in our uncharitableness, we say they are evil, when in fact, in sight of the Infinite they are as go d as we; or as the bighest ser-sph in the highest heaven; as good on their own plane of action—of development—abso-lutely as good, though not relatively, because not yet developed to so bigh a plane. These are they who, owing to their inherited organ-isms and surrounding circumstances in life, must go through great st flerings in order to be divested of the animal and developed 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 tribula-tion." and upon whom "good angels lock with tion." and upon whom "good angels look with tearful syes and saving sympathies." Let those who are favored with happier organisa." tions, be the angels who shall lead them unto living fountains, instead of the devils who would cousign them to the bottomless pit."<sup>4</sup> Not such souls are not "depraved!" They act out the same principles as ourseless only

Not such souls are not "depraved." They not out the same principles as ourselves, only on a lower plane of development. If one man "feeds the tungry 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' substan-ces," 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 lowe both cases we see the same principle, self love in its search for happiness, at work, and we in its search for happiness, at work, and we but pity the latter who manifests it on so low evanescent a plane.

-so evanescent a plane. If Mr. Pearson believes in "Depravity" and 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. Ho 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 "de-pravity," he does it because this is just the de-gree to which his inward is now developed. And this is good on its own plane, but for And this is good on its own plane, but for heaven's sake let not the world stop on this

oring to make it appear that it is a manifesta-tion of Influite Justice, "the innocent suffering for the deeds of the guilty," he cays, p. 201, "The altars which have been offered in every age and quarter of the world, show that the ides of vicarious atonement has its foundation in the constitution of nature." Well, really! we think Mr. Pearson will find it very difficult to convince this emlighten-ed age that "sacrificial offerings," are not rath-er evidence of the superstition attending a bar-barous age, and consequent, on the infancy of the rece. And we are quite confident that the "wrath of the Gods" can be better appeased, and our own matures more elevated and refn-ed, 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 "asorificial forings" whatever, whether of beast, person, or praysr. But it is not so much on account of punish-ing the innocent in pisce of the guilty, abhor-rent as this is, that we object to this dogins of the "Vicarious Atomement," as it is that of it immoral tendency. To illustrate: it is notori-ous that a great mejority of our criminals come from the Roman Catholic branch of Christian-ity; while of the remainder, nearly all are eith-er members of some Protestant (Church or be-

from the Roman Catholic branch of Christian-ity; while of the remainder, nearly all are eith-er members of some Protestant Church or be-lievers in this scheme of salvation. Why is this? The Roman Catholic devotes believes that even after death his soul can be "prayed out of purgatory." Hence, he continues to viblate his inner consciourness in the vain be-lieve him from the consequences of his own sctions. While the believers in Protestantism, whether they he actual members or bot, calcuwhether they be actual members or not, calcu late that "while the lamp holds out to burn the vilest sinner may return," and so, placing their reliance on a salvation from without their reliance on a salvation from without, they go on in their career of crime, knowing (if the."Atonement" be true), that on the gal-lows, if not before, they can "pray it all off onto Chriat," and sweetly singing. "Jesue paid it all, all, all." Bwing from a degraded life below to one of supernat brightness above. Away with so monstrous a doctrine! which takes away from man the idea of his own per-sonal responsibility, say we; and in its stead, give men intelligent culture. Imbue man with

the truth that "nothing can save him but the triumph of immutable principles," that to avoid either physical, mental, or moral suffer ing, he must obey the laws of his own being

Not all the Christs of story, Nor all the creeds of earth Oan send man safe to glory Nor save him from the dearth. Of real, priceless manhood, Which this lany scheme's begot Of calling on another's good For that he knows he's not.

Mr. Pearson says, p. 203, "The Divine infu ence is indispensably necessary to regenerate the souls of men." Bo 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 ef-fected by right generation and intelligent cult ure. This chapter on Spiritualism closes with an attempt to refute the "charge of gloomi-neas" which it says "opponents bring against the doctrine of gedemption." No doubt any who are solfish enough to accept this "Atonement" system, believe that they can wave their palms, and thrum their golden harps in the city, whose streets are paved with gold, utter-ly oblivious to the wants and the sufferings of their fellow men; but when it comes to the their follow men; but when it comes to the test of having my parent, or my child in end: less torments, the divinity within recoils from so monatrons a doctrine, and they soothe themselves by saying. "O well we don't know what is possible with mode". 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 philan-thropic enough to consider all markind as their brothers, then will this horrid dogma disanbrothers, then will this horrid dogma disap pear from the night of their selfishness. For it is to selfishness, and selfishness slone which it appeals.

It sppears. Having done his best to establish the doc-trince of "Depravity and Atonement," which, as we have shown, if balleved utterly annihi-late the idea of man's responsibility for his own sections. Mr. Pearson in his next chap-ter, presents the anomaly of attempting to es-tablish "man's responsibility."

taxilish "man's responsibility." How he can, at one and the same time, en-tertain 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 re-sponsible for his belief, and are to be damaed if they do not accept it. He brands that liberal sentimert which gives to each the right of conscience as a species of infidelity, and that too, one of the most subtla.

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 re-sult, it may be, of an indiscriminate recogni-tion of widely differing churches by the politi-cal powers—is sadly prevalent in some of the continental religious bodies at the present day." day. According to this, it seems that the "Evan-gelical Alliance would suppress this liberality, which is here denominated Indifferentism, or which is here denominated Indifferentism, or the Denial of Man's Hesponsibility," by having the "political powers" refuse this "indiscrimi-nate recognition," and in its view, it seems that only the doctrines sanctioned by the Evan-gelical Alliance should be "recognized by the political powers" Then, with the "political powers" sustaining them, and them only, these doctrines could have full sway, and Evangel-ism would become the popery of the coming set. These them 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 Oatholio masked effort to secure the "political power" in favor of Evangelism; even as the Oatholio movement to suppress free schools is an at-tempt to bind the "Mother of devotion" to creeds and subority on the minds of the race? Friends of humanity be are! These straws show all too plainly "which way the theologi-cal wind blows." We want no tuion of Ohurch and State, wherein any "ism" is exclusively supported, and "an indiscriminate recognition of widely differing ohurches" is made a penal offence by the "political powers." In his seal to establish Evancelism as the offence by the "political powers." In his seal to establish Evangelism as the one only true and infallible creed the author would rule out all others. And because Emer-son, Parker and Owen hold views at variance with his own, be condemus 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 man publicly avowed what they conscientionally believed; and that in the very face and teeth of the Onurches and in spite of their bitter, persecu-tions. tions. Mr. Pearson consures Mr. Owen, because he pities more than bismes the person who does wrong. In this we think Mr. Pearson fails to appreciate the true Ohrist principle which could cause Jesus to say, "Father, forgive them for they know not what they do. Forgive them i not because they are crucifying me, but because they are degrading their own beings. 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 as-serts, p. 201, but also that the wrong doer shall receive that kind commiseration which Jeeus exemplified on the cross, and that culture which will enable him to act on a higher plana of life. of life.

which will enable him to act on a higher plane of life. We are glad to find (p. 225), the author af-firming that "men are responsible for the dis-positions which they cheriah," and we shope that he will cheriah a disposition of love to-ward all mankind so that, in common with the author of the "Insugural Discourse," he may yot be brought to see that "The athelat is to be plitted rather than blamed." Bo do we also be plitted rather than blamed." Bo do we also scree with Mr. Pearson when he cays (p. 523), "Man is responsible for the opinions which he holds and avows." and if I conscientiously be-liave dismetrics?" yoposite to Mr. Pearson. I holds and avows," and if 1 conscientionary pe-lieve diametrically opposite to Mr. Pearson, I am responsible if I do not so avow it. And yet who does not see that bellef is greatly a matter of education and surrou.ding circum-stances? The Hindoo conscientiously holds his bellef, but when he presents it to Mr. Pear-on he has no cibit to are different and are and sou be has no right to say, "Bir. you are re-sponsible for the ppinions you hold 'Your in-differentism to allieave your own belief is infi-delity! Therefore accept my belief or be

damned it Mr. Pearson says, p. 235, "We know that we may, if we will, reject or receive this and the other moral truth" by which he meaus creed. Let us see. The Hindow has presented his doctrine (moral truth to him) to you. Do you receive it? Nof your prejudice against it is too strong. The whole force of your edu-ation and surroundings in life is against it. You believe it immoral and you can not re-ceive it if you will. Your sense of responsi-bility to what you regard as right will not al-low you to receive it. Thus you see that your "Free agency" is

low 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 af-ter all" (which is the same as to say. "In spite of its motion, tree earth at and a still"), in the paragraph preading, he limits this your the paragraph preceding he limits this expres-sion by the phrase "in a great measure." Further on he savs, "I can, if I will, perform certain scis." Yes, but suppose you can not then what?

with then what? With much in this chapter we find no fault and believe with the author (op 289-240-241) 249), that the worst of men possess gems of faculties which by culture will eventually give them a power to counteract and control an originally bad (inharmonisus) temperament; that the temperament and situation of one man may be much more favorable for mani-festing whatsoever things are lovely and true, i. e. for acting on a spiritual plane, than those of another; that men, individually, and socie-ties 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 agairst Erangelism that it tends to destroy this very sense of man's re-sponsibility. The general drift of this chap-ter, however, is to deny the right of individual private judgment, and to denounce as infidels With much in this chapter we find 50 fault private judgment, and to denounce as infidels all those who do not accept as infallible the doctrines of Evangelism. For it plainly indicates that whatever is tolerant towards other forms of faith, and a recognition of widely different churches, should be suppressed. We confess that we are unable to see any differ-ence in spirit between this intolerance and that of Calvin or Torquemsda. With the poet we say,

"For forms of faith let graceless sealots fight,

His can't be wrong whose life is in the right."

## To be continued.

### Tower of Babel.

FROPOSITION .- The Heaven, the children of FROPOSITION -- The Heaven, the children or Nimrod sought to reach on a pile of brick and alime, is where the stars, as trinkets, are set in the arch of night, where the ignorant Mosaio God sits on the solid canopy with oceans of weter above and the world-below. The, peo-ple (xpected to reach by this means the literal heavens. God did not know till he visited them liter what they were about He heliev. them, just what they were about. He beller-ed they would reach his holy place if they were not scattered; the Bible is contradictory

were not scattered; the Bible is contradictory about the universality of language. Pnoors —Genesis 1:6 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 firm-ment from the waters which were under the firm-

divided the waters which were under the firm-ament from the waters which were above the firmament, and it was so. And God called the firmament Heaven, etc." Fourteenth verse: "And God said, Let there be lights in the firmament of the heaven to di-vide the day from the night. 15th v.: "And let them be for lights in the firmament of the heav-en to 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 hundreth year of

Noah's life in the second month, the seven-teenth day of the month, the same day were

" OCTOBER 14, 1876.

THE PARTY AND A DESCRIPTION OF THE PARTY OF

2-5

of Germany, fr: m Flymouth Eock, from the valleys of Utab, from Arabian caves. from Swediah prisons, from Bynods and Young Men's Christian Associations, the square bricks of formalism, and the slime of bigotry have been brought. The sons of Shem, Ham Japheth have rendered their tithings. Each would be a master builder and give his name to the sacred edifice, and who looks not to the prisat and the tower, must be demned! Fire, water, poisco, rocks, screws chains, stones, sugurs, hooks, wild beasts, screens in the wilderness, vials of wrath, dungeons, crosses, inquisitions, anathamas, infailible leaders, holy threats, science in the stones and mitred maces, hells, demons holy threats, sciences, councils, reacred con-ventions and mitred maces, hells, demons damfied, and vindicative Gods have all been used to force on the work of religious ensiave-ment to the building of this tower-visions of cast and promotion, upper seats, breast plates, psims of victory, crowas of rejoicing, right hand seats, partial love, exclusive favor man-sions and streets of gold and precious stones, lovely houries, bestific joys, and unpunished eins, have all been held up to luc whe tolling pilgrims up the cathedral alales cashis relig-ious Babel, -cavils, disputations, criticisms, secessions, recessions, protests, bulls, thesis, satipodal prayer, religious conceit, prejudice, idolatry and supertition, with the mad phren-sy of priestcraft with her thousand tongues, have mede confusion worse confounded. This medieval Babel, instead of piercing the heavmedieval Babel, instead of piercing the heav-ens like a shaft of light, is but a wilderness of scoriac rocks, from some outcast sciolite ar-ploded.-God having "come down to see the city and the tower," hath confounded their tongues by the volces of babes, angel-inspired, and the thunders of truth. The mammon worshipers tremble as the pillar of spiritual fire passes by showing the bending heavens full of omens, fating their tower to destruc-tion. These Babels built by men must over fall.

fail. But God is building a tower whose corner-stones are laid in nature. The cycles show the lines of progress up the immense columns of savage and barbarlo ages. Its terraced epochs overlook the vales of ignorance. Truth and immortality glitter like bright sandgrains in those historic basements. Up from the vasty deeps of ancient time, through fields of civilizing light no Babel but Law and Order 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. Belence and nat-ural religion in this enlightened day have add-ed domes and turrets, which gleam with more than calcium brightness down on the darker superstitions and oredal conflicts of all time, and the man-made towers of the past. From this heaven reared ontook we trace the wind-ing track of sig and behold the boasted holm-ness of the world, and the glory of the past, is but a mirage in the arid waste of ignorance. As we ascend the colden steps of the aces, by is but a mirage in the arid waste of ignorance. As we ascend the colden steps of the ages, by angel hands adorned, by angel minds enlight-ened, we see the bleak hills of error clothing themselves in robes of beauty, and yielding the fruits of a growing intelligence. The foge of materialism disperse before the tising light of immortality, and redemotion appears as the fruit of a natural growth.—standing here on the arching hights of progress. we find the the arching hights of progress, we find the beavens enfoid us, the firmaments disappear. God is resolved into a universal presence. Law God is resolved into a universal presence. Law is the unerring builder and architect, the lat-ent volces of the soul understanding all lan-guage, talk with Delty and is not confounded and harmonising into onences with Him--the angels greet us on the summit of the fineteenth bentury to lift us from éarth to the threshold of the Bummer land home, and lot We are in Heaven, and heaven in us. No babel in God's law. law.

Bubstance of a parlor lecture given on the 16th of June, 876, at Watseks, Ills., by DR. E WINCHESTER STRVERS.

## Mind Reading.

## (From the San Lu's Obispo (Cal.) Trit ut e.)

Comparatively few people know that Prof. Baldwin is a professional medium and gives private scances for money. Such is the fact, however. We received an invitation to visit him at his room at the Cosmopolitan on Mon-day afternoon. Between one and two o'clock we presented ourself and were welcomed by him and his wife, Mrs. Olara 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 ourself upon the other. seat upon one side and ourself upon the other. He produced as hundred or more pieces of thin soft newspaper cut into rquares 34:38 in's, which were scattered promiscuonaly upon the table. He told us to write the name of a de-ceased 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. Wel took the precation to write upon our knee upon an envelop that we took from our own pocket. This was done under the leaf of the table entirely out of sight of Bald-win. Had he been disengaged and inclined to watch our motions, he could not have seen even the movement of our pencil. By six even the movement of our pencil. By six folds we made a complete peliet 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 contense 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 give a sample, prefacing it by saying, the individual addressed, was in life, a Ostholic priest, a very dear friend of ours.

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 solled by tears.

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

Ten years, oh! make it twenty, And if my friends are spared, I am sure of profits rich and plenty, To pay all risks I dared.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies. BRING A Review of Its Prize Essay on Infidelity. BT C W. COOK.

OHAPPER III.

OHAPTER III. Mr. Pearson devotes the fourth chapter of this Brangelical-Alliance-Bassy to what he calls Spiritualian. But, like most who have written against this, he merely shows that he is ignorent of whet Spiritualian is. He calls is the statement of the Sible redemption." That is belief in the faller of the dogma of "Viourious Atomsment" is held by many, per-has distinctively constitution, or is seven a dis-inctive feature of Spiritualian is unbrue. This "Viourious Atomsment" is held by many, per-has distinctively constitution, or is seven a dis-inctive feature of Spiritualian is unbrue. This "Viourious Atomsment" dogma was brought is question, and in the sight of reason, overthrown long before the days of Modern proves the second school oppose is sven more strongly than do Spiritualians. Still, as is restrict alange dogma, we conclude that he fear the manuation of another one of the Mole of the manuation of another one of the Mole of the manuation of the clear logic and the macloud-

But even this "Essay" says, p. 190, "The But even this "Essay" says, p. 190, "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 set when less transmelled in the sphere of cir-cumstances. But how could this be unless man's innermost be inherently good instead of depraved? Not being able to see this evident-ly logical result of the statement we have above quoted, the suthor adduces, p. 191, the fact that a "rast and varied amount of mental and Modified interms more the area in this dimension booling 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 suf-"man's depravity." To our minds, it shows man's undeveloped state. And these very suf-ferings are the "school master to lead man" eventually, not to Buddha, Ohrishnu, Ohrist, nor any other person, but to a higher and more harmonious lifs. Thus are our very sufferings indications of the divine goodness; since they are fasting to "work out four a farmer more are destined to "wo'k out for us a far more ex-ceeding and eternal" development of man's inherent good.

herent good. But let us lock further into this author's "Dépravity" argument. (p. 197). He says: "Men in all circumstances manifest depraved "Men in all circumstances manifest depraved affectiones" (act on a low plane of develop-ment). This is not because of man's inherent evil, as Pthink 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, To illustrate: the more knowledge we gain, the more we are aware of our own ignorance, and this spure us on in search of greater hnowl-edge. Bo that progression in the mental de-partment of our being will never cease. Bo it is in the moral department, our ideal is ever in advance of our prectical, 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 be-yond our practical. This spure us on so the attainment of a still greater excellency; and thus its will over be in the moral as well as in the intellectual department of our beinga. And this it is which renders progression infi-nitie and eternal, and man, a "repository of in-fauits grammined the author's arguments in

Baving examined the author's arguments in favor of "Depravity," let us see what he had to say on "Atonement," which, of course is built on the dogues of ' Depravity." After endesy.

all the fountains of the great deep broken up and the windows of heaven were opened." 8th ch., 3d v. 1 "The fountains also of the deep and the windows of heaven were stopped. deep and the windows of heaven were stopped, and the rain (rom heaven was restrained." Noah was 600 years, and his boys 100 years old at the time of the flood (Gen. 10: 6, 7, 8). Nimfod was only the second generation born after the flood when the whole earth was peopled (D. 10: 10, "And the beginning of bis (Nimrod) kingdom was Babal, Acced, Oalneb, Erach, in the land of Shinar and many others." Gen. 10: 5: "Of the sons of Japheth. By these were the iales of the gentles divided 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: 20) By these were in and a lot in the genuies divided in their lands; every one after his tongue (note, after their families in their nations." 10: 30) "These are the some of Ham after their fami-lies, after their tongues (note) in their coun-tries and in their nations." 10: 51: "These are the some of Bhem after their families, after their tongues (note) in their hands after their nations." (Contradiction). 11: 1: "And the whole earth was of one language and of one speech." Gen. 11: 8 9: "And they (the some of Ham and Nimrod) said one to smother, "Go to is us make brick and burn them theorongh-hy." And they had brick for stone, and sime build us a city, and a tower whose top may reach unto heaven, and is us make a name had they for mortar. And they said, 'Let us build us a city, and a tower whose top may reach unto heaven, and at us make a name had they for mortar. And they had the tower which the children of men builded. And the Lord came down to see the city and the tower which the children of men builded. And the Lord came down and here confound they have all one language, and this tower which the children of men builded. And the Lord came down and there confound they have all one language, and the tower which the children of the Lord existend they abroad from thence upon the face of all the sath, and they lett of to build the city, therefore is the name of it called Babel." They failed in cetting to beaven by special arrangement, as all others will who depend on special plans of salvation. Since this mon have been trying to reach heaven on a towar of creeds. He that believeth that and is baptised, shall be damned. From the deserts of Sinal, from Calvary and Jerusalem, from the seven hilled city of Boms, from the mountains

#### BALLOT.

FATHER IGNATION -- Dear Father :-- What is your opinion of Prof. Baldwin?

#### ANTWER.

My Bons :- As all subjects of God are my

Affwrm. Mr Borns - As all subjects of God are my superior intuition must teach you that B-or analy do you good and the cannet. Your intuition must teach you that B-or analy do you good and the cannet. Your intuition intuition must teach you that B-or analy do you good and the cannet. Your intoition intuition and the cannet. Your intoition intuition in the said while he may how the orighty in earnest, and while he may how the orighty in earnest and while he may how the oright in the sain and while he may how the oright in the sain and while he may how the threads are small fibres that destroy the beauty of the lace. The fabric is now passed over a hot fiame that burns the thin lint and the hiresda are small fibres that destroy the beauty of the lace. The fabric is now passed over a hot fiame that burns the thin lint and fall on only show the fabric to the world on the your experiments of the paper how in the demonstration. This is how how is but one thing we will be call attem for it was a physical impossibility for him to have seen the contents of the paper - notwith the physical in our hand. This known is he physical in your his forehead for an instant, for it woon the table that we had read the an-ity of the used had it in his own hand and have never unfolded from the time, he may are the contents and the time the an-aver the contents and the time the

## OCTOBER 14 1876.

## RELIGIO-PHILOSOPHICA

## Is It Worth the Powder?

Was the question I put to myself on reading Was the question I but to myself on reaching Friend Billing's critique of my defense of Bakkers, with his further aggressive more-ment. I at first decided negatively, but on second thought, as I had promised to follow him closely. I feel it to be my duty to con-tinue the defense as long as the assault shall last. Will be very brief:

1st. The difference between us he save, is 1st. The difference between us he says, is: "Elder Eades is contending for an efficie worn-out system, whills I am battling for trath." I would sak: If worn out, why attack it so ve hemenuly? "The truth is, it is neither effete nor worn out, but a living power—a "building founded on the rock and can not be over-thrown." He confesses that it is in "posses-sion of a light that with little trimming would be a blessing to the weid."—Thanks! Thus is more than he can say of most other systems. His great mistake is: he fancies himself to be the porter, or chosen candie-audie to trim this the porter, or chosen candle audior to trim this light; but he can't have the honor of the office for the simple reason that the course he pursues would put out the light and leave us in to tal darkpess. 21d. FISSBOUGH -Is he not mistaken in

saying that "Spiritual manifestations were first placed in the hands of disbelievers in G ad first placed in the hands of diabelievers in G at and immortality?" And does not Friend B. make a greater mistake in saying, "Elder Esdes would smother truth in regard to them?" There has nothing been given from the Spirit-world to us, that I would conceal from Fishbough or any leaser light. 3:d. REMEART.-B. asks, Why a remnant? Answer: "Because strait is the gate and nar-row is the way that leadeth to life and few there be that find it."-Christ 4.b. THE DEAGON -The fight with him is not "independent of the woman's seed." Ann Lee's children are the woman's seed. "Ann

Lee's children are the woman's seed, who are now engaged in battle with him.

now engaged in battle with him. 5th. Eminson — E'der Eades has studied him quite enough—he does well for outsiders, but seems to know as little about Christ's King-dom as Nicodemus did of the new birth. He and his admirer, would take the new-birth children back into the womb of generation and then call the programmer of the new birth.

as.

1.00

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then call it progression i 6.h. Evanon --Friend B. says: "Eades avoids my charge about the healing gifts among the Bhakers, etc." To this I would say: I have resided among the Shakers nearly 70 years and have never witnessed a case of heal ing bodily infirmity by the laying on of hands or any paychic 1, payel o ogicsl or odylic force process, such as B. claims for us, and is now or any payone 1, payor 0 spice 0 spice of output force process, such as B. claims for us, and is now practiced by many healing mediums in the out-side world. Whatever there may have been of this nature in the beginning, it did not exist in the most "rosperous past-days of 'our exis-tence, and has never been claimed as a plank in the gospel platform. Belence has partially at least, defined the laws by which it is govern-ed. It seems not to be confined to the phre in heart, but exists with firsh mongers as well. (See Art Magic, published by E. H. Britten) But the true healing gift spoken of by the apostle and cited by me, has existed as a chief plank with us from the beginning to this day. 7th. Enucation.--I have visited all the Bhaker Bocieties and found their schools most-ly in advance of the district schools around them, and outside committees so report them. No further answer is necessary to the charge

No further answer is necessary to the charge

No further answer is necessary () the charge of dereliction in this line. 8 h. QUERTIONS -- "No opportunity says B. is given to hear both sides of any question." This is not true of us. All I need to add is to say: Apy Elder who would habitually act without hearing both sides of a question is un-fit for the office. fit for the office.

DISCHAMMENT .- The want of this in 9.h. DISCHARMENT. -- The want of this in the L:ad, is not that over which "E des would" throw a veil"--but it is that of pure minded Bakkers going to the dark seances of if sh-loving mediums and tricksters in quest of pure Bhakker spirits (f) They should know that such as would sppear there would be bogus or counterfeits.

such as would appear three would be bogut or counterfeits. 10th. BOIRSONS.—While they may occasion-ally be used to profit, they were wholly unnec-cesary in the present case. Friend B\*A. assault and my answer to him were both read-in Bodi-ter and the present case. ety meeting, without the use of scissors or the omission of a word or letter. Truth is always

scissors enough for error. 11th. PROSPARITY.-Friend B. psems to be too external, ever looking at the outside of things, and hence places Bhakar prosperity on a wrong basis—that of numbers. Externals should cut but little figure in this reckoning. True Shakers count themselves more prosper-The Shakers count themselves more prosper-ous with a few, even a half dozen, pure, whol-ly consecrated souls, than they would with six dozin dozens, or a city full of those who like himself, were seeking to "climbinto the King-dom some other way." 19.h. ONE MAN POWER. - We would inform

B. that there is no one man power dominant among us. The head of the body consists of a ministry of four persons, two of each sex whose united voice is the deciding point.' A head is essential to every living body, without which death would be tile inevitable conse-

until the day of bis death, which occurred on the S31 day of February-fast. About four to six months prior to Mr. Campbell's death, he had his last will executed, duly witnessed, sign d and acknowledged, and by request of the testator, I was mamed in the will as his sole executor. I was aware that Mr. Camp-bell's health was gradually failing, and that his constitution was wearing away, therefore to have been beyond what might have been expected. On the evening of the S1 at of Feb-ruary, I retired to bed at about 9 o'clock, and fell into a sound sleep. I dreamed, as I shall term it, of seeing a iarge funeral procession, which was then passing a certain point on Mr. Campbell's farm, and on its way to the cemetery, which is situated near his residence and on lands originally belonging to his farm. The ociff i appeared to be a beautiful mixog-any color and handsomely ornamented; was borne by six men, whose general appearance indicated that they were post the meridian of life. I was not able to tell their names, as I apparently followed in the center of the pro-cession and could not direcent they form indicated that they were post the meridian of life. I was not able to tell their names, as I spparently followed in the center of the pro-cession and could not discern their faces. The exact color of the celli, the number of men-that assisted in carrying It, the three silver-plated hand-bolts on each side, and the pecul-iar form of the center one, was clearly and distinctly stereotyped upon my vision. My memory was, impressed with remarks that were made and were as follows: Why do they carry the corps to the graveyard, and the an-swer was that "he is light, and it is but a short distance to the centery." On the morn-ing of the S21 of Fobruary, while at breakfast, my wife remarked to me that "she had a dream last ovening, and that we would hear of a death before long." To this I remarked that I had a singular dream relative to a fune-ral procession, but did not definitely define what I had dreamed. After breakfast was over, I left the house and was away about one hour, during which time I was deeply impress-ed with the thought that I would hear of a death in a short time. When I returned home, a grandson of Mr. Campbell was at my house and said that his grandfather died hast even-ing. I then related the particulars of my dream to my wife and family, telling the num-ber of pall bearers and the color or shading of like a set of chairs then in my house. I at-tended the funeral and found that the corps was burne to the cometery by six men, the

tended the faneral and found that the corps was birne to the cemetery by six men, the orffi i had the exist color and shading of my chairs, the exact number and style of the sil-ver-plated hand-bolts on each side, and every thing in correspondence with my dream. The

very listed inductors on each mide, and the very thing in correspondence with my dream. The language was actually made use of and heard by a neighbor of mine, "Why do they carry the corps to the graveyard? The answer wa-"He is light, and the distance short." I made a strenuous eff rit with some of the managers to have the corpse conveyed upon a spring wagon, thinking that I could destroy part of the arrangement as portrayed in my dream, and thereby prove it only a delution; but it was all in vain; the method of conveying the corpse had been settled upon and could not be changed through or by my request. I leave the reader to draw his own conclusions from the foregoing statement and attribute this phenomena to whatever cause he pleases. As for myself I believe that the spirit of that generous and noble hearted old man commun-loated with my spirit, and clearly and unminicated with my spirit, and clearly and unmis-takaly portrayed his death and burial, and as it were saying to me, "I am about to pass b-yond all earthly scenes. I now come to bid you a long adieu, leaving you as my agent to close up and settle my worldly affairs " Long J. Dawrets

JOHN J. DANIELA. Bertram, Linn Co., Is.

## Spiritualism.

J H YOUNG

Spiritualism stands before the world in com Bolritualism stands before the world in com-parison with all other isms, like the noble oak among the trees. Then why mar the beauty of her trunk with sectarian parasites, or allow the creeds and dogmas of men to darken the light of the sun of truth as it permeates her branches? Why seek to overshadow the beau-tiful Harmonial Philosophy with the teach-ings of the so-called Ohristianity, or Church-ianity of modern times?

ings of the so-called Christianity, or Church-ianity of modern times? Why seek under the guise of "Christian Spiritual'sm," to perpetuate and fasten upon the mind the creeds, beliefs and teachings of the modern pulpit, or the dogma of ancient monks and modern priests? Why continue to impose the individuality of two distinct and separate persons. Jesus and Christ, upon mankind as one 1 - 16 Oarishna or Christ lived fitteen hundred years prior to Jesu

Obrist, upon mankind as one L-1f-Orrishns or Obrist lived fifteen hundred years prior to Jes-us, and kaught the same pure doctrines, lived the same or a similar upright and moral life, why continue to aid priest or preacher in their efforts to deceive the people, and make of Jes us, "The Obrist?" If Confucius promulgated the teachings of Obrist and the "Golden Rule" (of which he was supposed to be the su-thorn five hundred years before Jesus was thorn five hundred years before Jesus born, why not speak of him as Ounfucina Onrist, or Onrist Confucius, and as Spiritual-ists possessing the truth proclaim it before the If Jesus was our "elder brother." born of human father and mother like unto ourselves, and now a progressed spirit in the higher spheres, accessible to all pure investigating spirit minds, and with James and John, Peter spirit minds, and with James and Josh, Fetes and Faul, ready and willing to explain all his sayings as recorded in the New Testament, why not teach the people the exist truth, teach them j ist what our spirit friends proclaim to us to be the truth? Why not diveat ourselves of all sectarian bias, and placing the axe at the of all sectarian bias, and piscing the are at the root of the tree of error, utterly destroy the spiritual oak and clings among her branches, darkening truh's light, and sinking mankind still deeper into superstition and error. . This effort to give new life to old monking momentions and fasten them for a longer This effort to give new life to old monkish superstitions, and fasten them for a longer period upon the civilised world, must end in signal failure. It may be encouraged for a time by sectarian "Diakka" from the "wilder-ness," but under the benigu inflaence of our journals and publications, our lecturers and mediums, the mouth pieces of the Spirit world, it must scop he buried is the sector. medianes, the mouth pieces of the spirit world, it must soon, he buried in the same grave that will hold the dead theology into which it is sought to infuse a new life; while its real su-thors return to the "wilderness" from whence thors return to the "wilderness" from whence they came. Lot every ime Spiritualist arouse and teaca mankind that only as he ceases to sin can be ecospe the penalty of sin. Sins committed must under God's law of companisation bring their reverd. Repentance may not remove the penalty, bus will produce sincere desire for reformation fitus ceasing to sin these will be no penalty to endure. Man must be his own Bavior. The blood of "sixteen crucified aviors" can not save a man from the penalty of the least recorded sin. Can we then save, or help to save our failow miss, by bridging the ceast recorded sin. Can we then save the penalty to endure, and have to companish piritualism? I trow not! But we may have the penalty to endure, and have to companish for those leading the blind, or both may fail in-to the ditch together. Daristianity with the masses means Ortho-dox sectarianism, and sectarianism means Caristianity, and as with the Ruman Church,

so with most other creeds, it really me "Oar Church," and no one ontside its pale be a Christian. Years must clapse before it definition, hallowed by custom, can by the fo its of scholars and liberal minds or set as Jeans was not "The Christ," nor are His lowers entitled to be called Christians, i more than the followers of other great mo ums who were baptized with the "Christ as it or principle," and lived and taught both fore and since his day. The whole of Sectarianism, with all its y

The whole of Sectarianism, with all its v ous creeds and dogmas, is built upon the er ous creeds and dogmas, is call upon the error ious foundation, that Jesus was the son of G born of a virgin, and died to save sinn Either stone removed (and all equally fail and the whole fabric crumbles to the grou

### SHORT SERMONS.

#### Organ'zation. )

## BY TROMAS COOK

Men do not build houses without br wood or stone. No more can Spiritualists ganize without understanding the divine ( ural) principles inherent in the spiritual nat of man. For want of this knowledge, Sp of man. For want of this knowledge, Spin ualists in their sttempts to form permanent. ganiz tions have been like men groping in t dark Spiritualists undertake to have t "new" conform to the "old," which is trr like "putting new wine into old bottles." is an attempt to organize Spiritualism uni the "old," whereas there can be nolperman organization under or partaking of the nat and forms of the "old," which must and passing away, "with a great noise" truly, j as has been propheside of it by the spirits. The Spirit-world through their medium J us has apoken plainly and concisely of

The Bpirit-world through their medium J us has spoken plainly and concisely of principle that shall govern in the "Now de.," and spiritu d era or dispensation wh we find recorded in the \$0.h Chap. 25 h, 2 and \$7 h verses of Matthew, and culminated practical operation with his followers at -pentecostal period recorded in the 2nd On of Act. of Acts

To give up all for each other's sakes as 1 primitive Ohristians did, is what is meant " Ohrist's sake;" for Onrist labored.for othe sakes or for equality for all, which is nat al and just, or spiritual. Hence in the "N Dapenastion" God, a principle of love a justice will be the only organizar; for shall have a Oaurch without a cree a kingdom without a king; a state withou governor or a government, and dwell on carth as the angels or spirits do in heav or as the birds in the groves. All who ready to become such Bpiritualiste can addr us at 823 W. Like St., Oalcago, 111. To give up all for each other's sakes as us at 833 W. Like St., Oalcago, Ill

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"Made a Home:" Twin How Bob Twinkle, Little Star; The Whispering Sp (Illus); The Spirit or Feelings of the Mo transmitted to the Child; Mothers and ( dren; Little Folks; Belence for the You Meet me in the Spirit World; Heaven Open A Besutiful Dream; Discontented; At Y Feet; Rise and L'ly; "Tell-Tale Comps Bones in the Body; L'fe is Live; Kiase Sammer Paantasy; Baby Mosquito; Put Pet to Sleep; The Premonition-An Alsa Story; A Word for the Mother; The On man Gathering Tea. (Illust.); Memorial F. ers; An E sphant Hunt; Have Animals Spin The Children; The "Spirit" of Forgiver The Spirits of the Flowers Talk to on Dreamland; "Oa, Don't Papa;" The Ead Quarrel; The Little Writing Medium, (Illu Watching the Rusebush; What the Sp Teach; Varieties; The Philosophy of Life; lons.

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ound.	Boox II Some Characteristics of the Phe- nomena. Boox III Physical Manifestations. Boox IV Identity of Spirita. Boox V The Crowning Proof of Immortality. Boox VI The Spiritual Gits of the first Cen- tury appearing in our times. The world wide reputation of the author as a Biater-	PLANK BAREN E. W. OSCOOD, Notary Fublic. BAKER & OSCOOD, A 2 2 0 R N B Y S and 0 0 U N S B L 0 B S, Rooms 15 & 16, TIMES BUILDING, CHICAGO. Visuant
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	10.00 AV	for ourselves that we do not concede to all others, to have

quence. 18.h. RISING TO EXPLAIN .- In compliance with my request, Friend B. rises to explain, and give a reason why he did not remain where there was most of Christ he over saw on earth, and says: "Simply because I knew I could do better! That is cutting the Gordian knot with one

That is cutting the Gordian knot with one whack; but it would seem unnecessary to say: such reason does not satisfy the question. It is simply no reason at all. Can an honest man who is "battling for truth" do better where there is less of Christ than more? Leave the more of Obrist and go where there is less, and then hurl anathemas at those who posses the more! Buch a course displays great inconsis-tency, if it is not indicative of "emotional.in-canity."

tency, if it is not indicative of "emotional in-anity." 14. A Brason.—Should I try to help him to a reason for his course. I would say, for his enlightenment as well as others, that there are two modes or motives for joining our So-ciety—one of which rests on an grocedingly frail basis They are internal and external: The former causes the applicant to confess all the sins of his past life, with repentance and-a resolve to forsake them forever and to conse-crate himself to God in his appointed order. This adhered to gives him permanent footing. But the latter is for the "loaves and these" and other external thing—and, if such one does not reach the internal, he scon leaves the more of Onrist for the less, "simply because he knows he can do better;" but this ends the Ohriet with him. H. L. EADES.

H. L. RADES.

Bouth Ualon, Kt.

## A Dream! A Vision!!

Enron Journat, --Baing a reader of your paper, I noticed is its columns under date of Sept 31, the pullication of a dream as related by T. M. Kelling, of Galifornia, which reminds me of a dream or vision that I had during the mouth of February last. By way of proface to my statements, I will say that there resided in Bartean Township, Lins 0.3, Is., an old than nearly sighty years of age, by the name of Thomas W. Campbell, and with whom I became sequentiated in the Boring of 1864, and we have maintained mittuil good, will said friendahlp towards each of her from that time

. 1

Attention, Oplum Eaters! Mrs. A. H. Robinson has just been furnished wit's sure and harmless specific for curing the a ppetite for opium and all other narcotics, by the Board of Chemista, in spiritlife, who have heretofore given her the nece sary antidote for curing the appetite for tobacen, and the proper ingredients for restoring hair to all baid heads, no matter of how long standing.

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M. Loviner who has but lust began to non-Mirs & E. Robinson's optimir remarkly says, "The first night I more the magnetized paper you sent ma, I lait the desr spirit friends with me. They manipulated my heed and face for searly we hours. I have reduced my allow-neer of optimir emotion already. These send me another set of the magnetized population Buchnell, II., May 10th 76.

## Mrs. Compton.

The author conflues himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an es tablished science. He says to the world: "Here are certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed mfself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proo of the occurrence of certain inexplicable phenomena, repudiated for the most part by leading physiologista but which are nevertheless thoroughly well established as facts, and which must sconer or later revolutionize opinion on a variety of questions relating to the nature of man."

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A CROWN-OCTATO VOLUME. BT. F. M. BENNETT, Editor of THE TAUTE BREER.

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PERAL PURLICATE ROUSE.

## RELIGIO-PHILOSOPHICAL JOURNAL

# Seligio-Philosophic I Jourant

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## S. S. JONES, . . . . . . . PROPRINTOR. BOITOR. J. R. FRANCIS, - Associate Editor. TERMS OF SUBSCRIPTION :

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CHICAGO, SATURDAY, OCTOBER 14, 1878.

## VOUDOOIBM.

## Is the Devil Dead?

FUMBER L-(WHOLE NUMBER LIL)

Another Loss in the History of Deviliehness - The Voudoos 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 game of mankind generally. Voudoolsm and its practices are not disclosed publicly to the world. The miserable negro, wallowing in filth, becomes "master of ceremonies," as it were, and holding in abeyance degraded spirits, who are ever/ready to do his bidding, he becomes an agent to assist those who will pay him for it, or to punish those who unwisely offend him. Dr. P. B. Randolph well said .-"Voudooism, of various grades, is common in the land; nor is it by any means confined to the ignorant blacks; for I knew wealthy, beautiful, and accomplished whites who believed in and resorted to it. Nor women alone, but men also. It is resorted to for purposes of lust, love, hatred, gain, and revenge; and I never knew the devilish thing to fail in a single instance. Whenever such things are tried on, magnetic laws and persistent will and purposes are at work, and the only means of deliverance is a resort to the same agencies, but of a higher, pure and holy grade."

Some time ago the Memphis Appeal contained a brief statement of the works of the Vou-

#### aware that the hoodoo is "set" for him, and the terror created in his mind by this knowledge is generally at flicient to cause him to fall sick. and, it is a curious fact, almost always to die in a species of decline. The intimate knowledge of hoodoos of the insidious yegetable polsons that abound in the swamps of the Bouth enables them to use these with great effect in most instances.

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. The family physician was called in, and pre-scribed for her; but in spite of his attentions she grew gradually worse, and seemed to be slowly but surely sinking and wasting away. Everything that medical skill could think of

was done, but in vain. One evening, while Mrs. A. was watching by the bedside of the little sufferer, an old negro the beddide of the little sufferer, an old negro woman. who had been many years in the fam-ily, expressed her belief that the child had been "hoodcoed." Mrs A. was a creole of Louis-ians, and, having been from her early infancy among the negroes, was familiar with, and had imbibed not a few of, their peculiar supersti-tions. In despair of deriving any benefit from the doctors, and completely b filed and worn out with the peculiar lingering nature of her child's illness. the suggestion of the woman child's illness, the suggestion of the woman made great impression on her mind. 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. As usual with their more civilised professional brethren, these two hoo-doos were deadly enemics, and worked sgainst each other in every possible way. Each had his own peculiar growd of adherents, who be-lieved him to be able to make the more power-

ful grigrats. One of these hoodoos 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. The messenger returned, and said that Finney (that was the sorcerer's name) would come, but that Mrs. A., must first end him a chicken cock, three conch shells, and a piece of money with a hole in it. She complied with his demands, and he

shortly afterward appeared wit the cock un-der his arm, fancifully decorated with strips of yellow, red, and blue flannel, and the three or years, red, and blue hannel, and the intere-conches trigged up pretty much in the same manner. Placing the conches on the floor, in the shape of a triangle, he laid the cock down in the centre of it on its side. He then drew his hand across it in the same direction three or four times. On leaving it, the cock lay quiet, and did not stiempt to move, al-though it was loose, and apparently could have done so had it wished.

- 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. Turning to Mrs. A., who was all anxiety, he told her that the child was hoodcoed; that he had found the marks of the hoodoo, and that it was being done by his rival (who lived some miles off, although considered in the same neighborhood), and that he (Finney) intended to show him that he could not come into his district hoodooing without his permission. "He then called the servants and everyone

"He then called the servants and everyone about the place up-ordering them to appear one by one before him. Bo great was the respect and terror with which they regarded him, that although many of them obviously did se with reluctance, not one falled to obey the sum-mons. He regarded each one closely and mi-mutely, and asked if he or she had seen either a strange rooster, or dog, or cat around the house in the past few days, to which question they made various answers. The chamber-maid, who attended on the room in which the child lay, was one of those who were paritou larly reluctant to appear before him or answer his questions. Its remarked this, and, grin-ning so as to show his sharply filed toeth near-iy from ear to ear, he said, "Ha, gal better me find you out than the buckra!" ly from ear to ear, he said, "H find you out than the buckra!"

This was late at night, and after making his "reconnoisance," he picked up his conches and the cock, and prepared to go, telling Mra. A. to remove the little sofferer into another room and bed. Promising that he would be back early in the morning, he left the house. At an early hour next morning he returned, with (a large bundle of herbs, which, with peculiar incantations, he made into a bath in-

peculiar incantations, he made into a bath/in-to which he placed the child, and from that hour it began to recover rapidly. He, however, did not stop here. He deter-mined to find out the hoodoo, and how it had been used; so, after asking permission, he ripped open the pillows, and the bed in which the child had lain, and therein he found and brought forth a lot of *fetches*, made of feathers bound together in the most fantastic forms, which he gave to Mira A., telling her to burn which he gave to Mrs. A., telling her to burn them in the fire, and to watch the chamber-maid carefully, saying that is they had burned and shivelied up, so would she shrivel up. The girl, who had displayed from the first the most intense unessiness, was listening at the keyhole of an adjoining room, and heard the so would she shrivel un injunctions. With a scream she rushed into the room, and, dropped on her knees at Mra. A.'s feet, imploring her not to burn the fetich-es, promising, if she would not, to make a clean confession of her guilt. ean confession of her guilt. 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 cham-bermaid confessed that she had been prevailed upon by the other "hoodoo man" to piace the fetiches in the bed of the child. Bhe protest-d she did not have for sheat many and that ed she did not know for what reason, and that afterward she wished to take them out, but did not dare to do so for fear of him. did not dare to do so for fear of him. As soon as the family physician came in, Mrs. A., completely bewildered, told him of the whole affair, showing him the fetiches, and making the girl repeat her story to him. He, being a practical man, and having withal a practical knowledge of chemistry, took the bunches of feathers home with him, and, on making a chemical examination of them, he found them imbued with a very deadly poison. In commenting on the above, Dr. P. B. Ran dolph 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 chest and a sham, to hide his utter ignorence. There was no poison about it. The whole thing is purely magnetic as I can demonstrate at will, for I know thus thing from end to end, and speak by the card.

## ENOWLEDGE 18 THE TRUE SAV. IOR.

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 his, knowledge is essential. If essential to a proper discharge of a single duty, even so it is essential for 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. Hence it follows that the laws of cause and effect must never be lost sight off. And it is right here that the reader will do well to pause and reflect upon the wide differences that exist in the teachings of Religionists and Spirituallists.

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. Spiritualism teaches that effects are but the results of preceding causes-that blessings come when the causes exist, and the same of calamities. Aye more; even calamities contain the germs of undeveloped good. Hence knowledge develops the Philosophy of Life, which must of necessity eventually supersede all forms of Religion.

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, Mahommedanism, Buddhism or something of a similar nature. Far from it.

We don't propose to-be instrumental in the least degree in sectarianising Spiritualism.

To us, Spiritualism is expressive of the grand thought of eternal ever enduring life, in every boing 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 hife.

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 ephere of human existence.

Bo-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 charaoter of man in the world to come, and the nature and whereabouts of that world.

Spirit communion brings us en 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 Oatholic 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. Bay they, we have always believed and taught that spirit communion was possible, but should not be indulged in for fear of being mialed by evil or ignorant spirits. The Protestants have denied the possibility of spirit communion ever since the ushering in of the Christian era. The very quintesses of absurdity! Comparistively a small helt of country even now believe in the man of Nasareth, in an especial sames, 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 estor the forbidden fruit. But such is the belief and the hope of Christians, hence ever after the crucifixion of Christ, say the Protestant Christians, all communion between the Spirit-world and this mundane sphere was closed! This is 's plain common sense view of the positions occupied by the two great wings of Christianity-Oatholic and Protestant, which some of our good Spiritualists would have us patern after, in a modified form, in organising Spiritualism. Thus heaven and hell are closed, except to the inward bound, and the inmates never al-lowed to pass the portals—His Satanic Majesty and staff excepted.

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 Bavior.

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 passional plane of veneration for a supposed God, of human attributes? Oan Spiritualists unite and act upon a principlo which recognizes the necessity of doing good one to another, as the most legitimate means of happiness for both, and for all mankindt

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

## The Moody and Sankey Meetings.

OFFICE OF THE EXECUTIVE COMMITTEE, ) Moody and Bankuy Mustings. T. W. Harvey, Chiliman, GBO. M. High, Treasurer.

F. M. Rocawall, Secretary. Mn. EDIT. H .-- L send herewith report of ar-rangements for the meetings of Messrs. Moody and Bankey in Chicago, with the details of the building, a notice of the meetings, and ar-rangements for a series of meetings in the West and Northwest, to which, as a matter of general interest, we respectfully ask you to call the attention of your readers.

An eligible portion of the audience room An eligible portion of the audience-room will be reserved for reporters, and a room-has been arranged for the use of gentlemens'on-nected with the press Bhould you find it con-venient to attend any of the meetings, by call-ing at the office a "press ticket" will be furn-lahed you, which will give you access to all the press facilities. press facilities. Respectfully Yours.-Thomes

Respectfully Yours.-THOMEN K. CRUE. 190 LaSaile Bt., Chicago, Sept. 25th. '76. The meetings will begin Sunday, Oct. 1st. A. meeting will be held 8 a. m. for Ohristiana, and a mass meeting at 4 F M. During the week two-daily meetings will be held; ongo from 19 to 1 o'clock, conducted by Meesry Moody and Bankey, in Farwell Hall, and one at 8 F. M. in the Tabernacia

Moody and Sankey, in Farwell Hall, and one at 8 r. m. in the Tabernacie. The following synopsis of the life of Messra. Moody and Sankey may prove interesting: Mr. D. L. Moody was born in Northfield. Mass., in 1887. On going to Boston when 18 years of sge, he entered Dr. Kirk's Congrega-tional Church, where he was converted, and shortly afterward united himself with that church. In 1886 he removed to Ohioago, and obtained a position as salesman in a shoe store. He at once got into Ohristian work, and soon organized the North Market Hall Mission Sanday School. Bo successful was he in his Sunday School. Bo successful was he in his Ohristian enterprise, that he gave up his situa-tion, and since that time he has given all his time and his enterpy to Ohristian work. He has never saked for or received any salary for his work, trusting to the Lord for the supply of his daily wants. During the war, Mr. Moody was one of the most successful workers of tas Ohristian Commission in the field, and most of the time was chairman of the Ohloago branch of that organisation. To his choice of Young Men's Christian Association of Chicago owned its building, one of the first in the coun-try. In 1871, his house, church, and the As-sociation building, as well as the houses of most of those connected with his Mission, were destroyed by the great fire. At once he went to work relieving the wants of the needy. and a large sum of money was raised by his efforts after the excitement all over the country incident to the fire had measurably subsided. The lay Ohristian activity, now so marked over the West and Northwest, is largly due to the influence of Mr. Moody. Mr. Ira D. Sankey was born in Edinburg, Pa., in 1840. He was converted and united

with the church when quite young. His first Ohristian effort was singing in connection with church and Sunday School work. Removing church and Sunday School work. Removing to New Castle, he engaged in Christian Asso-clation work, and was elected President of the New Castle Young Men's Christian Asso-clation. Attending a Christian Association Convention in the State of Pennsylvania, his clear, ringing voice won the bearts of the del-egates, and resulted in his making a tour of visitation to the Associations of the State. Shortly afterward be attended an International Convention of the Obristian Association at In-Convention of the Christian Association at In-Convention of the University Association at In-dianapolis, where Mr. Moody heard him sing at an open-air meeting, and arranged with him to oome to Ohicago, and assist him in his As-sociation and Mission work, and since that sociation and Mission work, and since that time the two have always gone together; one singing, while the other presched the Gospel. Mr. Bankey's voice is a full soft baritone, im-proved by careful training. He is simple in bis style, free from all attempt at display or offort, and by their sweetness and pathos his songs are irresistable. We verify believe that by giving place to the foregoing, we are conferring a favor at the fequest of the Executive Committee, which would not be reciprocated by a single religious paper in America, towards Spiritualista. Bat our philosophy, teaches that Moody and Ban key'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 hearafter-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.

## OCTOBER, 14, 1876.

## Questions and Answers.

8. 8. Jonna :- Dear Sir :- Will you be so kind as to give me answers to the following quéries: 1st. Is Matter and Spirit composed of the same substance? 2ad. Has Matter as commonly understood,

inherent life?

8rd. Was Bwedenborg a Bpiritualist? 4th. Oan a person have a belief without creating himself or herself a Bectary? 5th. How comes it that so many pure mind-ed men and women read the Bible, if it is the

same obscene book that others think it it?

Sith I am in doubt as to the claims of Spir-itualists, have they a creed pr are they so locse as to belong to any sect, only soknowledging the mundane sotion of depatied human beings, commonly called spirits? There are certain other outloard to any sect. commonly called spirita? There are certain other questions I would fain have answered

but refrain from troubling. Don't you think the old adaga would apply to all beliefs, Spiritualists included? "What

to all beliefs, Spiritalists included? "What do ye more than others, do not even the Pabli-cans the same?" An answer to these few queres would great-ly oblige me, as I am after that most requisite of all things, knowledge. Your Respectfully, HENRY DOPP.

In reply to your first question we refer you to the forty-two chapters written upon the Philosophy of Life, and published in the Lrr-TLE Bouquar. Matter in its ultimate analysis is uncircumscribed spirit-simple monade, germs of life, in which genus and sex are eternally and unchangeably fixed.

The answer above is a reply to your second question.

bwedenborg was a seer.

Your own judgment must answer you fourth question for you.

The Bible contains many valuable truths. It is such truths that pure minded people are seeking for. Obscenity is not that which pure minded people are attracted to, but the valueble truths contained in the book. The obscenity, 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 believery 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 superceded 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 ers .-- 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 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 sacrifics 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 Ransero-Paulo-SOPHICAL JOURNAL, are endless. Special Acobies are the idols of many households, and when a thunderboldt is isanched 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," re

doos in the South, from which we learn these incidents of importance, connected with their nefarious doings. It appears from that paper that the word Hoodoo, or Voudoo, is one of the names used in the different African dislocts for the practice of the mysteries of the Obi (an African word/signifying a species of sorcery and witchcraft common among the worship pers of the fetich). In the West Indies the word "Obi" is universally used to designate the priests or practicers of this art, who are called "Obi" men and "Obi" women. ... In the southern portion of the United States .- Louislans, Alabama, Mississippi, South Carolina, and Georgia, -where the same rites are extensively practiced among the negroes, and where under the humanising and Ohristianising influence of the blessed state of freedom and idleness in which they now exist, and are encouraged by the Freedmen's Bureau, the religion is rapidly spreading. It goes under the name oism or Hoodoois

The practicers of the art, who are always native Africans, are called hoodoo men or wom en, and are held in great dread by the negroes, who spply to them for/the cure of disease, to tain revenge for injuries, and to discover and punish their enemies. The mode of ope m is to prepare a fetich, which, being ear or in the dwelling of the person to sung portion of the furniture), is supposed to produce the most dire and terrible effects upon the victim, both, physically and terrible upon be worked upon (ander the doorstep, or in any victim, both physically and mentally, s of various colors, blood, dogs and ais' tooth, clay from graves, egg-shells, and token bits of glass. The clay is made into a ball with hair and rage, bound with twins, with leathers, human, alligators' or dogs' tests, so arranged as to make the whole bear a fancied. e to an animal of some sort. on to be boolcood is generally made

MRS. NETTIN M. P. Fox has closed her o gagement in Toronto, and will lecture in Gleveland, Ohio, during the month of October.

O, B. LTRN will speak in New Haven until November. He is open for engagements. Ad-dress 88 Portses street, New Haven, Conn.

Mas. TAPPAN's lectures at Grow's Opera Hall are attracting, a good deal of attention. Her lectures are always elequent, and instruc-tive.

Of course the most obtuse thinker will apputhend the reason for this only common ground, and concert of action on the part of Ostholics and Projectants-identical in motics, but dissimilar in accontroments.

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

## Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY stant ed a Letter of Fellowship and Ordination, to Bro. Geo. W. Stevens, of Applington, lows, on the first day of October, 1876, constitut-ing him a regular minister of the Gospel and authorizing him to solemnise marriage in due form of law.

## A Beautiful Chart.

Prof. P. A. Emery of this city, has gotte up a beautiful Lithographic Chart, represent ing the "past" and the "present." The con trast is vivid, showing the wonderful progress that has been made during the last hundred TOOLE. to manual series of the series of

turn to provoke a smile-not unlike that of "Patience upon a monument smilling at Grief." Ot who would not be an editor and proprietor of a newspaper that deals with stubborn facts, and spores not, though libel suits, indictments and prisons stare him in the faces. Remember we send the Journar, to new sud-

Remember we send the Journal to new sub-coriders for one year and prepay postage, at less than two thirds the regular subscription prios. We want 20,000 new subscribers within the maxit thirty days. Within the time we expect to be triad on the Woodhull and Claffin In-dictment for libel. Will the friends everywhere promptly se-cure as many yearly trial subscribers as possi-ble.

None trial subscribers will be furnished the Jours MAL one year with postage prepaid at this office for \$3.00. 50 cents for three months

All other propositions for srist subscribers heretofore published, are no longer available. Agents will please take notice and govern themeline published the state of the sta

themselves accordingly. Friendssverywhere 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 Ohicago, which is a valua-ble historical collection, and is on exhibition at his gallery, 951 Wabash avenue. Also has cabinet photographs of all the editors, clargyman, 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 donen.

THOMAS Cook has gone to the State of Kansas to remain indefinitely and labor as an inde-pendant missionary. We bespeak for him a hearty welcome, and trust the friends will keep him constantly employed. "His address until further notice will be \$50 W. Lake, St. Oblease, U. Chicago, Illor the Musice Musice of the

## OCTOBER 14, 1876.

## RELIGIO-PHILOSOPHICAL JOURNAL

## 37

# Philadelphia Pepartment HENRY T CHILD M D Substriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

WHAT IS MAN? Man Spiritually.

ABOTION 6; CHAPTER XXII

THE SPIRITUAL BODY AS SEEN CLAIRVOYANTLY, BY SPIRITS.

## BY WILLIAM GORDON SHROUGH DE SANUEL MAXWELL.

I perceive that every human soul in its in-I perceive that every human soul in its in-most is a God atom, —a central spark of the di-vine life, —a germ of the Infinite Boul project-ea through the human into the external organ-ism; at conception there is contact of atomic Deific life with the external world in such Define life with the external world in such form that it can put forth its inherent quali-ties just as when the seed is dropped into the carth, and covered with the soil, and warmed by the sunshine, and watered by the showers, then its contact with the earth and its surthen its contact with the equilable had the suf-rounding conditions brings to the inherent forces of the seed that which is necessary to enable it to put forth its interior nature and lay hold of the material substances around it, and build up a structure according to the in-ternal pattern of its nature. In lith manner the human soul, this divine

In like manner the human soul, this divine life puts forth its germinal forces and gathers about it from the external world the elements of the spiritual upparticled realm of existence from which the spiritual body is built, then through these interior elements as a vehicle it through interest interior elements as a winder is exerts its germinal forces upon the world of external matter, particled substance, and builds the outer or physical form, whether it be in the vegetable, the animal or the human, the law is the same.

At the time of conception I see the real ger minal life in the mother, lying as the seed without the power to put forth its qualities, until the qualchening power is received from the father, that enables the inherent life of the germ to manifest its forces. The first appar-ance of the spiritual body is marely as publicat-ing points, which after a time radiate out and reach others, then I perceive that one becomes a heart, another a brain, and others different essential organs, each organ or tissue has its own peculiar papitating point, from which it is built up. When you pass into the spiritual world you will recogn as these papitating points as being life centers of the aptritual body, even as they are now centers of life in the physical body. In the lower animals and in many plants At the time of conception I see the real ger

In the lower animals and in many plants

the physical body. In the lower animals and in many plants these centers of life are quite numerous, and so perfect that a portion of the animal or plant is capable of continued existence when separ-ated from the body. There is a point in the treatment of disease which will be better understood, that every or-gan and tissue of the body has a life point from which all forces applied to that organ should radiate. In the embryo these points gradually extend their organizing power until they meet and the organizm is complete. Like the various points of crystals on the surface of water, at a low temperature, which aboot out their lines until all becomes a solid mass. This process g es on until all the links of the human being are connected together in a com-plete form. If any interruption takes place in his process of the spiritual body, as I see it, is the same as that of the physical body, but dur-ing childhood there are very strong magnetic emanations surrounding these bodies, so much so that clait voyants suppose the spiritual body is larger than the only when how in low and these amones

emanations surrounding these bodies, so much so that claivoyants suppose the spiritual body is larger than the physical body; these emana-tions are not only a protection to the body, but they also perform an important part in nourishing the physical body during, the years of its growth, but when maturity is stialned this surrounding sphere of what we might call positive elements of the spiritual emanations is totally absorbed.

positive elements of the spiritual emanations is totally absorbed. The reason why some persons cease to grow, and perfect their manhood or womes-hood with very small size, is because of a want of this surrounding positive sphere. Every human being is surrounded by a sphere of emanations, but this sphere that surrounds persons in childhood is altogether different from the former, the latter being essential to the building up of the spiritual body as well as the physical until these arrive at their ma-ture form.

ture form. At the time of puberty very remarkable chauges take place in the spiritual body. The collection of elements for the growth of the physical body is partially interrupted, there being only the amount required to supply the regular waste, without adding to the total amount. These exists forces are now turned into the channel of the affections, and the sex set as the set of the total set.

in the same degree; they are similar to the death by atoms which is continually taking place in the 'bysical body, by means of which it is renewed by the removal of sfitte particles; and the deposit of new matter in all the vari cus tisanes.

The soul can only manifest itself by the use of forces, and in order to get these it must lay hold of the substance by which it is surround-ed, either in the earth world or in the Spirit world. It slizzs, the most appropriate substan-ces, and draws from them their elementary forces to use in the work of life. In the Spiri it-world, you will appropriate mostly from the atmosphere, and your magnetic surroundings, and will use food only in a very limited de gree, and for a brief period while you are still in close contact with earthly conditions, hence as has been able sometimes to partake of physi as has been observed spirit, who materialize, have been able sometimes to partake of physi cal food. This has occurred in ancient and modern times, but those spirits who have ad vanced beyond the earthly conditions, could not possibly do either of these. The progress of the physical body in Spirit-life is one of the most interesting and beauti-ful features of this life; the mass of spirits en-ter this life very frequently in an indeveloped condition, bringing with them the imperfec

condition, bringing with them the imperfec-tions and deformities of earth, but under prop-er tuition and care they are enabled to over come all the defects and imperfections which come all the detects and imperfections which earth life has stamped upon them, and going on in its career of progression the soul is soon enabled to form an ideal body for itself, with which it pursues the labors and enjoys the beauties of the celestial life.

#### Is the Devil Dead?

BRO. JOWES:- On a "boly Sabbath day" not long since, a man of demure visage was noticed on the streets of E idyville with a napkin cov-ered basket on his arm. Being followed, he was seen to enter with abated-solemn step-an antiquated house, where the napkin being removed, revealed a bottle of blood with a piece of a dead man, which was taken from the basket and consumed amid pitcous groars ty a few long visaged forlorns, who partook of the body and blood of the deceased, whom it is said was foully an udered some eighteen hurthe body and block of the becaused, when it is said was foully nurdered some eighteen hun-dred years ago, and but for whose tragic death with the continued eating of his body and drinking of his blood, these forlorns could have neither consolation or hope. To this su-perstition no one should object so long as they confine thermalize to the one should also with confine themselves to the one victim slain, with the esting of the one carcass alone, so long as they do not crucify fresh victims as did the Mexicans but a year or two since. John Wilcox.

Eddyville, Iows.

## Furnished Rooms

0

Spiritualists visiting Ohicago, can be accomodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the RELISIO-NO. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

## Business. . Rev. T. P. Childs.

Our readers will notice the large doub's column advertisement in reference to a CATABBH umn advertisement in reference to a CATARBH CURM. Mr. Childs was for many years a great sufferer from this disease, and at times des-paired of his life. By study and experiment he discovered a system of cure of this disease, which has be filed the skill of physicians for many years. Buffloe it to say, that his method is recommended by every practitioner to whose notice it has been brought. The cure is cer-tain, thorough and scientific. Mr. Ohilds is the pastor of a Church, and has peen drawn into the mfautacture of his Catarrh Oure by the calls from numbers of friends who desired to ba free from this loathsome disease, as well to be free from this loathsome disease, as well by a desire on his part to alleviate, as far as might be in his power, the suffering and distress of the human family. Mr. Childs' repu-tation and character secure him the confidence of his natrons, who are assured that they are not dealing with a man that has a patent to sell, but a simple remedy. Read the advertise-ment carefully and examine the certificates.

## [5 1] Beautiful Household Journals.

All the Lady Readers of our Journals will be charmed with The Ladies' Floral Oabinst which is really one of the most attractive Household Journals we have ever seen. Its reading is so refined, yet varied, devoted to Music, Art, Flowers, Housekeeping, Fancy Work, Elegan-cies, and comforts of Home Life, written in a sensible, instul and common-sense way, and so full of enjoyment that we can well believe it is a maken of any way and any full believe 0.000TW



## CATARRH A DANGEROUS DISEASE!

**Catarrh** Cured!

CATARIAN is a dangerous disease; relift can be cured by the the use of my "Catarrh Specific" Thousands suf-fer without knowing the nature of this almostuniversal complaint. Its an ulceration of the head. Its indications are backing, spitting, neak, e.g. fender they, frequent soremens of the throat, dry and best of the nose matter un-ning from the head down the throat, often ringing or deafness in the cars, loss of smell, memory impaired 'dullawe' and dizti-zes of the head, often in its first stages, but more commonly in its advanced stages, attended with jains in chest of left side, and under the 'double' hades. Indigestion usually sitends Catarrh, a hacking couple and colds are very common. Some back all these symptoms, others only a part. Very liftle pain sitends Catarrh until the Liver and the Langs are attacked in consequence of the stream of pollution running from the head into the Stomach. It ends in Consequences

## The Legitimate Child of Catarrh is Bronchitis.

BRONCHITTS is the legitimate child of CATARDS. Troches and all palliatives cannot, by any possibility reach the ulcerated founts in the bead, whence the polluted, festering, correstve matter issues. Shuff, or dust of any kind als are appraints and never cores the Catarth. For fitteen years I was seleous within Brown Bronchild Troches in my pocket, and also something to snull up my news. All such persons catthe cold easily and have fre-quently a muning at the notifies, the breath sometimes reveals to all around the correction within, while the pa-dent has frequently lost all sense of smell. The disease advances cantonidy until pain in the clear, tunger bow-els, statisch him. He backs and coughs has dyspeptic, liver complaint, and is usged by his doctor to take this or that, perhaps even C-d Liver Oll is prescribed. Perfectly ridiculous! The four interes in the head can not be reached by pointing such stuff into the poor jaided atomach. The patient becomes nervous the other is hareh and nonstural, he feels disheartened, memory loses ber power, lodgment her seak gloomy forebodings hang overhead-bundreds, yea thousands in such circumistances, led that to dis would be a relief, and many do even on the thread of life to end their sorrows. There is one other form of Catarth that I smust just refer to. A hard substance forms in the passage, become very painful, it equently broaks, and is blown with great pain and difficulty from the nose one of my patients was in this condition. More is uw getting along date y, the sore healed up, and the steuch and actid marked are done when in all its developments not even excepting cases where the bones of the nose are affected - my Catarth Specific affords usaft - sure and geremaneat cure.

. ~ .

## Cleanse and Heal My Motto.

CLEANSE and Hast is my motio, while at the same time one of the six remedies i send brings the nasty cor-ruption out through the notifie, and thus percents it from running down the throat and into the stomach. By thus keeping the njeers clear of matter, and of applying the proper medicine, they soon heal, and heal permanently. Al-ro for was nerves, chronic headache and neuralizis my Specific is invaluable. Thousands are dying in early life with consumption who can look back a few years perhaps only months when it washes for dates. An endine the actre is possible, very soon it will transform the features of health and youth into he dark, pallid appearance, while the hacking cough, the racess of blood quising from the long to re-night sweats; all significantly proclaim it is too late; and thus a neglected CatarrA ends in the community's grate.

....

## **Read and Reflect.**

This certifies that the undersigned are acquainted with Rev T. P. Childs, and believe hum to be religible and truthful, and that his mode of freating Catarrh is scientific and effectual in breaking up and curing it, and indeed it seems to be the only mode likely to effect a complete cure J. II. GREEN, M.D., Troy, O distant REED, M.D., Troy, O the Either of the above-named physicians can be consulted by letter of otherwise.

## Be Cautious.

Fire years ago, when I first announced to the world that "CATARDH could be cured," it was the only announce-ment of the kind then to be found All or nearly all, the physicians in the land said it could not be cured A few sunds could be bad at drug store, labeled "Catarb Band". Now what? More than twenty who had advertised their "bitters" and "tonics," and noetrums of all sorts, and claimed for them atmost mideculous power in cure a long catalogue of disease, ally into that carabone longue "Catarba not this an after thought" Or have they really changes their medicines to suit the development of Nasal Catarb, which has but recently become prevalent 'B bot deceived'. hot deceived 's

#### Special Remarks.

This Specific is regarded by the best of judgue as being the most complete system for the treatment of Nasal Catarrh ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to the horrid disease, in all of its loathsome, painful and dangerous developments. It is really two systems harmoolously com-bined, for in addition to the regular treatment for Catarrh in the nasal passages, it includes a fine system for in-balling warm, medicated vapor, and for passing it all along the air pipes, and even slong the enstablian thes, with-out pain or difficulty.

## Read this Carefully.

If your case is a bad one, affecting the throat and bronchial tubes, producing tickling, coughing, and an almost constant effort to clear the parages with tough, vile phlegm in the glottis on getting up in the morning, which is hard to eject, and other plain systems that the disease is stealing into the lange, and ought to be attended to promply and thoroughly, then I solvies you to get also my treatment for the bronchial tubes and lungs, which acts very finely in connection with my Catarrh Specific.

#### NO ONE MEDICINE

Can by any possibility cure Catarrh, when it spreads, as above described, through the nasal passages, throat, and bronchial pipes. Here hes the secret of the unparalleled success of my treatment. Some of the six excellent Ca-tarrh medicines which I send, or all combined, are just sure to follow it into all its biding places, search it out and destroy it no matter where located. If it has taken root where the medicated water can not reach it, then the icated rapor surviy will. The following are taken from thousands of testimonials in my possession:

## To All Whom it May Interest.

• Prompted by a sense of duty, and in instice to a worthy Christian brother, I am led to make the following statements in reference to my brother, T. P. Childs, and the noble work in which he is now engaged, being iaid aside from the ministry by spinal and nervous difficulties. Yet it seems the Lord has a great work for him to do. On coming to this place last spring and becoming diffusite equation of the sense work for him to do the second sec

Judge J. Collett, of Lims, O., writes: "You well remember how terribly catarrh had taken hold upon me at the time you were at my house, making me offensive to myself and to all around, and withal suffering day and night. I began to new your excellent remedy about the 50th of August. Now I am cared; head free, all passages all open, and breathing natural. I express to you again what I said in a recent letter, "A thousand thanks to you for so sure a remedy and so very cheap. Thave laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months."

Rev. J. Harvey, of Kingston, Champaign Co., O., writes "Dear Bro. Childs Mr. Wm. Siewart has pat into mp hands the money for your catarrh remady. Send by express to Urbana. • Mr. Cowjil is dead. He died of consumption. Your remedy gave him great relief from suffering, and he requested me specially to recommend it to all paper suffering with catarrh."

Case Thoroughly Cured-A Minister's Wife. A Dreadful

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Into the channel of the sifections, and the sex that nature is developed, so as to render the be-ing capable of self-productive organs, the forces that were engaged in building up the body oceas, and the spiritual body from that age un-til middle life continually grows 'more and more compact, firm and energetic, like a more completely finished engine, as it were, capable of weilding the physical body more and more, especially where the life has been fulthfully devoted to its unfoldment. As age advances, and the physical body becoments somewhat worn, these forces that have thus 'engaged in active duites of life, begin to retire from the external manifestations, and conventrate their energies more upon the brain, and as old age comes upon the top brain, 'especially, where there is legitimiste culture gains more and more positive control of the whole being, ill at 'length the spiritual body becomes so positive, and puts forth so littlerfores through its olide desith, takes place, often without, a strugele. The spiritual body as desith is not decomposed, but moves out in the direction of the brain, leaving the physical form. When the spiritual body leaves the form it is placed in completely new relations so far as its surrounding are conditions of Bydrit life, and as out, and ounditions of earth life, it is now external conditions of earth life, it is forces that ex-ist there, and are brought to beer upon it, These however repidy change, and so on the person assumes their individuality completely, and when this has asserted itself fully, then through the applicitual body there is far more power to control the surrounding materials of the Bpirit walld, and all the forces that lie within the spiritual body is the external body of the Bpirit walld, and all the forces that lie tial nature is developed, so as to render the be-ing capable of self-production. As perfection is

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within these abstances, than there was while on earth -The splittual body is the external body of the scul; it is subject to continued changes, which elevate and purify it. As you pass through the various stages of Spirit-life that immediately surround the earth, you will find that the spiritual body passes through corres-ponding changes; there is no time, however, when any large portion of the spiritual body is throws of, similar to death on earth; changes take place of the same order, but not

It is also so tasteful in its typographical ap-pearance, with its choice engravings, that as an illustrated Home Journal it is unexcelled; a perfect gem. The Lattie Gem and The Young Folks' Favorite

The Little Gem and The Young Folds Facerile is also one of the neatest, purest, and sensible Ohildren's Journals of the day. Not filled with nonsense or trashy stories, but really a little gem in its worth and attractiveness. These Journals are offered, as per announcement in our columns, for three months on trial for on-ly 26 cents and we believe they are well worthy of encoursesement. [61]

#### The Wonderful Healer and Clairveyaut-Mrs. C. M. Merrisen.

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#### Health from the East,

Health from the East. In Oriental sations, where chronic and nerv-ous disorders are very prevalent, the only ource known are the Turkiah Bath. Medicated Vapors and the use of electricity. Doctors give up such cases and the bathing curve them. This fact is new recognized by our own faculty, and in our great citias we find institutions of this character highly successful. In Ohioago, as the Grand Pacific Hotel, "Co the most magnif-cent Turkish and Medicated Baths' of the West, and thither resout from all parts the chronic invalid, the nervously sheeted, and the female of dations health, when under the care of Dr. 6, D. Bomers, and Mrs. Bomers, they speedily recover health and strength. [4:5]

CALD BERG

# Fr Dr. OFO. H. APUEYR. A.M. Revised and interest. with Road Polynamic and Hisgraphy of the As-thor. The wonderful book of the day polyhismed in Engined, France and Germany. 2001 Otol copies sold, will reach a Million. One anarysmer sold 6, 000, an-other 4, T60. Andreas at some N.D. THOM FSON & CO., Chicago, IIL, or St. Louis, Mo. Ray. T. P. CHILDS-Dear Bro.: I take this opportunity to write to you in reference to the coudition of my wife, and I am heppy to inform you that the Bpetide has acted like a charm in her case. The discharges are stopped, the vile odor all gone, the terrible gangremous external sores all healed, and her general health improved every way. We are all grateful to our heavenly Father that we seen for your specific. I am truly your brother, DAVID DAVIS.

## A Case of Gatarrhal Consumption Cured.

Bao, T. P. Curn.ps-Dear Friend: One year ago to day Tobegan to new your Catarrh Specific. I had been confin-ed to my room seven weeks. I was given up by my frienda, soon to fil a consumptive's grave. Had a distressing of small and hearing, and my head was one mass of missoy. My friends alided me in the use of your treatment, which I commenced with but faint hope; as I had been under the care of good doctors for nine winters. Il of whom which I commenced with but faint hope; as I had been under the care of good doctors for nine winters, all of whom said I had the consumption. But I began to amend immediately. The vile phiegm cessed to accumulate, and the inhaling baim soon releved my image, and I passed the winter quite comfortably, and have been improving all summer, and an now in good health. No cough, no stoppage of the air passages, no screness of the lings. I do not take cold early at all. I thak the Lord that i erer ordered your medicine, and shall ever pray for your success. Truly your briend. RACHEL STEWAPT.

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. .

Vilater

, RACHEL STEWART.

## Home Testimony of a Wealthy Farmer.

BRW. T. P. CHILDS-Dear Bro.: I suffared for years with Nasal Catarrh, and tried many things to little or no profit, but standing years worse, until my throat and bronchial tubes had become seriously affected; and when I went to your office and got your Specific, about two and a half months ago. I confess I had but little hop? of finding any relief. But I am happy to state that in three or four days' time my senses of smelling and taking were restored, the foul discharges steadily decreased, and general health rapidly improved, and now I regard mysell as thoroughly cured. I never spent money for medicine with like satisfactory results. I can most cheerfully recommend your treatment to all suffering with that losthaome-disease. With the beat wiebes for your success. I remain your treat friend, WM. B. THN EYCK, Tippecanoe City, Miami Co., O. .

#### A Grateful Volunteer Agent.

REV. T. P. CHILDS-Your Calaryh Specific has wrought many satisfactory cures among my friends in this city and other places in North Carolins. I have now before me an application for your medicine. I wish you to forward to my address a complete supply of the same. I think this order will, when faithfully applied, secure for your valuable remedy another well-deserved testimony to its virtues. Wilauxerow, N. C. [Rav.] G. S. JONES.

## A Case of 30 Years' Standing Completely Gured. .

Eav. T. P. Chithes-Dear Sir: Being tronbled with that loathsome disease. Catarrh, over '80 years, my head, throat and lungs wery very bad. Indeed, i was a great sufferer. I received your box of medicine and instrument hay 5, 1871, and commenced its use immediately, and in three months my Catarrh was entirely cured, and my beath is now scool. I can cheerfully recommend your Chitarth treatment to all who are smileted with that deceding its ease. I might have written long before this, but I thought I would wait and see if it came back during the white-til is now your over its months, and bot a vestige of it has appeared, and our winter has been severe. I owe you a great debt-digratified. Truly your friend. Chargon, Fairbani Co., Minn, March 37, 1973. Mas. ASENETTH PRATT.

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Mas. ASENUTH PRATT. Bear in mind also you will get the best nasal instrument over made, and, withal, information work more to you temporry relief, while this roots of the wile disease are left to strike deeper and deeper. Be in agreed and divough or do notified. Writest once and as what paper you say this in. Circulars, price lists and all necessary infor-mation can be had by addressing (with rooms of TT).

Rev. T. P. OHILDS, Troy, O.

A at the Me

## RELIGIO-PHILOSOPHICAL JOURNAL.

## OCTOBER 14, 1876.

# Poices from the People.

MEDITIASH: - - Whether a medium's hands are used in distributing flowers shout a room, in pro-curing rag-bables, in obtaining parsfilter molds, and other acts which expecter suspicion of fraud and falsehood, (though made a primal question by the world's habit) has really but little, if any, per-timency in the case of a genulue and well unfold ed medium. If the limbs of one who is mean-while entraced to absolute unconsciousness be used by a spirit, the work performed by using them is just as much that of a controlling spirit as the same would be if he performed it without the use of those limbs, and the medium's denial of any participation in or snowledge of what his limbs have been seen performing, may be made in all sincerity, horeasy and truthruleness, because the fact that the body was subject to the will of any outside intelligence involves a presumption that the owner of the body was not in contition to op-erate through it, nor to know what was done through it. - Aller Parison MEDIUMSHIP -- Whether a medium's hands are

It is really difficult to tell whether the medium in cases of deception, shou'd be absolved from all blame in the matter. Will they practice decep-

in cases of deception, shou'd be absolved from all blame in the matter. Will they practice decep-tion when entranced, if they have not deceptive na-tures? If they do while estranced practice decep-tion, is it not evident that they should never allow themselves to enter that condition? If a person is inclined to deceive, that feeling is often intend-field when entranced, and crimed have been com-mitted by the scomannbulks, that in bia normal condition he would not have attempted. If ap-pears from papers published at the time (1873) that Mr. Charles Rowe, a farmer living near Can-dia, N. H., secured the services of John 3. Emmer-son, a boy of 14, to attend to the chores about the farm while he was absent as a juryman. About 13 o'clock on the night of the boy's arrival Mrs. Rowe was awakened by a nolse in the room over-head, where Emmerson slept, and called to him. Receiving no answer, she groupe her way up stars through the darkness, and, coning to the bed, was horrified at finding the warm blood pouring from the body of the boy, and he apparent y dead. The house was alarmed, and one of the ladies ran for the neighbors. The first to arrive was Mr. Jesse Fitts, who was diamayed at, discovering his own ax, covered with blood and lying on the floor by the alde of the mutilated body of the poy. Though not deal the appearance of the lad was abocking. His face had been literafily chopped to pieces, and there were wounds in other portions of the body, showing that the blows had been deal's trandom. Buspicion at oncelfastened it-self on the boy Fitts, who was diving at his uncle-a through the parlor window, and that the room had been approached through a hallway and the rear staircase. Immediatily attribut the at the room had been approached through a hallway and the rear staircase. Immediatily attribute the at the set of from other indications, howeved, it was deemed derived that the boy eomantived the act, has eening the spacently where they were when he retired. From other indications, howeved, it was deeme tion when entranced, if they have not deceptive nabe necessary to exercise the same precaution over mediums? Mr. Poinam has a vast field to explore mediums? Ms. Poinam has a vast field to explore in the discussion of this subject, and we know of no man better adapted for the work. We always read als articles with deep interest. PORTSMOUTH, VA.—Jacob J. Williams writes.

-The JOURNAL is a welcome messenger at my house. I should be lost without it We want a No. Lecturer and medium down here, but we are too poor to promise him much. A good speaker can do well I am satisfied, in a financial point, as well as to promote the cause; let us hear from some one.

some one. COLUMENTS AND HIS VISIONS.—This Gencese savigator and re discoverer of America was the subject of impressions, dreams and visions. Baron Humboldt, quo'ing from Columbus' letter in "Navarret's Colcion de Visges," vol. L. p. 299, says: "Nothing can be more tendar or more pa-thetic than the sourowful tone that parades this letter of Columbus, written at Jamaica to Ferdi-nand and Isabella. I paricularly recommend to all who wish to study the churacter of that excel-let man, his narrative of the Noturnal Vision. When in the midit of the tempets a celestial voice 1 ent map, his narrative of the Nocturnal Vision. When in the midd of the tempest a celestial voice soothed and cheered him with these words: 'Jod made thy name to resonn i marvelously through-out the earth. The In itse, which are the richest portions of the earth, he has given unto thee for thine. Thou hast divided them as thou wouldst; and he gave thee power to do ro. To the bound-aries of the ocean that were closed with a mighty chain, he gave rung the key,'"

Columbus was simply a medium, and a spirit addressed the above to him. Of course, it was necessary to fistter him a little, the same as spirits do their mediums now a days.

PRENOMERA IN THE LIGHT.—Our anticipation has come true; the physical phenomena are com-ing to the front everywhere. Dr. Monck's seances seem to be something extraordinary. He will be seem to be something extraordinary. He will be in London soon for a few days. At South Bhields an amateur circle has had grand results in the light. These examples must surely prove instruct-tive to the "mouse-trap" investigators, and cause them to put up their machinery and resort to common sense. Mediums would do well to know their "best gifts," and "esamestly covet" its fall development. Mediums wholven from pillar to post, and trifts sway their power in informal, crowdad sittings, with healing, speaking, and phy-sical mediumship, can not expect to rise to such a high mark as the medium who husbands his re-sources and puts them to the bast use. The ex-perience of some may appear to contradict us, but these would, perhaps, do well to keep our re-marks before them. - Mediums and Daybreak.

# feel it my duty to notify the flag of truth. God bless you in your work, and may the good angels reward you.

It is an easy matter to prevent fraud on the part of mediums. Threads, such as used by sh lemak-ers, thoroughly waxed, and fied around the neck of the medium, and then to a staple in the cabinet, is the best fraud preventive in the world. Let the medium sit in the chair, about 18 inches or two feet from the sperture, and scoured as above stated, and the manifestations will be genu-

Let the menum at in the chair, about is induces or two feet from the sperine, about is induces above stated, and the manifestations will be genu-ing, especially if faces appear. Beddes, other questions can be settle d: if the spirits use the ma-dium's body to personate others, then no manifes-tations will occur. If, however, spirits actually materialize, the manifestations go on while the medium is aubmitting to this test condition. It is frequently the case that spirits can furnish that dress required, but not the materialized spirit. They are Diakka; such are alluded to by Andrew Jackson Davis. Buxcome -Having seen the great harm that other "mediums," as well as myself are doing to the minds of scores of people. I have determined to come before the public and acknowledge I have been deceiving them. I shall show all who wish to know, just how I have done all these tricks. I will, next Saturday evening, Sept. 16th, at Liberal Institute, give an expose of many of the famous tests of so-called "medium," I will also expose the following tests: I will allow a committee of six reliable cliteens to the me as they plasse, and I will loosen myself before them in less time than any medium can. I will also the myself, will allow a solid hon ring to be invited upon my neck, and I will doo Mrs. Compton's celebrated stock test; I will allow myself to be ironed to the floor of the cablet, and will free myself without breaking a table, also take writing, and several other tests doneby medium can do, after withessing it twice. -*Charles B Culler*, "Medium," is Sail Lake (*Utah*.) Tribure.

Any one who has a particle of common sense knows that this self convicted fraud can non-do what he pretends. 'His statement, '/I will allow myself to be ironed to the floor of the cabinet, and will free myself without moving a limb or breaking a chain," is the th next subterruge imaginable. If that can be accomplished in the manger he says, an outside power mut do it. He is atthe<u>s</u> the All mighty Dollar, regardless of the method he uses.

mighty Dollar, regardless of the method he uses. BINKING BPRING3, OHIO.-Bampson Tener writes --I feel I can not do withont the JOURNAL-I am now seventy-six years old; have been a free thinker for forty; foated iato Spiritualism twenty years ago, and I think I have grown a little, for as the physical weakens the spiritual brightens. Go on, Bro. Jones, in your good work of giving light to the ignorant, and you will be blest.

to the ignorant, and you will be blest. EFTRITE.—Are there, indeed, such beings? Is this space between us and the Delty filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divice perfection that we are prevailing from hu-manity down to the meanest insect? It is a sub-lime and benuitfol doctrine inculcated by the ear-fathere that there are used in normal annihil-Ilme and benutiful doctrine inculcated by the ear-ly fathers, that there are guardian arge's aupoint-ed to watch over cities and nations, to take care of good men, and to guard and guide the steps of hipless infancy. Even the doctrine of departed spirit returning to visit the stenes and beings which were dear to them during the body's exist ence, though it has been debised by the absurd au-perstitions of the vulgar, in itself is awful solemin and sublime.— Washington Irving. That "aublime and besuiful doctrine" aligned

That "sublime and beautiful doctrine" alluded to by Washington Irving, is true in every particular. Guardianship commences with the infant, and extends during the entire life. Guardianshi; exists over cities, states and nations. Indeed every planet has its circle of guardian spirits, and each solar system, too, is like favored. This prin-ciple of guardianabip extends throughout the entire universe, commencing with the infant and ex-tending to worlds and systems of worlds. Mr. Ir ving had a conception of this beautiful fact.

the ding is world and said systemes of worlds. Mr. Ir-ving had a conception of this beauliful fact. The USPARDOMABLE BIM.—Mrs. H. Severns, of Markessan, Wisa, wilce.—A few years go a young Methodist minister inquired very caree thy about my bellef in universal saiva'ion. I give him thy wilews in writing. He appeared to study them with unusual randor, for after a week onlive preached a thrilling and effect ve discourse on the "Fatherhood of God, and the universal brother-hood of man," (of course I was delighted) But before another week came round, lol what a change. He had found there was one "unpardon-able sin." (He in his next eremon looked me in the face and quoted that verse, "All manner of ain shall be forgiven unto men except blasthemy against the Holy Ghost," etc. Abl here was an argument in his favor, and his look plainly said, how do you get a ound that? Liste in the evening I fell into a deep sleep. After about an hour I awoke suddenly, when I heard a vo'ce audibly to me asy, "Aak, and ye shall receive." I believed it was possible, and immediately I began to ask. I finally heard a voice pronounce distinctly the word 'outgrow." I repeated the word several times, when I asked aloud, "Why, 'what can I make of this? In a moment there was a glimmer before my cyse, when I saw c board raised-up for om the green earth, alter having, laid there of some lime. The grave boneath It was a pals alckly color. Then the Spirit asked me, "Is God going to forgive that grave and make it instantly green like the other?" "Why, no," I replied, "but when the sun, the a'r, and the dew, its mat-ural elementa, fail upon it, it will 'outgrow' its alckly hue and become green its that around it." "Just so," the epirit askd, "it is in spirit-life. O aearth we are weighed down by matural causes unsickly hus and become green like that around it." "Just so," the spirit said, "it is in spirit-life. On earth we are weighed down by natural causes un-til we are pale, sickly, dwarfed, like the grass, but when we come out upon the broad plane of spirit-life, into the sunshine of God, and witness the fullness of the provisions he has made for all his children, we shall 'outgrow' these natural de-formities and become what we would find it for our happiness to be here." THE IMAGE OF AN OLD LADY DIARTA -At Mor THE IMAGE OF AN OLD LADY DIARKA.—At Mor-avia, recently, an apparitional woman appeared, dreased in a homely, substantial fashion. "Sho was tall and muscular in spite of her age, which must have been close on fourscore. Her face was long and thin, ia way as a mulaito's and adorned with high check bones, and a nose like an eagle's beak. The eyes were black and flashing, and long gray ingless hung down upon her shoulders. Buch representations are nothing but artistle fabrica: tiona by shiftigt Diakka. No intelligent investi-gator should accept these as literal facts.—The Diakka, by Andrew Jackson Davis. This Diakka by A. J. Davis is a sort of fire-brand that makes some Spiritualists irr.table: it is an enigms that no two can solve mlike; it is a sort of puzzle that seems to grow more abstruss and puzzle that seems to grow more abstruse and berildering the longer one gases at it; in fact, it is a "mountain of difficulties" crammed into a mit-abell. Had at been regarded as a parable, and no doub' would have been incorporated wills the Bi-ble. That, however, would have been an impos-sibility for there was no Noisob then. Without Noisob there could have been no pamphlet written on the Diakts. That was a central point around which all revolved, and a knowledge of the ex-istence of one begot the other. It was the clear seeing vision of. Mr. Davis that penetrated the minty well, and brought to light the celestial coun-try "seen from Starnos, or costsmplated from the pharts to the southal moust and the work and a immeasurable wilderness covering the whole sphere to the southall and the heat and on the distruction of the rear bline has were re-ing the shoulder of the beauting a shadow for up into the dome of the rear bline has were st in the same of the dome of the rear bline has the sec-ing the dome of the rear bline has were will a constinue chain of bars and awings, trempling in the samesphere, supported and upheld by noth-ing, out so amingly attractive and so ductive. It is the sementaring with precipitation to en-ter a country which has for millions of areas we be a country which has for millions of areas we the desimilation, the counter the substruct of all works. The sum perfect inhabitants of all works. The sum perfect inhabitants of a place store all. It is as difficult, how ways to la-spice store all. It is as difficult, how ways to la-spice store all that no man standing ever on a bewildering the longer one gases at it; in fact, it is

chair could reach its head. You would suppose it wass very large hore; it was, on the contrary, very small; so small that standing erect on a chair, you could not reach its head.

STIRIT MATERIALIZING IN STRACUSE, N. Y STRAT MATERITALIZING IN STRACUSE, N. Y.--AL a materializing scance given by Annie Eva Fay in her parlors on E. Genesse St., Syracuse, N. Y., on the evening of Sept. 14:b, at which six laites and six genitemen were present, deciuding the writer of this article) no less than six distinct forms and faces appeared. The circle was formed as usual, and singing begue. Very soon thereafter, hands were seen at the window of the cabinet and im-mediately faces appeared al & -Spectator. If Speciator will take wared, thread, such as

If Spectator will take waxed, thread, such as used by shoemakers ( horoughly waxed), and the it carefully around her neck, and then to a staple in the wall, leaving her about two feet from the sperthe wast, leaving her sooit two rest from the spec-ture of the cabinet, the soirils he sees he may regard as genuine. The medium can at the same time sit in a chair, perfectly easy and passive, as it will not be necessary to draw the cords lightly around the neck. Bee that the knots are drawn so lightly that mortal hands can not unlie them. Please try this simple test, and report.

NAFOLBON surrounded by much the same sort suffered restraint, but was not more uncomforta ble that his nature necess.tated.-Spiritual Sci entist

The above information was given through trance medium. According to the Bible there was at one time "dghling in heaven," and we never heard that peace was declared, hence Napoleon may have prepared fort floations in order to be ready for any footingency that might arise. At the fight to which the H ble alludes we are not prepared to say cannons were fired, drums beat, revolvers used-in fait, we don't know any thing about ft.

GONZALES, TEX .- D. Beach writes. -Is it one of the mysteries of go liness, or some one of the other mysteries, that Modern Spiritualism is not ancient Bpiritualism, but a new 'kget up' of Spir-itual manifestations. The United States is classed itual manifestations. The United States is classed as a Christian nation; many of the inhabitants prof fees to be Christians. Many, very many of these professing Christians are good people, doing the best they can with their surroundings. Further, if Modern Spiritualism is true, it establishes the truth (in the main) of the spiritual manifest ations of Jesus Christ.

LOCATION OF THE SPHERES. -- First sphere 1 LOCATION OF THE SPIRERS. - FIRSt sphere is within our own stamosphere, 2ad shout 60 miles from the earth; 8.d, 100 miles from the 2ad; 4th, 150 miles from the 3.d; 5th, 150 miles from the 4th; 6 h, 175 miles from the 5.h; 7th, 250 miles from the 6:h. -Dr. Cronel, in Identity of Frintite Christian-ity with M.dern Spiritualism.

What we know of the Spirit-world only approximates the truth. But little is absolutely known Mrs. Conant' said the Spirit-world is a million of miles from the earth, and figurately she was cormiles from the earth, and ngurately and was cor-rect; her estimate might be a comparison between states or conditions-for example between two persons; one a deprayad character, and the other a wise old asge imbued with philathhropic feel-lugs. Those two characters can be in the same locality, yet "millions of miles" apart in condi-tion. The knowledge we have of the Spirit-world is a mere glimpse-a mere shadow.

ANOTHER, FRAUD -- We received the following printed bill from a friend at Sait Lake City: "Go and see C. B. Cutler the medium, in his great ex-pose of Spiritual Manifestations and Materializing, Saturday evening, at Liberal Institute. Doors openat 7.50. performance to commence at 8. Ad-thission 50 and 25 cents."

We think it was Bro. J. H. Cotton, of Denver, Colorado, who wrote us a communication endorsing C. B. Cutler. He was not careful enough in imposing test conditions. GREENVALE, ILL --- Adelbert Simmons -mrites.

-We are much in need of good trance speakers and test mediums in this locality.

Will some good trance speaker and test medi um open up a correspondence with Brother Sim mode, with a view to assisting Sidritualists in that section.

section. LIKE ATIRACTS LIKE. —I have learned that peo-ple are attracted to such parts of the Summer-jand, in accordance with a nitural preponderance, or innate desire within themselves, and to pursue the same occupations, and mingle in the society of those that they find themselves irresistibly drawn to, whatever that may be. So it is with all caparas-and grades of society; from the lowest to the most refined, this immutable "like attracts like" law holds good. Thus the dranken debauches could not by any possibility be attracted to any unlike holds good. Thus the drunken debauches could not by any possibility be attracted to any unlike himself. By too, with the cross-grained, fault-finding, krowling individual, the same law holds good that which binds the good and true togeth-ern harmony, and quiet, beavenly peace, binds the turbulent spirit to those precisely like itself. This explains why I was attracted to the farming, regions of our beautiful land.—Albert Chenery, in Voice of Ageda. Toles of Angels.

The good and pure ascend; the low and vile de scend. The former become illuminated with a light divine; the latter are soon enveloped in dark ness. Heaven and bell are simply conditions Open the darkened room and aimit the glorions sunshine, the genial breezes, the aroma from na ture's choicest flowers, and what a beautiful change is caused at once. Let the poor depraved spirit open the windows of his soul to the influx spirit open the windo we of his soul to the innux of inspiration and instruction from superior spirits and agreester transformation, even, will be made in his nature, for eventual y he will be changed into an angel of light. was eventually, crucified, rose again, ascended through the clouds, after three days burial in the heart of the earth, and they affirm that he will ro-turn again in triumph to save the human rac-from being devoured of the devil. - Was. Hitchman M. D. in Scientist.

There seems to be an inordinate desire on the part of some not to be satisfied with Jesus, and are constantly hunting up Saviors. Kersey Graves has found sixteen, and if the who's bistor; of the has found sixteen, and if the who's history of the world were written the list would be aweiled to reveral hundred thousand. Indeed, the Bible con-tains but a small share of the life of Jeans, Hafed, the Prince of Persia, says Jesus was with bim for years-traveling with him in India, Egypt, Greece and Rome. Alexander Bmythe gives another we-elon of his life, Henry Ward Beecher andther, Kersay Graves another, J. M. Peebles another, and so on up torsbout 10 000. On account of there being to many Switers, each one can take has choice, and if he so desires, can name his Spiritualism after him. Nothing tike an ancient name, covered with mysic unboles and obscure in origin, torgive character to anything.

lecturing, and then strike out dire ty weat." Brint Light. — I read, Mr E litor, of phosphor-escent lights occurring at circles held by Mrs. Kate Fox Jencken, and Mr. Will ams of London, England, and with various mediums in this cous-ty. If spirits cu lilumina's a single room, why not a whole city? — Inquirer. That spirits can form a physphore icent lamp.

and render themselves visible thereby in a dark room, is now a well chabilahed fact; bu' that they' can ever succeed in illuminating an entible city thereby, we think is extremely doubt's. Spirits sometimes render themselves visible by a phos-phoresson glow that seems to be a part of their make up for the time belog. Animali can make themselves visible in the darkest night, and is the advanced spirit interior to the in a power of re-sources, natural or acquired? Phosphorous seems to exist in greater abundance is some countries than the . An Au-tra'isa paper, the Marybo rough and Donolly Advertiser, says: "Natal Bouth Afdes, appears to be a remarkab e placef or lumi-nous animals and plants. A correspondent of the "Natal Co'ocist" sinds a lengthy communication to that journsi up on this subjeck, in which he ac-coults for the luminosity of the chanes, herons, an. tosis, by conjecturing that they east luminous worms, and are beameared with their julces. Even ine soil is sometimes agiow, as the ewriter mentions in his preliminary semarks that "One of the most correct observer, and of the most esten sirely read of our naturalists in the colony la-formed me somatime ago that hy energy in a state of time instity. It was a dark and moist night; on looking out behind the wagon in which has was investing that they end have the track of the whoels were all lig ited up with a spherescent light. or at least one chaving that appearance. He appeared to be of op nion that it was due to the growth of some low org aliam which under certain conditions of moisture and heat might 'Foldly d velop." This in a sol mach mixed with decaying timber, might readily be, as the parasitical fungt which ited up in rotten wood are often luminous. But the luminous worms (upparently if a kind quite different from the or-dinary glow worm are still more remarkable. They are from three inches to a foot in length, as described by the writer, and emit a light, when to the align in superstitions fieling among the paronis upparention supersent in l and render themselves visible thereby in a dark room, is now a well established fact; bu' that they can ever succeed in illuminating an ent#e city

COMPLIMENTART.-W. Mc.d. of Yates, N. Y., rays.-"I can not do without the JOURNAL, I read of many expressing their good feeling towards it. It is sufficient to say that they rep esent my senti-ments. H. WoodarJ, of Elba, Mich.; says,-"I do not know how to do without the JOURNAL. monts. H WoodrJ, of Elba, Mich.; says, --'' do not know how to do without the Joruman. WHAT DORS 127-There is a c riain we'l-known and popular chipybulder on the lakes, whoes ves-els generall; hay had very thad inck-the worst of lack. Skilled to the highest degree as he is, and turning out craft that have been the envy of his brother buildars, many of his vessels have met with all hands. Others there have been that foun-dered and the crows escaped, and few (and he has built many) can be pointed at, that are going out or have goae out by old age. The older insurance men are fully conversant with these facts, but can give no explanation, and say they can not asd will not let superat them, enter into their bashness. When one of these arcelled, well-built vessels of the builter alinded to is presented for classifica-tion she is of necessity ranked high, and when she is seaking a cargo she seldon has to give way to other craft. But way the terrible and unlimely ends.-Inter Oceas. Some men are lucky; all that they touch their hand to, or, in other words, whatever the charac-ter of their enterprise, seems to more along sucques ion - what did if - for the present. ALNERST FRACE. -J. H. Hartor, of Auburn, N.Y. writes.-I wisited Albert Pesses in prises on Bitar-day last. His health is no? very good. Poor Brother, how my heart sched and prayed for his freedom. Will you have the kindness to again ask your readars to continue their prayers and peti-ticas to Gov. Ramai J. Tilden, of Albany, N. X., for the partion of Albert Pesce. In No.13, Vol. 20, of the RELEVICE Philosoprotox Journal is the form of a petition asking Governor

Tilden to use his prerogative in pardoning Albert Peace, a convict who has served already fifteen years of a life sentence in the Auburn Prison.

Will the friends who have that paper, cut it out and circulate it for signatures, and when obtained, send the petition to Gov. Tilden, Albany, N. Y.

THE ECCENTRIC -The RIV. Wm. H. H. Murrey, of Baton, believes in being jolly, and we like him all the better for it. He never manufactures moods, but lets them come in-to and float through his consciousness, as the clouds come into the blue sky above his head. clouds come into the blue sky above his head. He believes in prayer amid the solitary gran-dedr of nature, and thicks that people who aleep-under "shingled roofs are/arit to have an eight-by nine conception of G.d. to fancy Him a big man, a thousand times bigger than them-selves, and sitting in a thousand times bigger room. They forget that G.d is a spirit, above a'l form and larger than all shape."--Es

This conception of God entertained by this Roy Jollyite, is as nearly correct as the 100,-000,0 0 000 000 000, more or less previously, given. God will by a spirit to him until he advinces suffi en'ly to see that spirit is too gross for a God, when he will assign him another position somewhere in the universe, and ascribe to him a diff rant material. The very fact that no one can prove his ideas of God as correct, we can infer that definitions of him will continue to multiply ad infinitum The wise and the 'g orant are on equal grounds when talking of God; the views of both have consl merit. Bome Indians bilieve in a Rain-G id whom they can iaflaence to send copious showers, while the church balleves in a God who can be inflaenced by prayer to heal the sick, sen i bountiful harvests, etc. We might as well try to tickle the nose of God as to des-oribe him. We might as well try to make him shake his sides with laughter, by telling him a story, as to influence him by telling him a prayer.

ROCHESTER, N. Y -Mrs. A. Howard gives an account of Jennings, who has con-fessed that he has imposed upon the Spiritual-ists. Bhe'was informed of his true nature in a dream. Of course, having admitted that he has practiced fraud on Bolritualists, no one but the Orthodox will credit any statement he

bit the Orthodox will credit any statement he may make in the fulure. Our Brierts Read oug Thougers —It may here be proper to say something respecting the power of spirits to hear dur conversation, as there are erromeous views prevalent, even among Spiritualists, upon this question. I have devoted considerable time and attention to this subject, and as the result I find that most spirits, unless on low planes, can not dis-tinctly hear us converse; they more generally perceive our thoughts; while on the contrary, spirits on the lower planes can not read our visation.....Spirits reading our thoughts can the better benefit us —Dr. Grossi This paragraph leads me to make the follow-ing inq tiries, not for controversy, but for the

is in a paragraph leads me to make the follow-is in a largithes, not for controversy, but for the purpose of having our philosophy the better understood. While it i generally admitted that spirits by studying the magnetic emana-tions and sures from the brain, can determine the general tendency of the mind, many doubt the power of spirits to read the thoughts of hu-man beings. Permit methen to ask:

I. O in we think only in words or language? II. Are thoughts spiritual substances, having forma?

III. Is it the thought, or the arranged words,

111. Is it the having a state of the spirits read. 1V. In your experience of spirits with their me-dium, deliberately frame your throughts into a sentence, and then have a spirit read them aloud to you as though your brain were an op-

en bookf V. If any, what distinction do you make be-tween thoughts and ideas.-J. M. Peebles, in BARNER OF LIGHT.

There is a deep mystery connected with this question, and the statements of spirits in reference to it, are not clearly expressed. The physical ear is affected by vibrations, carrying sensations to the brain; but of course vibrasensations to the brain; but of course vibra-tions in the spiritual atmosphere or ether of space, could not in the least afficit the organs of hearing. In order to accomplish this the spiritual car must be so attuned that it can spiritual car must be so attuned that it can sense the vibrations thus made, and from that condition the term clairaudience is used. A rentleman in the London Spiritualist, Herr Rimers, in speaking of the mediumalip of Mr. Firman, says.—"A remarkable new fea-ture was the speaking of German by the spirit on these occasions, although Mr. Firman's ac-tual knowledge of ft is out of proportion to the proficiency displayed. His own spirit guide speaks in any language represented by even only one person in the circle; the medium converses only in French and English. The spirit once explained: "I take it from the brains of those present." Here we have the statement of a spirit that he can converse in the various languages by taking the same from the various languages by taking the same from the brains of those present. This seems im-possible that a spirit should not only be able to express himself in a language unknown to him, but thoroughly understand that language while in rapport with the brains of certain per-HENRIETTA, WIS.-Aun F. Priest writes: -You may know that I appreciate your pa-put; have taken it from the beginning and hope to have it until the end, not of the paper, but of mu arth lifes BODE of my earth life. of my earth life. LO3T NATION, IOWA.-L. O. Scott writes:-L. B. Wilson is a man of 80 years and nearly blind, so that he depends wholly upon otheratio read for him. His wife of 76 years, otheration of a president of the second state of the second text of the second state of the second state of the second text of the second state of the second state of the second text of the second state of the second sta vary feeble, does his reading - principally, and thay enj yy your paper much; feeling that through it, light and truth will be published to the world. He has attended a little piece of the world. He has attended a little piece of potatoes in order to raise the money to pay you. His friends have been uncommonly straichtened for money the past year, and see, as yet, nothing better for the year to orme, still they do not wish to deprive themselves of the anjyment of your paper, if they can possi-bly help it. Its subscription can not be paid in advance, but if you can have the coafficience that you will receive it as soon as it can be ob-tained, they would like the Journar. contin-ued; otherwise, you will be obliged to discon-tinue it, as no certain time can be given when the subscription can be paid, only to do the best possible. best possil Give no thought to the subject; we would as soon deprive a starving person of a seat at our table, as to refuse to send the RELIGIO PHILO-SOPHICAL JOURNAL to those aged poor people We have marked it free. It may be that the good angels will inspire some well to do person, to remit the amount of the subscription to us; if so we shall make a note of it. We love to speak of noble deeds of charity, and we be-lieve that those who of their shundanes, contribute to the relief of the poor, thereby lay up solid transuces, which will shine forth in Spir-is life for more brilliantly than proclous gens. -Entron Journal,

Manifestations' in the light, right before the skeptic's eyes, is what is demanded, and the Spirit-world will coon give it to us. The above advice to mediums is opportune. Determine your best gift, and then cultivate that, and you will soon have startling manifestations.

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OABS, IOWA. -8. B. Hart writes, -All the in-tellectual food we have had here is our beloved JOURNAL, which, to us, is of more importance than all other realing matter we have seen.

Poon INDEED. - The law of progress governs all From information - The inw or progress governa all forms in matter and spirit. God is in every ele-ment of progress in existence; so man must ever obey the laws, whether he will or not, that press him to the front. You can not stand still a mo-ment. Spiritual education is the basis of growth in Spirit ife. You may pass through an earthy ment. Spiritual education is the basis of growth in Spirit life. You may pass through an earthly existence admirns the beauty of your physical form, and be admired by those who like yourself, have up idea of spiritual beauty. When you come to spirit-life, your spiritual uncldament, is consid-ered, and if you possess not the former, you are poor ideed.-T. Starr King, is Olies Branch.

It does not injure a man to become a financial bankrupt, but to be bankrupt morally, is indeed calamity. On earth dollars and cents ox ilt a per calamity. On earth dollars and cents ox it a per-son. James Converse, of Iowa, gave his fortune to poor and needy people, assisting over 1,400 dif-ferent ones, and when alck and dying no one would even it beside him. This man had become poor-ned through his own genergisty impovar-ished himself. Yet is spirit-life helfound himself morally wealthy-possessing that which really ex-alts himself. There are poverty-stricken spirita, as well as mortals. They are indeed to be pited. Live for self; assist no one; give the stragging mortal no encouragement; hords up your dollars, and arthbit, your pidayunish nature on all occa-sions, and when you pass to spirit-life, your pov-eriy of nature will give you a more wretched ap-pearance than presented by the lepers of the Old World.

World. MRS. H. MORSE.-H. Miller, of Marengo, Ill., speaks of her addresses is a favorable light. He says that large sudiences greeted her, and that she is well calculated as a missionary-the right per-son in the right piece. He continues-do is doing a great work in shining up the minds of the people. I would say in continue to all Spiritual-ista, give Bliter Morse good paronage. But is working nobly for the cause of humanity."

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## R.LIGIO-PHILOSOPHICAL JOURNAL.

## THE MYSTERY OF LA SUZE CASTLE.

## Occultism in 1440. BY HUDS 'N TUTTLE.

Four centuries ago in sunny France, the cas-tie of La Buss arose from a rugged and pre-cipitons hill. Its walls formed of huge blocks of sandstone, arose far above the reach of the scaling ladder, and its towers, follossal in size far above the walls The most ancient por-tions crumbled with age and ivy clung in dark massee, or swayed in pendant treases in the wind. A splendid country spread at its base. At its foot meandered a besutiful river, on which, a short way below, stood a populous town, not bhowy, as towns are at present, but with a few public edifices really magnificent for massiveness, and with lance bordered by the huts of the serf; such was the town of the Middle Ages. Four centuries ago in sunny France, the cas-

the buts of the serf; such was the town of the Middle Ages. Bafe within his stronghold by his vassals, the "Lord of La Buse committed himself to the con-trol of the most cruel passions which ever blacken the heart of man. Lord Rets knew no fear for man. He was bold and lion-heart-ed in battle, and his terribly hearse cry was al-ways heard in the thickest of the figh, encour-aging his soldiers; and his sinewy arm wielded a ponderous battle are, which cleared a wide circle around him wherever he went. But he was naturally prope to superstition, and the circle around him wherever h6 went. But he was naturally prome to superstition, and the culture of that age fostered instead of allaved his already over-wrought supernaturalism. For years he practiced incantations and mysterious ceremonies, and engaged a professional astrol-oger, 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 prac-tices he instituted. tices he instituted.

History presents no parallel case of the abuse of talent. Immensely wealthy and powerful, he united great understanding and culture with a bandsome person and captivaling ad-dress. Yet were all these noble qualities de-graded into the most losthsome channels, and

Uniting with him still talian priest, and a man of English descent, he set spart a hall in his castle for their incantations, and there, like a trium virste of demons, they performed their build

neilish orgies. In these mysterious rites it was conjectured that children were employed, though how or for what purpose could not be ascertained. Lord Rets had a numerous choir, all children, and when he demanided children of his retain-ers, it was supposed it was to fill this honora-ble retinue. ble reting

era, it was supposed it was to fill this honora-ble retined. 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 stim-mer 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 buueste, but one noticed not her com-plexion, so perfectly chiseled were her feat-tures, and her large black eyes, beaming with love and tendernes, were alone adequate to eclipse the want of fairness. "I must go out into the meadow, mother," said the malden. "The lifes are hanging like golden bells from their tall stems, and the blue violets await ms."

"Wait, Viva until the dew is off the grass," "Wait, Viva until the dew is off the grass," exclaimed the cantious mother, but too late, for the lively girl had already escoped, and was shipping far down the lane... Bhe had not gone far before she met an old dame whom she knew belonged to the castle. "Good morning, dame," exclaimed Viva, and was about passing, when the hag, extending ber hand, cried in a crosking volce: "Miss Viva, I have news for you, and haply have we met, else these worn limbs must have carried me to your hoya!." "I am glad I have unconsciously benefited you but what possible news can you bring me from the castle?"

from the castle?" "You know Walter Monifort? Ah; don't alush. 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 off use at him for some rash speech, and has abut 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."

and above all taings in the world where the see you." "Ab, good dams, take me to him-take me to him! Only last night I saw him, and he planned how we could live so happily. Alast alast and what has befallen him?" Hait olinded by her tears, ahe 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 sen-timel, who, from a glance of the dame, arked no questions. Bhe followed up a long flight no questions. Bhe followed up a long flight of sione steps, and was unhered into an apart-ment into which the light came dimly, through a narrow graied window. Bhe had no sconer crossed the threshold, than the dame, stepping quickly out, closed the door and strongly fas-tened it. ned it. Bo sudden was this action, she did not rea-Bo sudden was this action, she did not rea-lize her situation for several minutes. When she collected herself, she looked around her on the nikked walls of her prison, for such it was. The door was of heavy plank, cleated 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 it one corner. Wallact the theorem to be the seven to be a such mat in one corner. Teeling faint, Viva threw her-self on this rude couch, and chaping her hands on her brow, gave way to her unconhands on her brow, gave way to her uncon-trolled 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 mini was esized with an undefined and awful dread. She had heard the dark suspicions on the We sended with an underned and a with dread. She had heard the dark suspicious on the Lord's character, and could not otherwise than tremble, thus confronted by a fate more terri-ble from being unknown. Hours passed, as pass they will, though ev-ery one be an age in length, and our anticipa-tions, or torture, what it may. The setting wall, and with its disappearance behind the distant hills, the old dame appeared with a wooden tremoher, on which was the rude sup-per prepared for her. Be abrank from the hag with a gesture of in fibble loathing. "Why here's he saked. "La, now, here is your supper, child. Just eat a morsel, and you will be revived. To momow you whall see your Walker, and you must not grow pale and was in this manner, also he will be for love making with another jade." Wy a made no reply, but eack again on her

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

the few who would mourn, would be left in uncertainty far worse to support than her death itself. But heard volces in conversation, and in a few moments stood in the centre of a large hall, dimly lighted. Bue looked around. The walls were covered with strange symbolic char-sciers, 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 motioes was written the day and year of the sacrifice. The light reflecting through the hollow sock-ets, and jaws, gave a most hideous aspect to the skulls, which was rendered more terrible by wire work, which set the jaws in simulta-neous motion, and sent the chaiter of their teeth through the schoing hall. Before these was an altar draped in black, on which isy colled a huge golden serpent, with brilliant diamond eyes. Bhe saw all this in a moment, and that three persons stood around her, dreased in long

diamond eyes. Bhe saw all this in a moment, and that three persons stood around her, dressed in long black robes. The clarps which fastened these were miniature skulls, and on the front of their high, black tai bans was fastened a min-iature cross bones in ivory. A more bideous scene imagination fails to picture—enough to blast the sight, and dethrone reason forever. Viva, who had at one glance surveyed the whole scene, uttered a wild scream of terror, and became insensible.

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'Rats and his two attendants. "A pretty isas, truly," exclaimed the Italian "The sacrifice will be the more acceptable" replied Rats. "Let me see, this is our two hundredth sacrifice to D.abolus. Ah, the very number you predicted should bring me alt-I-aak. This night will I conjure for/them."

number you predicted and an over a solar of them." "D is not be hasty, my lord, source oversight may have been committed; we had better give another hundred. There are planty of chil-dren in the country, a plague to parents, and they can here become vary useful." "Haging in your choir, my lord !" "Yes, our choir," replied Refz; "the choir of our master Disbolus." "And, although you at first shrank from plucking their quivering hearts, and laying

"And, although you at first shrank from plucking their quivering hearts, and laying them palpitiating 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 asy two hundred victims will yield me honor, wealth, fame. Well, if you said one thousand victims were demanded, I'd grow grey, ay, slivery, in my devotion. A hundred death pangs is little. Jast a triffe of pain, and pain must be endured anyhow. When it is 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 reach 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 allas weight of wealth, and what is better, of power. I love that chatter. Wish we had all our sacrifices chattering, or better to hear them all groan to gether."

gether."
"Coms," said the Italian, "let us talk no longer. Our victim is ready. Ere 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, unloceed its colls, and as soon as it felt her weight, clos-ed them around her. "Let us proceed," exclaimed Rets. "Not until abs revives, else we lose all the accruing benefit."

death-gurgie; but we can go on with our in-"True, I would not lose that, or hearing the

cantation." "Yes, proceed; first invoke." "Prince of Darkness, fallen, yet all-power-ful spirit, arise, arise, arise!" cried Lord

ful spirit, arise, arise, arise?" cried Lord Reis. There was a sound as of rushing wind, and the Prince of the nether world, stood behind the altar. Grim, collossal, dark, terrible, un-defined, seen indistinctly. "Potent Bpirit," continued Reis, "this com-pletes our second century of viotims. Art thou satisfied?" The air sraw dark: a sullen echo came like

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,

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 Rets confessed his crimes. He had emissaries to decov children to his castle. He sacrificed them to the devil, to gain "gold, knowledge, nower."

them to the devil, to gain "goid, knowledge, power." "These fearful spectacles had become his pas-time," and he would 'roar with laughter at the contortions of the vicitm's countenance." He repented not, but believed he was fully acquit-ted by the masses he had widd. He was con-demned to the stake fut in mercy he was kill-ed by the executioner before the fismes reached him, and his body was burned Vive, so miraculously matched from destruc-tion, was united with her devoted Walter, and

vive, so miraculously matched from destruc-tion, was united with her devoted Walter, and realised the blissful dream of life her fancy had so rashly framed. Reader, my story is improbable; neverthe less it is a true draught from the bloody cup of Franch History.

French History.

#### Further Acknowledgment to the Davis Testimon al 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 sume contributed, and therefore give the following as having been received for the month ending 11th inst :

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11, Total amount rec'd to date \$3,781.85 The Committee with great gratification learn their appeal in this matter is being res-ponded to in England under the auspices of Mr. James Burnes, of the Medium and Day, break, and of Mr. J. N. T. Marinews; and also that Mrs. Tappan is most nobly interesting herself in this movement in Chicago, as is like wise 8. 8 Jones of the RELIGIO PHILOSOPHI-

wise 8. 8 Jones of the RELIGIO-PHILOSOFHI-CAL JOURNAL, thronghout the West. In view of this, and of the suggestions of Mr. T. A. Bland, warmly seconded by the Ben-new of Light in its last insue, the Committee have resolved to extend the time of receiving contributions in Bro. Davis' behalf. WM. GREEN, Chairman, 1868 Pacific et., Brooklyn, N. Y. C. O. POOLE Cor. Sec<sup>9</sup>Y., Box 989 N. Y. Postoffice, New York, Bept 11 1876

## Is the Devil Dead!

B. M. Halley of Palmer, 111., writes :-

"I am often told by the Orthodox Ohristians that Bpiritualists are under the influence of evil spirits, and my answer has been that Ohrist, their 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 wil-derness to be tempted of the Devil, was not evil (Math. 4: 1.). Mark 1: 19, says that the pirit 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 con-trol of him. The Davil 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 Outbody divines time a different eviloantion.



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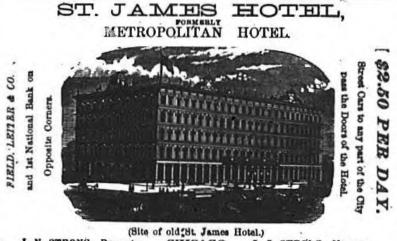
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Viva made no reply, but sank again on her such. The dame, after a long homily and usip, departed, barring the door again be-nd her.

va was insemalis, but not hars the insen-ity of they. She was only swakened feeling as though the was slowly shaking, a down, down, Baslooted up to the win-which admitted a glama of light. Showly it high admitted aglam on light. Showly it high admitted aglam on light. Showly it has been and higher until lost to view. ther was the going? Horithis feeling to Viva was billity of a

will-harki What was that?" There was a rush of armed men. The door of the hall yielded to their persistent efforts, and Walter Monifort entered with a band of armed followers.

"Spare Reis for torture. Btrike!" he cried, and instantly the attendants were no more. "What is that?"

"Satan himself, by all the saints and mar-tyrs!" cried one of Walter's companions, as he approached the unsubstantial shadow and struck it through with his sword. On close examination it was found to be produced by a mirror, the work of the artful Italian to der

mirror, the work of the artful Italian to de-ceive bis Lord. On approaching the altar, Walter recognized his Viva, who seemed to feel the presence of her lover, and revived to welcome him. "Oh, Walter, I have had a horrid dream," said she, burying her face in his bosom. "I thought you were in prison, and I was in such a dreadful place." "In prison? Who told you so?"

thought you were in prison, and I was in such a dreadful place." "In prison? Who told you so?" "The old dame who brought me here." "The hagi I came after you this morning just after you left, and found you gone. I in quired of a pessant in the field close by, and he informed me that the old hag had passed into the costis, having you for a companion. I knew a dreadful fote awaited you, and I runh-ed to the town. There, fortune favored me, I found the Bishop, the Ohancellor of Brittany, and the Vicar of the Inquisition and of Pierre de l'Hospital. I presented the charges against this Lord, and they, believing internelves powerful enough to punish him, immediately sent me off with this armied band. I hore a message to his Lordahip from these great men, and by that means easily gained admittance, just in time to save you. Bat enough; you must go directly hance-may, you are too weak. Well, you must leave this hideous room." Baying which he hore her in his arms to a recurade froom, and leaving her on a soft ouch, returned to complete his orders.

returned to complete his orders. Beside the four score skulls on the wall, two loads of calcined bones of children were found in the vaults of the castle. The country peo-ple quickly hearing the news, rushed in to pain some knowledge of their lost children, for almost all had lost one or more. Compar-sitvely few were satisfied. These few, by knowing the date of their children's loss, and comparing it with that on the foreheads of the chattering skulls, had the heart-runding pleas-

#### Dr. J. Swanson.

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BLEAR M. HAMLOW, wife of J. Harlew, Beq. of Clifton, Ill., formerly Mrs. Toppis, a well-known healing medi-tm of Chicago, departed this life Sept 18, 1878.
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