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

VOL XVII

S. S. JONES, EDITOR, PUBLISHER AND PROPERTY OR.

CHICAGO, OCT. 17, 1874.

SERVIN COPTES SIGHT CENTE.

CBY THY WORDS THOU SHALT BE JUS-TIFIED, AND BY THY WORDS CONDEMNED."

BY WELDON GOODFELLOW.

Speak to the sad and the sorrowing one A kind and gentle word: Though whispered in the softest tone, It will in heaven be heard.

Speak gently to the suffering one:
The future will reveal How grief and pains were thine to scothe, Which were not thine to feel.

O suffer not thy lips to breathe One harsh, ungentle word To wanderers poor, nor unto him Who has in spirit erred.

Thy mind 's thy kingdom,—wisely rule: Not chance, nor fate, thy cresd. Refrain from slander and be just In word as well as dead.

Talk not of trifles; all is seen By the great King of Kings, And naught is trifling: idle words Are everlasting things.

O let the light bestowed on thea Shed light along the way! Beware lest some dark deed of thine Should lead some soul astray. Or lest thy words in judgment rice Against thee on "that day.";

Bible Spiritualism.

BY D WINDER.

TEXT:-Then the Devil took bim up into the holy city, and sat him on a pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

The beautiful allegory from which our text is taken, conveys lessons of truth appreciated fully by comparatively few, either Christians or Spiritualists. The majority of Christians regard it as simply a narrative of facts, peculiar to the history of Jesus; while many Spirit ualists class it with the multitude of extravagant, superstitious fables, in which they assert the Scriptures abound. Perhaps when both classes are brought, to comprehend and appreciate its character and import, they will abandon their positions and agree in the truth.

Nothing could be more unreasonable,—evenludicrous, than the story of the temptations of Jesus, if understood literally. The words Devil and Satan, are mere personifications of the spirit of evil; and, consequently, those who adhere to the mythical prince of darkness, as a personal being, can never give any rational or credible explanation of our text. 1 advise those who think differently to read the learned Dr. Adam Clark's notes on the passage. This great scholar, perceiving the absurdity of a literal interpretation of this passage, resorts to the common method of theologians. and ignores such portions of the narrative as conflict with his theory. On the phrase, "pinnacle of the temple," he perpetrates the following absurdity: "It is very likely that this was what was called the king's gallery;" "erected upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above." The doctor's sense of the ridiculous forbade any comment on the idea that his personal Devil carried Jesus in person up, and seated him on one of the slender, pointed turrets, extending far above the top of the temple, he therefore discards a portion of the narrative,—that the Davil took Jesus up "into the holy city, and sat him on a pinnacle of the temple." Regardless of the integrity of the narrative, he assumes that the writer meant the "king's gallery," and not a pinnacle of the temple. Was the king's gallery in the "holy

city?"

The object of this allegory is to convey a femptation, to lesson on the various sources of temptation; to which all are exposed who undertake to rescue themselves from the influence of the evils sur-rounding them in this world. The temptations of Jesus immediately succeeded his baptism, and the descent upon him of the holy spirit in the visible form of a dove, and the voice from heaven,—"This is my beloved son, in whom I am well pleased." So it is with every man and woman who attempts to break the bonds of vice and follow in the footsteps of Jesus. So long as we are led captive by Satan at his will, we are not sensible of the temptations that beset the path of those who are striving to live pure and holy lives.

We are told that Jesus was "tempted in all points like we are, yet without sin." This declaration of the apostle is fatal to the orthodox theory, that he was the "very and eternal God;" for we are assured that God "can not be tempted of evil." We are also assured that "every man is tempted when he is drawn away of his own lusts, and enticed." Now as Jesus was tempted in all points as we are; and as every man is tempted of his own lusts, Jesus must have possessed all the passions and suggestibilities. susceptibilities common to our race. This view of the subject presents him in the light of a true exemplar, whom we may reasonably strive and hope to follow and imitate.

We are told in the context to our subject,

that when Jesus had successfully resisted the various temptations to which he was exposed, "angels came and ministered to him." Here is a lesson for us all. In vain may we long

and pray for intercourse with the heavenly messengers, so long as we daily yield to our pas-sions and lusts. We must, like Jesus, "resist the Devil, and he will flee from us;" then angels will come and minister to us. The Davil is represented in this allegory as understand-ing the order of nature; for when he tempted Jesus to cast himself down from the pinnacle of the temple, he quoted the declaration found in the ninety-first Psalm,—"For he shall give his augels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." There is a lesson in the answer of Jesus:—"It is written, Thou shalt not tempt the Lord thy While the pure in heart have the assurance that they are in the charge of the holy angels, and will be preserved from all real harm, they may not rashly or needlessly expose themselves to danger. That itself would be a violation of natural law, and would bring its penalty. While every necessary provision is made for the infirmities of human nature, more is made for our presumption and

It is an error to suppose that the passage quoted by the Devil,—"He shall give his angels charge concerning thee," etc., had reference to Jesus only. Read the ninety-first Psalm, from which it is quoted, and you will see it refers to all the pure and good. Neither is the Devil represented as recognizing in Jesus any special personage. The definite article any special personage. The definite article the is not in the Greek text. It should, "If thou are α Son of God, cast thyself down," etc. The passage simply recognizes one of the immutable laws of God,—that the good are under the special charge of the angels. This doctrine is as old as the human race. It has risen and fallen, in popular belief, with the tide and ebb of religious truth in all past ages. It is our great fortune and happiness to live in

the tide-time of this glorious truth.

This divine law of angelic protection has its confirmation and illustration in the historic records of every period of the world. The de-liverance of Lot from the fire that consumed the cities of Sodom and Gomorrah; of the three Jews from the fiery furnace; of Daniel from the den of lions, are some of the examples of ancient times. The deliverance of Peter from prison by an angel; the deliverance of Paul and Silas from prison; and of Paul from the storm at sea, are also illustrations. But we have many examples in the history of the world since the apostolic period, and even in modern times. Many lives are annually saved by the intervention of angels; and many more would be saved if this divine and benevolent law were generally understood. How often do we hear the remark, and see it in the news journals of our time, after some one has met an untimely or violent death, "He had a pre-monition" before it occurred? It is probable that in a majority of cases of accidental death. the subject is warned by angelic influence, either directly, or through the mediumship of some friend. But everything of this kind, through the influence of false religion, has come to be regarded as superstition; otherwise we should learn of a great many more cases of angelic interference in behalf of friends in the flesh.

I will now occupy the balance of my space with a few examples of recent occurrence; for the truth of which I can personally vouch.

1. In a certain town in Ohio, not far from my present place of residence, there lived an aged widow lady, who was supported by the labor of her only son, whose occupation was that of a sawyer. He was engaged at work in a steam saw-mill, and had control of the engine. His mother was a thoughtful, pious lady. On a certain night, she dreamed that her son, on starting his engine, was caught in the machin-ery, and instantly killed. She awoke under excitement and sorrow, as real as if the catastrophe had happened. This terrible dream was repeated three times during the night. In the morning she was depressed in spirit; and prompted to urge her son not to go to the mill that day, relating to him her nocturnal experience and premonitions, assuring him of her convictions that a higher power had something to do in the case. Her son, however, regarded the matter as "nothing but a dream;" and being unwilling to discommode his employer on such grounds, went, regardless of her tears and entreaties, started his engine, was caught in the fly-wheel, and instantly killed. The life of Jesus was saved from the edict of Herod by the dreams of his parents.—(See Math., chap. 2).

2 The Cincinnati and Marietta railroad passes through a region of country remarkable for its many deep ravines, which required im-mense fills in its construction, with large culverts for the passage of water, which accumulated in the ravines during heavy rains. Near one of these culverts, there lived a farmer. who had immigrated from Pennsylvania. On a certain night, after an immense fall of rain, this farmer having retired to bed, on falling asleep; dreamed that the culvert had given the fill washed out, and the passenger train of some six or eight cars, due some time during the night, had been precipitated into the terrible gulph below. He awakened in a state of excitement and anxiety; but as it was only a dream," he tried to compose himself. and soon fell into a second slumber, when the same scene presented itself to his mind with increased horror. He awakened in a state of agitation beyond his control; dressed himself agitation beyond his control; dressed himself in great haste, and with his lantern started for the place of the foreboded dieaster, with all possible dispatch. On arriving at the culvert, to his extreme horror, he found the culvert was gone, and the fill partially washed away, while ties and rails were suspended in the air, with merely support enough to bear their own waight. He knew the train would be due in a weight. He knew the train would be due in a very short time, and would approach the ced that General Biedsoe was present and and fair education was both perverted and

chasm from the opposite side. He clambered across the tottering track to the other side; and with his lantern ran in the direction of the approaching train, the rumble of which he could then distinctly hear. He ran with all his might, swinging his light to attract attention; which, fortunately, was discovered by the en-gineer just in time to save the train from being precipitated to certain destruction. The farmer was rewarded by the company with a free pass on the road for himself and family

free pass on the road for himself and family during life.

3. On the same road, the following very remarkable incident occurred: The conductor of the train had occasion to step out on the platform of the car. He left the door open behind him, intending to return immediately. While standing on the platform, he felt the sudden grasp of a hand upon his shoulder, as though an attempt was made to pull him inside the door. He looked suddenly around, and perceiving that no person was near, became perceiving that no person was near, became alarmed of the phenomena, sprang into the car just in time to save his life; as a collision instantly occurred, smashing the platform up-

on which he had been standing to pieces. 4. I conclude with the following: "I knew a man in Christ, some three years ago" (in the body, I am sure), who, while in an almost helpless condition, through disease, unable to walk without the aid of staves or crutches; I knew such an one to be thrown violently from a high wagon, upon the frozen ground, down a steep hill-side; when the law of gravity in his body was instantly suspended, and he was placed tenderly upon his feet, in an erect posture, without the elightest jar or con-cussion. This thrilling scene was accompanied by the most happy and elevated sensations; and a mental repetition of the words, "He shall give his angels charge concerning thee."

Oxford, O.

Mr. Mott's Seances.

Mr. Mott and wife, of Memphis, Mo., spent a week in Kirksville, returning home last Monday. Mr. Mott's fame as a medium has reached all parts of the United States. He has been visited by ministers, doctors, lawyers, scientists, and all classes from all parts of the country. He was called home last Monday evening by parties who have come, some from New Orleans and others from Des Moines, I wa. As a matter of course a great curiosity to witness his performances prevail-ed among our citizens. Owing to the limited number that are admitted, but part enjoyed the privilege of witnessing the phenomena. In the account we shall give, we will confine ourselves to relating phenomena, and leave theorizing to our savans, scientific and theologic. We were present two evenings, but will give the incidents that occurred the last evening mainly, as we had a fairer chance to inspect things on that occasion. A pair of adjustable handcuffs having been obtained from Ottumwa we borrowed a halter chain from the hardware store, filled our pockets with eight penny nails, and started for the scene of action. We arrived before Mr. Mott, or any of the crowd, and with permission of the owner of the house, Mr. Cap. Miller, we proceeded to inspect the cabinet, which was a bed room on the north side of the house, about 9x12 feet. Boards were fitted tight in the windows on the inside and nailed so as to exclude wind and light. A hole about 12 inches by 18 was cut in the top of the door opening into the audience room. Over this hole was hung two pieces of black cloth, fastened at the top and hanging loosely, com-pletely covering the aperture. In the room were a rocking chair, stool and common chair. Finding no trap doors, false openings or any thing of the kind, we went out to await further proceedings. Mr. Mott having arrived and learning that we belonged to the newspaper fraternity, seemed rather anxious to be secured in any manner we might designate. The company being assembled Mr. Mott went into the cabinet, and Messrs. Hart, Grove, Richter and ourself proceeded to fasten him as follows: He took a seat in the rocking chair, the handcuffs were fitted closely to the wrists and locked by ourself, and the key handed to Mr. Richter. The chain was then looped around the cuffs be-tween the hands, and then fastened to the floor with three nails, the chain being so short that Mr. Mott could not stand erect. The place where the chain was nailed was about six feet from the door containing the aperture where the phenomena were to appear. A drum and some bells, also a bouquet,

had been procured and were placed in the cabinet out of the reach of the medium. Every thing being pronounced secure by the committee and all satisfied that, he could not get near the aperture, they went out, closed the door, and seated themselves in the circle formed around the room, facing the cabinet. About twenty-two persons were present. Singing began and all eyes were turned to the cab inet door above mentioned. A very few min-utes elapsed when a bell was rung in the cabinet, then the drumsticks were, thrown out in the audience, and the drum placed in the opening in the cabinet door. Mrs. Mott who had been seated in the circle, handed the drumsticks back in the cabinet, steadied the drum with one hand, and the tune of Yankee Doodle was played on the head of the drum incide the cabinet quite vigorously. Bells were rung at the same time the drum was beaten, appearing at the aperture, then seeming to be carried a round the cabinet room,

This exercise over singing commenced again, and in a short time something looking like a face appeared, the light having been previously turned down. Mrs. Most announ-

could be seen by any who would step up to the cabinet door. Nearly all went up and saw the General. Our view of him was imsaw the General. Our view of him was imperfect. The next to appear was Dr. Reed, who died in St. Louis. We got a good view of him. He had whiskers and moustache, and was visible down to the waist. When requested to show his hand he stroked his beard three times with the left hand. He put the bouquet in our face; we took it and handed it back. We asked if he could touch us so we could feel it; his answer in whisper was "Yes sir." We laid our hand just outside the curtained aperture, and a hand with fingers seen as high up as the knuckles, was laid on ours with alight pressure. Others of the auours with slight pressure. Others of the au-dience were touched by the phenomenon, whatever it was. Another, purporting to be the spirit of Johnny Atwater, a boy of twelve or fourteen was seen very plainly. He touched the hand of two or three present, including the writer. We saw one evening what claimed to be the spirit of M. A. Lane. We could not recognize it, as we saw the face dimly. A bandage about three inches wide was around the throat, and when asked if it knew us, the head was nodded. We requested it to speak our name, but we could not understand the whispering sound. We presume as many as ten different faces appeared while we were present, among whom were claimed Mr. Lowe's son that was shot a few years since. Eider T. Miller's daughter, Ira Thomas. Mr. Ivie, J. T. Dennis and John Cornelius. Mr. Lowe really Dennis and John Cornelius. Mr. Lowe really thinks it was his son; he conversed with him. Elder Miller's family recognized the daughter and conversed with her. Cap. Miller recognized two corporals that were in his company, and talked quite a while with one. E. B. Brewington recognized the spirit Cornelius, as an old schoolmate of his. Every feature was distinctly seen. He gave Mr. Brewington tests that were very convincing, talked about family matters, described land that he once owned in this county, giving section and number, and told some things that Mr. B. thought untrue, but on asking his wife when he went home found them correct. Mr. William he went home found them correct. Mr. William Hart thinks he saw his sister, but did not converse with her. Mr. Hart received permission of the spirit Reed, to touch his face, and as he put his hand slowly up to the cheek, the head melted away, leaving the shoulders still distinct. Mrs. Hart talked German to a spirit controlling the medium, and received some tests given in German. (The medium claims to not understand German.)

We have not time to particularize further. The seance lasted about three hours, and the medium seemed somewhat exhausted. On examination when the seance closed, Mr. Mott was found just as he had been left, handcuffed chained and nailed. The committee were all satisfied that he had never been out of his chair. The bells were in different parts of the room, and the bouquet where it was previous to the seance. The spirits speak in whispers and frequently indistinct. Mr. Mott claims to be unconscious of anything that is going on, says he never attended a seance in his life and knows nothing of what happens' except what he is afterward told. We are free to coless that we do not understand the phenomena. We are not prepared to say it is the spirits, vet we are not able to disprove it. We prefer to suspend judgment and wait for further developments. We give below a statement of Dr. Grove:

On the first and second evenings I saw : number of faces and forms, but not distinctly enough to recognize them. A hand was gently placed upon my head.

On the third evening my name was called, I presented myself at the aperture in the cabi net, and saw a face and form I did not recognize. I inquired who it was, and it answered, "Don't you know me, Doc?" I replied that I did not, and requested that he show himself more plainly. I finally recognized J. T. Dennis. He seemed much pleased that he could make himself known. I asked several questions, and duringthe conversation received several tests. Occurrences and matters were men tioned which gave positive test of identity.

Quite a number of other faces were presented and at least one or two were recognized by

On the fourth evening I again held a short conversation with Mr. Dennis, who called my attention to a circumstance that occurred prior to his death, and was to me a good test. On the fifth and last evening, a face presented itself at the aperture in the cabinet; the

name was requested, but the spirit refused to give it, saying he desired that fall present might recognize or identify him at sight. I presented myself without the most remote idea who he was. When the face and form was shown. I immediately recognized Wm. Porter. I held quite a long conversation with him in which he certainly gave me convincing proofs of his identity. He inquired for Mr. Ransom, Bina, Hallie and June, and the John Jid not being the sale and June. why John did not bring them; also called to my mind a private family affair that I know did occur. I know I saw John T. Dennis and Wm. T. Porter. I have nothing to offer in explanation of this peculiar and wonderful GROVE.

Kirksville, Mo., September, 24th.

Christians and Heathens.

BY T. J. MOORE,

Mr. Epiron:-I have often affirmed within the last twenty-five years, through the liberal religious journals. East and West, that the mind (or head if the reader, please) of all men and women of average common sense

stultified by "regeneration," "being born again," being brought to light as it is in our Lord Jesus Christ," and if any additional proof was wanting to establish the truth of what I have said, I think the reader will find it in the following extract I take from prom-

inent Brooklyn religious poper.

The Christian Union says under the head of "Occasional Notes," that "The heathen sometimes ask questions which greatly embarrass the missionaries even as they have thousands of intelligent conscientious Christians in christian countries." It further says that a heathen Japanese on hearing Mr. Cochrane, a missionary, affirm that "salvation was through Christ alone," at once asked what then would become of the heathen of the past and present times, who had no knowledge or belief in Christ and his salvation? Mr. Jap, it appears also asked this orthodox crushing question, "Have our forefathers been all punished?"

The missionary frankly says, "The point thus brought up by this ignorant heathen, has always been a sore trial of faith, and a perplexity to me even before I came to a heathen country. But now in heathendom itself it is still more so, and I have neither wisdom enough to answer it, nor faith enough to leave it without answer." christian countries." It further says that a

it without answer."

Now, Mr. Editor, no stronger fact can be brought up to show the blinding and stultifying influence of Christian regeneration upon the human mind, than the above statement and confession of Mr. Cochrane, a Christian missionary in Japan. Every man of fair common sense, whose mind has not been perverted and dwarfed by being fed too much on ortho-dox creeds and "Cambridge Confessions," knows that a man's happiness, either here and hereafter, is not dependent on his knowledge or belief in the orthodox Christ or savior, or any body's Christ. There are millions of in-telligent men and women in Christendoin whose goodness of heart will not suffer in com-parison with professing christians, and whose education and intelligence are equal to any of the religious sects in the world, who believe that the Bible orthodox Christ never had any more power to forgive sins than any other man. Now, I mean just this, for it is a fact, too, that the number of real believers in Christ's miraculous conception, birth and resur-rection, and power to forgive sins, is daily becoming less. I want believers to make a note of this.

This question that has so sorely puzzled Mr. Cochrane and all Bible Christians, admits of a plain, fair, truthful answer, that need never to have troubled any honest simpleton, for if the "Creation and fall of man and the plan of salvation by Christ," is true as taught by the Church (but not by the Bible,) viz., that by 'the fall" all men would have been consigned to endless damnation, if God had not sent his son, the man Christ Jesus, to save them—that is some of them—the elect for certain. Now this is the doctrine of the Churches and the inspired (?) writer says, speaking of Christ, "There is no other name given among men, whereby we can be saved," or as the missionary says, "salvation is through Christ alone." This Scripture declaration is perfectly plain —no doubt about it at all,—and when Mr. Heathen Jap asked Mr. Christian Cochrane,

"Have our forefathers all perished?" Mr. Christian Cochrane could have truthfully replied, "Yes, sir, our Bible teaches us this comforting (over the left) doctrine, that all your forefatuers are now suffering and must forever suffer all the indescribable agonies of a "bitter burning, and remorseless endless hell." This would have been a plain truthful consistent answer, according to the creeds, teaching and preaching of Christendom.

I think the minds of all believers who shall read this article, will be prepared to answer this question hereafter without any equivocation or hesitation. When will Christians learn wisdom? I would like to send a copy of this to Mr. Missionary Cochrane, so that he may enlighten the Japs on his "embarrassing

The Evidence of Spiritualism.

The Chicago Iribune is becoming sensible, and speaks reasonably in regard to Spiritualism. After alluding to Alfred Wallace's De. fense of Modern Spiritualism, it says:

"The original summary is much longer and comparatively stronger. The evidence for it is given in the body of the book. Mr. Wallace's position, as the peer of Darwin, would entitle him to candid and courtebus audience, even if he wrote merely on heresay. But he has himself investigated these facts. So has Prof. Crookes. So has Mr. S. C. Hall: So have many other scientific men. It is foolish to pooh-pooh such statements, so supported. They merit intelligent discussion. The famous Committee of the London Dialectical Society searched into the phenomena of Spiritualism, found that some were undeniable, but could come to no conclusion. Why not form an investigating committee here? Chicago contains many Spiritualists and few scientists. The former would doubtless gladly submit their manifestations to the test of scientific investigation. And certainly this puzzling pro-blem is well worthy of the earnest attention of the leaders of thought. Sneering at its facts will not change them into lies. They are to many people the most convincing proofs of immortality."

ELIF. BROWN, well known to many Lyceums, has recently been appointed Professor of English Literature in Purdue University, at a salary of two thousand dollars per an-

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Holvitualism and Religious subjects, we shall enblish in this Department, the ablest articles of our eschanges, which we are receiving from various parts of the world:

NOTRE DAME DE LOURDES.

[From the Toronto Globe, Canada.]

In yesterday's issue we published a letter from a well known citizen, recounting the miraculous cure of his little daughter at miraculous cure of his little daughter at Lourdes. The child's hip was diseased; the leg was cold; she was on crutches; doctors were powerless. Under these circumstances her father in June determined to cross to France and visit the fountain reputed to heal so many. Scarcely had the child been placed and left. under the water than she was cured, and left behind her the crutches which had before been indispensible to movement.

This is only one case among hundreds. The pilgrimages to Our Lady of Lourdes have for the moment thrown Our Lady of Loretto into the shade. Large bands have gone thither from this continent. Last year a great Eng-lish peer headed a party bound for this scene of miracle. At the present moment, if you visit it, you find some twenty thousand people there on the same errand. As you approach lt you ese on the other side of the river—the Gave de Pau-which runs through a green meadow, a rock with three grottos, the largest of which is railed in and is level with the terrace. In this grotto there are the crutches of personn who have been cured, and valuable presents, plous gifts of gratitude. Casting your eye over the heads of the motley crowd which stretches out for a hundred yards—a crowd where duchesses and dressmakers, pears and peasants, the learned and the illiterate jostle—you see higher up on the right another grotto, in which there is a statue of the Virgin Mary, because in this grotto that the appearance took place which led to the revelations ance took place which led to the revelations and developments that have added another to the many favored spots on earth. On the left of the principal grotto, and outside the wall of rock, is a fountain which runs through three pipes. The fountain is now hidden by the crowd, but if you want to be cured, there are the streams of healing, and to them you must battle through the people. Hon't be afraid to crush aside, use your elbows with greerey call aloud to the mere pilerims who energy, call aloud to the mere pilgrims who come not to be healed but "to renew their minds" to make way, and remember that the "Kingdom of Heaven "suffereth violence and the violent take "it by force. " If you are not come to be cured cast your eye still higher, and you will see a hill around which the "stations' are placed where the pious may meditate on the various stages in the life of our Lord, until on the summit you see the place excred to the crowning event—the Crucifixion. Between this link and the fountain stands a church, and bahind all rises the first link in the chain of the Great Mountain. The place is full of life, the air is heavy with the incense of devotion, preachers are holding forth to the pilgrims in all directions; and when a miracle occurs the word "Miracle!" "Miracle!" is taken up and echoed on all sides, and new carnestness is communicated to the preacher, and a more fervent devotion to his listeners.

The configuration of Louries contains about five

thousand inhabitants, and consists of a picturesque but somewhat gloomly hill fort situated on a rock, around whose sterile sides dirty streets circle, and shabby houses fall into groups. The castle, a feudal fortress, was once the key of the situation, and was held for if own Black Prince as part of the county of Bigorre. At the foot of the rock, on the side opposite to the town, the Gave which has come down from the eternal snows of the Pyrences, runs under elm trees, ash, and pop-lars, to Pau, and thence hurries westward to join the Adour, and so passes through Bayonne into the Bay of Biscay. At some distance from the town are the rocks called in the patois of the country "Massabielle" or "old rocks," and sixteen years ago no spot more solitary and desolate could be found in the world. Here where the three grottes we have described as they are at present, but which in 1858 were lonely, and echoing only

to the hollow wind.

There was a family known by the name of Saubirous at Lourdes, consisting of four children and their parents. They were very poor. The eldest was reared by a family of Bartres, by whom from the moment of her intelligence dawned, she was sent to mind sheep. She thus passed the days of childhood and girlhood in solitude, "in the midst of mountain scenery— a school calculated the rationalist would say, to make her a creature compact of imagination, while those of an opposite mode of thought would say with M. Lasserre, that in such a seminary she would learn what the world could not teach her—"the simplicity which is so pleasing to God." Early in 1858 her parents had called her to themselves in Lourdes, in order to prepare her for her first communion. She had been a fortnight in the paternal home when, on the eleventh of Febmary (Holy Thursday), she and two compan-ions went to seek firewood—she (unlike her companions) wearing shoes and being well wrapped up, for she was alightly built and asthmatic. About mid-day she was near the "old rocks." When the "Angelus" sounded she heard around her a storm; but, on looking up, perceived that the trees were unmoved. Glancing towards the highest of the grottes, she saw therein a woman of incomparable splendor, of middle theight, apparently of about twenty years of age, but each noble and beautiful trait having the aspect of eternity. The girl Bernadette wished to scream, but could not. She trembled and suffered in some sort like the Sybil as described in Virgil. At the sight of the Apparition she became dazed with wonder, her fingers passed rapidly over her beads, but her lips remained motionless. The girl cried:—"I believe in God: I salute you, Mary full of grace;" and soon after the vision went. Bernadette was surprised that her companions looked as if nothing had occurred, and after questions and answers, which can be easily understood, she returned home and told her mother, who characterized the vision as a hallucination, and forbade her daughter to go again to the grot. But the mother has to repeal her command, and the girl again on the 14th sees the vision. How the vision returns again and again; how the free thinkers try to account for it and pooh, pooh it; how the plous grow interested; how the clergy, at first prudently holding back, at last give their imprimatur to the revelation; how in presence of a crowd Berna-dette is directed to scrape the earth, and how s fountain bubbles forth of which she drinks; how the blind and halt are cured by the sacred water, one of the most striking cures being that of M. Henri Lassarre himself, the historian of the miracle; and how at last the Apparition, on the 25th of March, 1858, declares herself to be "the immaculate Conception." need not be recounted in detail. The interesting question is this. There can be little

acle is not with Roman Catholics an article of faith, but a very large portion of the Roman Catholic Church find no difficulty whatever. They say the phenomena is miraculous, and that settles all. They refer to the Pool of Silcam; they point out that the Scriptures nowhere put any limit to miraculous power save the faith of the patient; and they ask why should not God continue his wonders as of

There are many Roman Catholics who can not take this view, and these and Protestants, and scientific men who entirely disbelieve in and scientific men who entirely disbelieve in the supernatural, have to account for the cures on some hypothesis that will square with natural causes. The mind, as every doctor knows, has an extraordinary influence on the physiscal organization, and this, combined with the fact of the pligrimage across the Atlantic and through a lovely and healthy country, is apt to supply the very best sort of treatment for diseases which the faculty love to deal with locally, whereas as medical science advances it becomes clearer every hour that the method of the future will be for nearly every affection constitutional treatment. New hope is given to the patient, he or she hope is given to the patient, he or she breathes pure air, the change affects the spir-its, the heightened spirits recruit the health, and when the supreme moment comes, all it wants is the courage which excitement gives to explain the fact that the lame, calling on a fund of strength they have been unconsciously hearding, arise and walk.

So much for the miracle. As for the pilgrimages, the desite for some visible means of stimulating association lies deep in human nature, is shared by the irreligious and religi ous alike, and it is the same element which urges Byron to the relics of Greek and Roman civilization as that which impels the pilgrim of the present moment to Lourdes. There is of course, in the case of the religious pilgrim who suffers from some disease, the additional incentive in the hope of being cured. But the vast proportion of those who go, go to renew their minds by drinking in inspiring associa-tions. There probably never has been a time when men did not make pilgrimages to some beloved, some heroic, or some sacred spot, and we find that early in the Christian era they began to make pilgrimages to Palestine—Nazareth, Bethlehem, Jerusalem. The mother of Constantine went thither and built the Church of the Holy Sepulchre. St. Gregory of Nys-sa found himself called on to condemn the rage for pilgrimages to Judea, and his words are echoed by St. Chrysostom, and St. Jerome, who reminds Paulinus that "it is not according to place, but according to the faith of the heart, that men will be judged." And as we come down the centuries we see clouds of pilgrims now borne to the shrines of St. Peter and St. Paul and St. Paul at Rome—now to St. Iago at Compostella—now to St. Gregory at Tours; we follow them to Canterbury to the tomb of Thomas a Becket, to St. David's, to St. Alban's, to the Church of "Our Lady" in Norfolk, to to that of Notre Dame de Boulogne, or we go with them to Our Lady of Lorretto, or to Lo Sallette, or to Lourdes, which is now in vogue. Pilgrimages are made, as the reader is aware, by Mohammedans and by the Hindoos. In this respect the Japanese will have nothing to learn from us, for long before the sent out in quest of wertern light, tens of thousands dark-ened the roadside on their way to the Temple of Xinto; and when Lourdes passes into the category of unfrequented shrines there will be new manifestations elsewhere, and men will hurry thither under the influence of idle curicoity, of restless plety, and of affiction rain-bowed by hope.

THE REALM OF SPECTRES.

or the Spiritists—Reincarnation.

AFTER THE BODY DIES THE SOUL RE-ENTERS ANOTHER BODY—WE MAY HAVE BEEN A CESAR OR QUEEN BLIZABETH!

[From the New York World.]

From the foreign papers we learn that the doctrine of reincarnation, first promulgated by the Frenchman, Allen Kardec, has made such rapid progress on the Continent within the last five years that hearly all Continental spiritists now accept it as true. Especially in in Germany is it received with favor, and among its latest converts is the distinguished scholar Fichte, the son of the philosopher John Gotleib Fichte. In France, M. Camille Flammarion, the astronomer, and M. Eugene Bonnemere, the historian, are followers of Kardec. There are a few reincarnationists in England. but, speaking generally, it may be said that the Channel divides the two schools of Spiritualists. In this country the extraordinary no-tions of Andrew Jackson Davis have the preference, but there is a growing phalanx of reincarnationists.

WHAT IS REINCARNTION?

Allen Kardec died several years ago. He wrote voluminously on Spiritualism and the Spiritualistic phenomens, and was the founder of a distinct theory of the relations of soul to matter. According to the school of Kardec the soul has had a past as well as it will have a future. During that past, it has not always been in the disembodied state. By a law of progress it has at stated intervals entered a human body and remained there until the body died. The process has been repeated many times. The trials which the soul experiences while locked up in the mortal frame is a part of its education. It comes out purged and purified of some of its dross, but is made to re-enter another body in order that other imperfections may be subjected to the fire of earthly trouble. Thus, according to the reincarnationsits the soul of each one of us/ may have inhabited a hundred successive bodies during the past eighteen hundred years. We may have lived under the Roman Empire, marched with the Barbarians to the Eternal City, fought with the Crusaders, sat out Master Shakespeare's performance of the Ghost at the Globe Theater, and "fit into the Revolution" with Solon Shingle's grandfather. We may have been a Chinese philosopher in the time of Confucius or a colored gentleman with a tail, in the interior of Africa, in the days of Mungo Park. Nay, the reader him-self may have been Plato, the Queen of Sheba, Hannibal, Nero, St Patrick, Macbeth, Bloody Mary, John Buryan, Titus Oates, and the late Mrs. Siddons, during the past of his soul's history. This theory may account for the strange fancy that most of us have at times, that we have lived another existence, among other people and other scenes, sometime in the dim, uncertain by gone.

THE FLUIDIC STATE.

According to the queer doctrine of Kardec, the soul, when it is out of the body, is in the fluidic state," whatever that may mean—with a body and an intelligence which it can not have the full use of which it he fleshly envelope. The method by which the soul unites with a hody is strange and interesting. In with a body is strange and interesting. Impelled by its desire for progress or by the direction of its guides, it seeks a new material doubt that persons suffering in one way or another have gone to Lourdes, and have to
all appearance been cured. How is this to be
all appearance been cured. How is this to be
accounted for? A belief in any modern mir.

organism at the conception. A "fluidic cord,"
which we can now form no adequate conception, and having thus attained to the title of
the spirit," connects it with the germ of that
accounted for? A belief in any modern mir.

fleshly germ is developed, the union between it and the spirit which it is to animate it becomes closer and closer. When the germ is fully developed the union between the spirit and its fleshly envelope is complete, and it wakens from the lethargy in which it has been plunged during gestation to the consciousness of life in the material world.

WHILE IN THE B. DY

the soul is not conscious of its past, but it does not lose the qualities, faculties, and aptitudes it had previously acquired, and which, after remaining latent during the formation of the new envelope of flesh, will now afford it the means of doing more and better than it has heretofore done. "The man is thus re-born into his new earth-life, as he has made himself by his action in his previous existences, and sets out from his new starting-point to win for himself a yet higher grade of progress."

DEATH.

What is called death is the separation of the spirit from the body. But it is not the departure of the spirit that causes the death of the body, but the death of the body that causes the departure of the spirit. The vitality of the body ceasing to act upon the spirit, the latter disgorges itself "molecule by molecule," from the grasp of the flesh, and the spirit is thus restored to the freedom of the "fluidic" life, or "summer-land," as A. J. Davis would call it. M. Kardectells us that the phenomena that accompany the separation of the spirit that accompany the separation of the spirit from the body are sometimes rapid, easy, gentle, insensible, and at others very slow, la-borious, and horribly painful, according to the moral state of the spirit, and that they may last for months and even for years after the apparent death of the body. This assertion conjures up a dreadful thought. According to the reincarnationists the spirit or life may linger in a body for years after it is laid away in the grave, and the struggle for a separation is going on all the time. Who has not heard of cases where the coffin has been reopened after the interment and the corpse found to have turned over or displaced itself from the position it occupied when the lid was closed for the first time?

CONTRADICTIONS.

The American Spiritualists do not, as a whole, subscribe to the reincarnation theory of Kardec, and they give as a reason that spirits in communication have been asked if reincarnation is true, and have repeatedly replied that it is not; that on the contrary the soul is born on the conception of the body, and continues its progression in the spirit world, never returning to the earth-body. This is in accordance with the orthodox Christian doctrine, but the reincarnationists reply that the statements made by most spirits in answer to questions concerning reincarnation are incorrect, because the apirits are themselves ignorant of the laws of their being. This law of incarnation is but just being understood by the superior intelligences in the "fluidic" state, but it will soon be known throughout those spheres.

THE COUL'S VACATION.

The duration of the periods in which the soul remains out of the human body and enjoys the pleasures of the spirit-land vary from a few hours to many thousand centuries. A coul may release itself from the body of an aged man and almost immediately re-enter the germ of the newly-begot female child, or it may bask in spirit-land for a period as long as that which has elapsed since the earth was in the nebulous stage. The usual length, how-ever, of the soul's vacation from body work is from two to three hundred years. The average reader of these lines, for instance, inhabited the earth with others of our present acquaintances about the year 1624. He may have been a Pilgrim Father, a soldier of Wal-lenstein's army in the Thirty Years war, or one of the Japanese Christian martyrs. The reader's wife may have been a Turkish Pacha, a lady of the court of Charles the First or the Cardinal Richelen. Taking a backward jump of another two centuries and a half, the reader may have lived on earth as Dante's Beatrice, and the readers better half as Edward, the Black Prince. That may accout for his hitherto unaccountable fondness for the "Inferno," and for madam's pugnacious disposition. How convenient it would be, by the way, if we could excuse our faults by charging them to habits unavoidably contracted in an age of barbarism. We may presume that the soul's holiday out of the body, lasting a couple of hundred years, is like the summer vacation we take in earth-life—a period of perfect rest and enjoyment. The period of incarnation corresponds to our season of business toll and trouble.

LOTS OF RELATIONS.

The system involves a multitude of kinapeo-ple in the other world. Every time we inhabit a body we gain a father, mother, brothers, sisters, uncles, aunts, cousins, grandparents, a wife, or several of them, and numerous children. When we leave the body and return to spirit-land we not only meet those of our last batch of relations who have gone before, but all of the relatives of our previous bodies for thousands of centuries back who are not at the time incarnate in new bodies. Thus we have hundreds of parents, thousands of wives, and tens of thousands of children, all equally beloved. The thought is overwhelming.

Another curious feature of the Kardec theory is that our souls sometimes, but not often, enter the bodies of inhabitants of other planets. It would be reasonable to suppose, under this condition of things, that the soul in the present living body called Richard A. Proctor once inhabited a citizen of Mars, and thus the peculiar attractiveness of that planet to the eminent astronomer is accounted for. He is irresistably drawn in mind toward the former residence of the soul that animates him.

THE GREAT FUTURE.

We can not do better than quote from a follower of Allen Kardec as to the future of the soul. The time will come, if such a word can apply to eternity, when the soul, cleansed and elevated by successive incarnations, will have no more occasion to revisit our dull earth, and will ascend higher. The process by which it gradually gets away from mundane influences is described in these glowing terms:

"Contact with matter in its tangible state being only a condition of spirit progress in its earlier stages, the attainment of a certain degree of knowledge and purity relieves the spirit from the painful necessity of incarnation in the 'vile bodies' of putrescible flesh tion in the 'vile bodies' of putrescible flesh that are the sign and correspondential effect of its inferiority. In proportion as a spirit advances in science and virtue, it assumes bodies of a nature progressively less and less gross, and is thus able to live in planets of progressively higher order, until it has reached the grade of advancement which enables it to assume the 'glorified body' of the celestial degree, when, being freed from the necessity of planetary incorporations, and therefore explanetary incorporations, and therefore exempted from any further undergoing of the corporeal crisis which we call 'death,' it passes upward into spheres of celestial existence of

upon the illimitable splendors, activities, and happiness of the difinitive soul life of immor-

These speculations may be novel to most of our readers, but they form the faith of a body of believers in spirit intercourse in Germany, France, Italy, Spain, and Russia, who are, according to the claims of the foreign spirit papers, several millions in number, and comprising the most aristocratic and best cultivated of the pupulation. Kardec is understood to have obtained information, like Swedenborg, from soul visits, while his body was in the trance state, to the other world. His works are just beginning to be translated and republished in this country.

Mind Reading.

Zśchokko, in speaking of his own experience, remarks: I am almost afraid to speak of this ("inward sight"); not because I am afraid to be thought superstitious, but that I may thereby strengthen such feelings in others. And yet it may be an addition to our stock of soulexperience, and therefore I will confess! It has happened to me sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite unvoluntarily, and he it were dream life, wet perfectly distinct he as it were dream like, yet perfectly distinct be-fore me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's-life, that at last I no longer see clearly the face of the unknown, wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in come measure as a commentary to the text of their features. For a long time I held such visions as delu-

sions of the fancy, and the more so as they showed me even the dress and motions of the

actors, rooms, furniture, and other accessories.

By way of jest, I once, in a familiar family circle at Kirchherg, related the secret history of a sempstress who had just left the room and the house. I had never seen her before in my life; people were astonished, and laughed, bu were not to be persuaded that I did not pre-viously know the relations of which I spoke; for what I had uttered was the literal truth. I, on my part, was not less astonished that my dream pictures were confirmed by the reality. I became more attentive to the subject, and, when propriety admitted it. I would relate to those whose life thus passed before me the subject of my vision, that I might there by obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the anawer, "It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my ac curacy before they spoke. Instead of many l will mention one example, which pre-eminently astonished me. One fair day in the city of Waldshut, I entered an inn (the Vine), in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous company at the table d hole, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lava ter's physiognomy, etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary license. This man's former life was at a moment presented to my mind. I answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I was correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant,—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where to the right of the brown door, on a table, stood a black money-box, etc. A dead silence pre-vailed during the narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!—Autobiography.

Spirits Moving Furniture in the Sixteenth Century.

Jean Boden was a sorcerer, as M. L. President Foucher related. One day they were talking of going somewhere, when a stool moved. Boden said this is my good angel. who tells me it would not be prudent to do so. There was indeed a common report, in the sixteenth century, that Boden was inclined to Jewdeism, or much worse, and had a demon or familiar spirit, like that of Socrates, who always restrained him from going when it was not excedient,—but never urged him. When, says M. Antone Alban. he used to be talking to his friends of his affairs, and advising the undertaking of something, all at once they heard some of the furniture of his room, as stool or such like article make a noise as if shaken; then he would say, "My genius does not advise to do so."

I shall only add here, that it is curious these allusions to spirit-rapping in the sixteenth century.—Montaigne, a Biography, by Bayls St.

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COLUMBUS, KANSAS.—James Brown writes.
—I like your paper very much, and I don't see how I could get along without it.

BELOIT, KAN.—John H. Tummond writes.— The friends in this section of country are desirous of having a lecturer or speaking medium visit us.

ALGONA, IOWA.—C. B. Hutchins writes.—I am much pleased with the Journal, and though i am a doubter to much that seems speculation, yet. I think there is no publication in the country that is awakening thought among all classes like it. COUNCIL BLUFFS, IOWA,-Mrs. R. Lyons

writes.—Let the good angels come in, and may they continue to spread the good work. It is the only true religion. Orthodoxy is doomed to die. Truth must and will prevail.

NEW BOSTON, MASS.—Hoseà G. Hulbert writes.—I send you a few more names for your very valuable paper for three months. I sent you forty names a few weeks ago from this town, and they all seem to be highly pleased with it.

WESTFORD, MASS.—M. H. Fletcher writes.—J have sent you a good many subscribers the last year, and shall continue to do all I can so long as you continue to oppose the Woodhull infamy. Everything in this section is all in the right direc-

FAIRFIELD, OHIO.—Wm. Davis writes.—Hy age is 75; health bad and it is with difficulty that I am able to write my same. I send you two new subscribers; it does me good to do so. Let the light shine, and have your valuable paper circulate in every nook and corner of the universe.

SAN FRANCISCO, CAL.—An Investigator writes.—I believe it has been stated as a Spiritual theory, that "like attracts like." If so, why is it that persons who love the truth, and always were known by their friends to be strictly and conscien-tiously truthful, are sometimes selected by bad, lying spirits, for mediums?

BUTTEVILE.—Charles B. Pillow writes.— Hought I would say something in praise of your Journal for standing up in right and truth against Moses Woodhullism. Stand firm, and our glorious philosophy shall rise higher and higher, till at last we shall reach the topmost round of the laddar.

BATH, MICH.—J. Watling writes.—I commenced taking your paper about six months ago, and am so well pleased with it that I am doing all I can to obtain subscribers. I like it so well that I would rather give up all the others I take than yours. I bless the time I subscribed for it and I intend to do all I can to increase its circulation in my neighborhood. tion in my neighborhood.

PLATTSBURG, MO.—John G. Priegel writes.— We have circles here every night except Sundays and Wednesdays, and are developing several me-diums. I have challenged the ministry in this place to prove out of the New Testament, that Spiritualism is the hell-preparing, soul-damning curse, that they, the orthodox, would like to represent it. They backed out with one accord from public discussion upon the subject.

McDADE, TEXAS.—C. Lassiter writes.—I am perhaps the only subscriber you have at this office. I intend to distribute my Journals to my acquaintances over the country after having read quantances over the country after having read them, so that I may be the means of increasing your list of subscribers if possible. I don't see why Spiritualism may not do much good, and be the cause of much happiness, provided it does not encourage "free-lovelem." I have been brought up in a country where Spiritualism has been regarded a sin and few people put any confidence in it.

seven months. At first my pent-up orthodox views were such that my mind rather revolted at the wide range some of your contributors took, as I had never taken very liberal views religiously myself. I therefore feared demoralization. However, having a grant by the control of t myself. I therefore feared demoralization. However, having arrived at the age that men ought to think for themselves, I took the chances and hope that I have profited thereby. I would not be understood yet as endorsing all I find therein, but enough to have arrived to the above conclusion. I am a member of the Baptist Church, but have been an investigator of your philosophy for some time, and am now what might be termed a Christian Spiritualist. I mean by that, that I do not feel that I have to reject the Christian religion in toto, or my Bible either, to become a Spiritualist, as some seem to think. I would like to have a good test medium visit this part of the a good test medium visit this part of the

DODGEVILLE, WIS.—Samuel Clegg, Secretary, writes.—The Religio-Philosophical Society of Spiritualists held their quarterly meeting in Hughe's Grove, Mifflin, Iowa Co., Wis., on Sunday, Sept. 6th, 1874. Public notice was not given of the said meeting, yet the number of persons present was estimated at five hundred. The speaker for the occasion was Mrs. Mattie Pears of speaker for the occasion was Mrs. Mattle Parry, of Beloit, who spoke twice in the afternoon. Each discourse was listened to with rapt attention. Hundreds went home astonished and delighted, and for the first time commenced to faintly see the and for the first time commenced to faintly see the beauties of the Harmonial Philosophy, and that progression implies an immediate commencement and continuation of good deeds and love for humanity on the scale of purity, to insure us to reach a higher plane in the Summerland. The difference between her exposition of Spiritualism, and that given by preachers from pulpits, was made clear to all, and the general sentiments were admiration and approval. Bro. Tupper, of Plattville, trance speaker and test medium, assisted on the occasion. He is open for engagements to lecture, and is an able speaker.

NEVADA STATE PRISON.—Andy Johnson writes.—I receive your noble Journal as regular as the week rolls round, and though I am a prisowrites.—I receive your noble Journal as regular as the week rolls round, and though I am a prisoner, yet my cell is made bright and my heart made glad by the enlightened views, and sound philosophy that you present. There are 130 of us unfortunate ones here, and the Religio-Philosophical Journal is the only religious paper contributed by any society to us. I asked Henry Ward Beecher for his paper but doubtless he had forgotten that portion of the scripture which says, "I was in prison and ye visited me/not," or else he could not afford it, having no faith that I would pay him. After the fire of the 14th of July, I saw your appeal to your friends. Had I the money then I would have sent you \$10; but I was glad your Publishing House was not burned. I now send you \$2.50 in gold, and when I carn it, I will send you \$5.00 more, so as to get the book you praise so highly; I mean the Bhagavad-Gits. I wish to say here that I am not a trial subscriber but a life subscriber, for I am sure I can earn enough each year of my term, or sentence, to pay for your paper, land any other book or journal I am favored with. My sentence is long, but I hope through good conduct to obtain executive elemency, and if I do, I will send you a silver brick, that will shine as bright as your Journal does in my cell. The man who "put up the job" for which I was sent here, Judas like, hung himself in a barn, and is gone to his home.

LIZTON, IND.—Asa Thomas writes.—Feeling LIZTON, IND.—Asa Thomas writes.—Feeling it a duty I owe humanity as well as a respect and humble gratitude to mediums and their angel guides, I desire through the columns of your noble paper, to give in my testimony in behalf of spirit communion, by giving to the readers of your paper as near as I can, a description of a circle I had the pleasure of attending, in Crawford-ville, Aug. 9th, 1874, at the residence of Syntha R. Bryant. The medium's name is Jennie Curtner. The circle had been appointed expressly for me. When the hour arrived to sit for the invisibles to manifest, an Indian maiden whom they called me. When the hour arrived to sit for the invisibles to manifest, an Indian maiden whom they called Lily, took possession of the medium, and in her own sweet gentle way, directed each one where she desired them to sit. A trumpet was placed in the center of the circle. When all was ready the light was taken from the room, the door closed and all was left in darkness. Singing was requested, and after the circle had joined in singing a short time, the trumpet was lifted from the foor and carried about the room touching us gently upon our heads. Then a strange blowing began to come from the trumpet, and in a few moments more a voice spoke therefrom, "How do you do?" Several in the circle responded, seeming to be well acquainted with the intelligence. Being a stranger myself, I remained silent. After he had congratulated those he was familiar with, the lady of the house introduced him to me, calling his name E. Tannel. He greeted me with a kind, "How do you do, Mr. Thomas?" I responded to his kind greeting. Then said he, there are a great many spirits here, and I will describe some and give their names, and see if they will be recognized by any present. Then he said to me, there is a lady standing by your side, giving a correct description of my wife in spirit life, and then he gave her name. Then came my two little boys, one 12 and the other two and one-half years old, my mother, a lady friend, and finally an old uncle of mine, all of whom he described so I recognized them without their names. Then he would give their names. I have been a Spiritualist for many years and have had sittings with a great many mediums, but never have I experienced anything so wonderful and convincing as that which was given me through this trumpet medium. My heart was made to rejoice with enceeding great joy, for there among strangers, and my history unknown was made to rejoice with exceeding great joy, for there among strangers, and my history unknown to any present, there comes one from the spirit realms, and amid that circle of strangers, describes to me accurately the loved ones that had long since passed from my mortal sight, and that, too, unknown to any one present but myself. Then in conclusion he told me I had the power of Psychometric reading, and also that of healing, the fact of which has been powerfully demonstrated for years previous having many times been able years previous, having many times been able through the aid of my spirit guides to remove dis-ease, to the astonishment of myself and others. What more could mortals ask to convince them of

"Is Conscience Innate?."

In the Journal of September 12th, 1874, Dr. Hoag says, "When a child is born it does not possess reason nor conscience; therefore both reason and conscience are acquired." If the Doctor's premise is true then his conclusion must necessarily follow. But is his premise true? Most certainly not. It is true the child's conscience and reason are not active at birth—that is, the child is not able to reason and does not feel compunctions of conscience: neither are the child's feet and hands voluntarially active, that is, active, under the guid-ance of the will, at birth, nor for many weeks afterwards—not, in fact, until the child ac-quires such feet and hand activity through growth and development. But because this is true, is the Doctor prepared to affirm that the

true, is the Doctor prepared to affirm that the feet and hands and nerves, brain and will are therefore not innate? Surely not.

These are all born with the child and only need development through growth, to become active under the will power. And so it is with every organ and faculty of the child's being—physically, mentally, spiritually, every way. Every feeling and faculty of the human mind, including reason and conscience, is innate, just as every organ of the body is innate, and in precisely the same sense.

Mental qualities are transmissible; and

Mental qualities are transmissible; and transmitted in exactly the same manner as are physical qualities. The law of hereditary descent is uniform in all its bearings; it runs in but a single groove.

In his example of the Hindoo mother casting her offspring to the Ganges' crocodiles, the Doctor entirely overlooks a fundamental truth, viz: Every feeling of the human mind is blind, and therefore, unless guided by an enlightened intellect, is liable to the grossest perversions. Thus conscience says, "Do right! do right!" but does not and can not tell us what right is. Conscience is always it.

NEWBERRY, S. C.—W. H. Webb writes.—I have now been a reader of the Journal about seven months. At first my pent-up orthodox needy! but it does not and can not discrim-

needy!" but it does not and can not discriminate as to who are the needy. Its demands are just as well satisfied when we give to the impostor as to the worthy object of charity, provided only, that our judgment so directed. Neither conscience nor any other feeling is capable of heing enlightened, because it is feeling and not intellect. Any feeling may and does become stronger by activity, but it remains bound in fetters of blindness no matter how active. To speak of an enlightened ter how active. To speak of an enlightened conscience, therefore, is a misnomer. Conscience, when active, continually cries out, "Do right! do right!" and is always satisfied when its voice is obeyed according to the dictionary beauty. tates of judgment, no matter what it may be. The Doctor may be perfection in "physics,"

but in metaphysics he is certainly not a suc-Denyer, Col.

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GRICAGO, BATURDAY, OCT. 17, 1874.

That Infidel Refermer.

It is customary for those sound on the various orthodox questions, before partaking of a hearty meal, to close their eyes, and outwardly or inwardly thank God for the same, and colicit his blessing to rest thereon. This is a harmless exercise, and can only be condemned on the score of being a worthless expenditure of time, if so it be. Why not give God one general thank—thank him for what you have had, what you already possess, and what you expect to accumulate in the future, and let the matter rest! One hearty prayer, embracing the past, the present and the future, would be as effective as a million of these short invocations uttered over a steaming bowl of porridge, or a good fat turkey.

In Chicago, we have a genuine "Infidel," Mrs. Cynthic Leonard, who is devoting all the energies of her coul to alleviate the condition of unfortunate women. She will not allow any one to call her a Christian, or to insinuate that she has a latent feeling in favor of prayer. Ever since she came out boldly in open rebellion against the efficacy of petitions to God as a healer of the ills of flesh and a restorer of virino to tallen women, wo have expected, at every thunder-storm that has occurred, that a flash of lightning would strike her the same as it did an Infidel hall in Atchison, Ka. Strange to say, although the heavens have been repeatedly illuminated with electricity, cutting up fantastic figures, not one flash has dared to touch the hem of this woman's garment. Should she succeed in passing successfully through the coming winter without a direct visitation from a tornado or a thunderbolt, we shall come to the conclusion that pagan stock has risen above par in the Courts of Heaven.

How dare she think of feeding, clothing, and kindly attending to the wants of poor, unfortunate girle, lavishing on them all the affection of her magnanimous heart, and giving them the noblest and best of encouragement and advice—without kneeling down and praying-how dare she assume to be an Infidel, and go to work so bravely in doing good? Truly, we admire this woman. She has grit, is solid in her views and practical in her labors, and success is crowning her efforts.

Now, it is really amusing to witness the ally acts of her traducers, who became so because she obstinately refused to participate in prayer. The fact is, she is deeply infected with Tyndallism, while the ladies who oppose her, believe in the blood and thunder class of religionists, who expect God to spend his time in numbering the hairs of their head, chignon and waterfall, human and artificial, both. Mrs. Leonard, however, does not think that God is engaged in such foolish and disreputable business, as counting the hairs of each one's head, hence a split occurred in the society for the reformation of fallen women.

Really, if prayer, could smooth over the ulcerated places in a person's character, drive away poverty, or cause an amputated arm to grow out again, its efficacy would be established. The crusade movement resulted in an almost total failure, for it depended entirely on fanaticism. Now, one of two things is selfevident—if prayer has any efficacy, it would bring a substantial return. Perhaps the days of God's tailoring business is over. He made garments for Adam; he made a dress for Eve, and now-would it not be a novel prayer to entreat him to come to earth again, to the West Side, and in the presence of Mrs. Infidel Leonard, make a few garments for those under her charge. Oh! such a visitation would annihilate Tyndall, and cause a day of rejoicing in the churches. Perhaps, however, Chicago is too far away from the throne to have any influence, or to secure a response. Such being the case, it might be well to change the base of operations and go to Indiana, and try there.

Now, if the ladies of the South Side will organize an opposition reformatory home, in which prayer shall be the principal agent used, and if they can secure a palpable and direct

Infidel, Mrs. Leonard, will be compelled to succumb. Until then, she must be regarded as triumphant. Already her name is becoming popular throughout the country, and if she will present herself to the literary bureau, she can secure hundreds of calls to lecture,—admission 75 cents. These truly, honest, noble, philanthropic ladies, like Mrs. Leonard, who rely on the efficacy of good clothing, elevating associations and genial encouragement, to reform the erring, are winning golden opinions, while those who oppose them, will sink into lasting obscurity.

Under the circumstances would it not be well for the pious ones of Christendom to cease praying on general principles, and have a special object in view-for instance bring their prayers to a focus on this Infidel lady, Mrs. Leonard, and see if they can not induce God to change her rebellious nature, and make her a noble and consistent follower of Jesus. Supposing that the ladies on the South Side, who consider themselves the especial agents of God, should each day, for one month, level their prayers at her. Give them one month to test their efficacy; it would require that time for their patitions to ascend to the Courts of Heaven, and be acted on, especially if red tape rules there the same as it does in Washington. We would like to know if an Infidel woman in this Christian country can be tolerated in furnishing clothing, shelter, employment and good advice, to unfortunate girls? The boldness of Mrs. Leonard in attempting to do good outside of the pales of the church, should it receive a signal rebuke? What are we coming to, in this 19th century, when a lady would dare to assist a poor, unfortunate creature without first singing a psalm and saying a prayer!

SPIRITUALISM IN THE NORTH WOODS.

New and Curious Developments.

The New York Graphic gives many items in connection with Spiritualism, that are of special interest. In a late number it presents the experience of a gentleman in the North Woods. Some years ago, while spending vacation in the North Woods along with some artist friends, three of whom are well known in New York City and may readily be referred to, he had some very singular experiences. One evening as they were encamped on the shores of Racquette River the conversation turned upon Spiritualism, and naturally they were soon talking about ghosts. The guide sat quietly smoking in the moonlight and listening to what was said. He seemed the most matter of fact man in the world, and so they were somewhat curprised to hear him assert not only his mediumship but his power to make what he called a "congener"—see spirits as plainly as he could see bodies. They loughingly asked him to give an exhibition of his powers. This is what followed exectly as it

took place: The guide had with him a rod of witch-hezel which, for some reason or other, he hardly ever relinquished when it was possible to have about. He balanced it on the joined extremities of the forefingers and thumb of his left hand, and presently it began to make a complete circle, from which it broke into oscillations, and did not cease till it pointed directly at the Graphic correspondent's forehead, apparently singling him out from the rest of the party. As the guide was standing at the time, and he sitting, the rod made an angle of at least forty-five degrees with the horizon at the time. Thus singled out, he was made to stand about three feet from the guide and bidden to close his eyes-which were then bandaged. The rod was then pointed directly at him and, after two or three minutes of waiting, he felt a singular sensation as if standing on a stationary raft under which water was rapidly flowing. He tried to steady himself, but sank to the ground, and presently saw with the most perfect distinctness a stretch or landscape as in broad daylight, over which animals of various sorts were ranging, and which seemed a perfect. Arcadia for beauty. A broad stream was flowing at his feet, on which was a boat containing a man and woman, who presently approached the shore. To his intense surprise he knew them both. One was a brother, who had died some years before, and the other his wife, who did not live long after his death. Following them from the boat came their old water spaniel, his old friend "Pinto." also defunct, after the flesh. What struck him most was the perfect nonchalance with which they greeted him, as a matter of course, John (his brother) told him a number of things of no particular importance to any one but himself, but said that he wanted him to tell "H. D. M."—an old friend of his, and one of the encamping party—where to find a certain meershaum pipe which the said "H. D. M." had lost and long mourned for. He remembered at the time laughing at the triviality of such a message from the Spirit-land, and presently the landscape faded away, and he came to himself, standing where he had stood when first affected. The bandage was taken from his eyes, and he delivered his message, which was received with considerable chaff. But the oke of the thing was that, when he returned to New York and his studio, he found the pipe in precisely the place indicated. This was evidently not the work of "Dlakks."

Casting out Devils in India.

The Comatic Telegraph (foreign paper) gives an interesting account of casting out Devils in India. The writer says he was present, and witnessed an exercise of exercism. The possessed was a young woman of about sixteen, hale and hearty in appearance, and withal very good looking. She was much excited as she accompanied or rather preceded her exorcist, and broke out occasionally into singing amples will deter disreputable mediums from answer thereto, the victory is theirs and the land dancing, with an energy and manner practicing deception.

which showed that she had no self-control. The party which went with her stopped at a tree on the way, when the exorcist desired her to halt. His command instantly brought her prostrate before him, and she rolled on the ground in violent contortions; but her father objected to fixing the demon to that tree, and accordingly the exorcist addressed the patient in a tone of sternness to rise and go on further. She did so, and with a running dance to the sound of the tomtom and Pujari's handdrum, she rushed along, seemingly unconscious of all around her. They balted then under a Palmyra tree, in a deserted place, near the foot of a hillock, where the poor girl was desired to balance herself gracefully to the music of the priest's hand drum, and approached the tree. She did so, and embraced it with a tremor, the effect of compulsion rather than free will. The exorcist went through a few strophes of incantatory singing; next taking a few locks of her hair and knotting them together, he fastened the bunch to the tree by a nail; and then holding a live cock in his hand over her head, with the other he cut its throat and shed its blood freely over the stooping, trembling girl. He then cut off her hair, and thus freed her from her festening to the tree. The blood-stained bunch of hair thus left behind, it is said, detains the devil also, and that he, or a legion thus exorcised, will haunt the tres till he or they shall choose to take possession of another unfortunate.

The girl seemed now weak and exhausted and could hardly walk forward with a steady pace. She was held by one of the male assistants of the priests, and conducted to a tank, where she was bathed, in her clothes, and came out of her own accord, hardly yet in her right mind. But the scene was not yet over. The Pujari broke a cocoa nut, and after placing it over the smoke of incense for a little while, he lifted the smoking censor to her with the usual incantatory music and singing. She again gradually lost her consciousness, and swayed to and fro with wild and dishevelled locks. The exorcist demanded of her to tell her demoniacal name. He then inquired how many devils had possessed her, to which she replied, "Five." Have they all taken their departure? he asked. "Yes," was the reply; and immediately she ran along, dancing frantically, while the party ran after her to her house, where, after other devilish ceremonies, she recovered consciousness, and the following day was married. This parrative is about as remarkable—the spirite haunting the tree as the statements in the Bible in reference to cost-out spirits entering the swine.

Testing Physical Mediumship.

A writer in the Spiritualist, a paper published in London, contains the following in reference to "testing physical mediumship"; "

"It is customary among some of them-and I believe the system has been imported from America—to place the sitters, including a coadjutor, in as compact a circle as possible, the practicable; each person, with the exception of the medium, having his or her hand held, and the medium sitting in the centre. This latter person tells those present, that in order to assure them that he has not the use of his hands, he will keep clapping them together; and further, that one of the company may place his leg upon his knee, in order to make assurance doubly sure. Now, sir, this arrangement is commonly but most erroneously accepted as a satisfactory test, but in reality it affords no guarantee whatever that the medium 'operator?' has not the free use of his hands and arms, for he has nothing to do but to stoop his forehead a little, and beat that with one hand, in order to make those present believe that the clapping is being regularly performed and at the same time to do what he likes with his disengaged arm. Nor is this all, for I recollect that when traveling in Sweden, a performer at one of the places of public resort amused us by imitating with his mouth all sorts of noises; at one time, judging from the noise, he appeared to be sawing wood, at another driving nails into the walls, etc., etc., and it would have been mere child's play for him to have imitated the clapping together of two hands, of course having his own at perfect liberty. Why, sir, I believe that if the ac-complishment was only worth the trouble of acquiring, I could master it myself; and by getting a few of my skeptical friends to form a circle in the dark, and smartly boxing their ears, while I was "with my mouth" giving them audible evidence that I fully occupied in clapping my hands regularly together, I might send them away with the full, and I may add, painful impression that there was really some thing in Spiritualism after all. I am not one of those Spiritualists—though there are many such—who think that public media are unmitigated nuisances, doing more harm than good to the cause of Spiritualism, but I do think that honest public media should insist upon—or at all events make no objection to real precautions being taken to guard against trickery, and I would further suggest that the British National Association of Spiritualists should form an examining committee, whose duty it should be to rigidly test the bona fides and reality of the pretensions of those aspiring to public media, and when satisfied, to give them a diploma or certificate to that effect. Of course it would be quite optional for media to present themselves for examination or not but rely upon it the honest and powerful media would cagerly avail themselves of so fair a method of obtaining such satisfactory and valuable testimony to their abilities, and we should have the cause of Spiritualism making more solid progress. As the matter stands at present, and with the rivalries that exist between different media, there is a strong temp-tation for each medium to supplement his manifestations, in order to equal the wonders performed by his rivals; but with the possession of such a diploma as I have described, the value of which would be recognized by Spiritualists, the temptation would be very much diminished, and I trust the motto 'palmam qui meruit ferat' would express the established

There are so many impostors traveling over the country, palming themselves off as physical mediums, that the most careful test conditions are required, and whonever one is detected he should be arrested at once for obtaining money under false pretenses, and be made to suffer the penalty. A few such exMeeting of a Library Board.

It is still somewhat difficult to induce Library Boards in Massachusetts to accept of liberal books. The following is a report of the Hyde Park Library Board:

"Contributions of books were received and accepted from H. S. Bunton, H. C. Brigham, J. Newcomb and a lot of public documents from the State. The matter of accepting the works of Andrew J. Davis, contributed by Mr. A. E. Giles, came up for discussion. The Committee appointed to examine the books, Messrs. Corcoran, Hathaway and Nott, reported the matter back to the full Board foraction. The subject was the theme for quite a long discussion, but the members of the Board, not having examined the works, knew comparatively little of their merits or demerits. Mr. Weld said he had intimately known Mr. Davis, the author of the works, for a long time, and knew him to be a high-toned, honorable gentleman, and he did not believe that anything emanating from his pen could be tinctured with corrupting influences. He said Mr. Davis utterly abhorred the doctrine of free-love, and scouted the whole subject. He believed him to be pure-minded and incapable of writing a sentence or a line that would in any way tend to corrupt the mind. Mr. Weld thought that the Board should either accept or reject this contribution of books, or else the Gazetto might take up the matter again, and throw another bombshell into their ranks.

"Mr. Hathaway thought if the books were placed on the library anelves, and nothing said about it in the newspapers, no one but the friends of Mr. Giles would know they were there; but if the matter was discussed, everybody would seek for them, and if they could not be obtained here they would be procured

"A majority of the committee appointed to approve and examine the books, thought some of the volumes contained matter decidedly objectionable for young people to read, and they would no sooner place them within the reach of children than they would certain objection-able medical works. Mr. Weld still thought the writings of Mr. Davis were free from immorality, and while one man might consider a sentence or a chapter as immoral, others would read them in a different light. Any book, said Mr. Weld, in regard to God or Man, so long as it is worded in decent language, can not be corrupting in its influence if read in the right spirit. He should be pleased to see even the strongest and most radical works on Atheism placed on the library shelves, so that all may have an opportunity of reading them if they chose so to do.

"The other members of the Board expressed an opinion in favor of postponing any definite action upon the matter, as they had not seen the books, and could not therefore vote understandingly. It was finally decided to distribute the books among the members of the Board for their perusal, and the matter will come up for settlement at the next monthly meeting."

More Science.

According to the San Francisco Mercury, at a meeting of the Academy of Science in that city, Judge S. C. Hastings read a paper on the "Phenomena of Electricity," in which he discussed the" Katle King" spirit materialization, as authenticated by those eminent scientists Profs. Crookes, Wallace and Varley. The learned judge ascribed said phenomenon to ugglery, acomplished by people of peculiar temperaments, exciting the molecular energies upon the imperceptible ether."

This is really clear, and it evidently settles the question, leaving no room for caviling. Now, in order to comprehend the opinion of this learned judge, whose wisdom surpassath the ordinary understanding of mortals, all that is required, is to secure a "peculiar temperament," and let it exercise its "molecular energies." In order to do that, the presence of "imperceptible ether" is essential, and then Katie King will become perpendicular to the floor, while the "molecular energies" will hold, fully materialized, her mouth, nose, etc. This is very plain. In order to make the matter more clear, to those who wish to try the experiment, we would say that success will surely follow, if the "molecular energies" are not so weak (like a sick kitten) that they can't get a good hold of the "imperceptible ether." Should that be the case you must seek high and low for a more "peculiar temperament, in which the "molecular energies" are larger and stronger, so that they can fasten on to the "imperceptible ether," and bring it to time. All kinds of spirits can be materialized by this method; but the first one to appear always at Judge C. Hasting's circles, is Balaam's Ass.

Gluttony.

A retired physician writes: "How does it happen that amid the everlasting cry against drunkenness, we never hear a word against its sister evil, gluttony? I think I can assert with truth that in a long practice, three have died among my patients from over-eating, where one has died from drink. Whence comes apoplexy, paralysis, dyspepsis, and a host of other diseases, but from too much and too rich food taken under most imprudent circumstances? And yet we hear no society formed to prevent this growing vice. A man eats until he drops down and expires with apoplexy by the roadside, when up comes the coroner with a jury of twelve good men and true, who pronounce a verdict 'died from intemperance.' So he did, but what kind of intemperance was it? I have heard more than one minister in the pulpit expatiate with great vehemence against the sin of drunkenness, whose very appearance was proof positive that he was pre-eminently guilty of gluttony."

The physician who gives expression to the above, is not the one "whose sands of life are nearly run out"—and who advertises an infalible cure for consumption, but he is one whose extensive observation leads him to correct conclusions, and what he says may be taken as correct. If ministers would preach a sermon on the art of making light nutritious bread. superb apple dumplings, and magnificent stews, they would render themself practical as well as ornamental. Give us sermons on the gospel of bread-raising instead of raising of the dead at the toot of Mr. Gabriel.

Samson and Delilah in California.

These two aucient Bible characters, if reports be true, have been re-incarnated, and are now residing in San Francisco, living examples of the truth of Allan Kardec. True, he is not as large as the original Samson-of course he would not be, as he would not be required to slay a thousand Philistines with the jawbone of an ass—his mission now is to "round himself out," and gain experience in another direction.

This re-incarnated Samson was in the habit of castigating his wife, Delilah,—rendering it very unpleasant for her. One day when he was in the land of dreams, she sheared him so completely that every spear of hair disappeared from face and head. Rousing from his slumber like a giant refreshed, he speedily comprehended the situation, and reached for her. Such a carressing as she then received she never dreamed of before. She did not even have the usual grip on him. He was fined, but she declared her utter disbelief in those Bible yarns. The fact that he acted so peculiar when he noticed the loss of his hair, is only a verification of Allan Kardec's theory —it was necessary for him to do so in order to get the advantage of certain experiences in earth-life. We have no objection to any one believing this story about the re-incarnated Samson and his devoted wife Delilah—if they are determined to.

The Wilson-Severance Free-Love Meeting.

"The Gentle" as orderly of Mrs. J. S. Severance, called on the faithful to assemble at Chicago, on the 2nd inst., to discuss all things "germane to humanity." Since the Elgin meeting at which he cent greatings to the Woodhull at Jackson, Mich., for her denunciation of all marriage laws, he uses the phrase germane with a looseness—a la Wilson.

But the "germanes" didn't turn out. They are evidently sick,—terrible sick. Not over a baker's dozen responded at the roll-call, on Friday and Saturday. On Sunday a very four from the city dropped in to see how the thing were running.

Mrs. Severance and C. W. Stewart, of Wisconsin, and Wilson, of Lombard, were the chiefcooks and bottlewashers. Severance defined her position on the free-love question, which seemed to be a work of supererogation. Stewart believes in the theory as the very elixir of life, and the "Gentle" whines because he is a dead cock in the pit, and charges it all to the

The Spiritualists of Illinois, are so thoroughly disgusted at the whole free-love tribe, that they will no longer effiliate with them in the least degree, and they are at so low an obb that not one of the city papers will take the least notice of them.

The Power of Money.

The good or had points in a man's character are not always easily drawn out. A person may even become devoutly plous, or supremely mean through the instrumentality of some, apparently, trivial circumstance. To become a distinguished general, an opportunity is required. To become a desperado, a chance to commit some disreputable act is essential. This is rather a strange story, but illustrates in a marked degree the influence of "results" in a man's character. An Albany man, qut of work and nearly starving, turned for comfort in his extremity to his sainted mother's Bible. for the first time since her death in 1867. To his surprise and delight he found a 'ten-dollar bill between the leaves and immediately fell on his knees for the first time since 1840. With a light heart and glittering eye he prayerfully started for the baker's to obtain a loaf of bread. There he found that the bill was counterfeit, when he swore bitterly for the first time in three hours.

Weight of Materialized Spirits.

The Graphic has exhibited its enterprise by sending a correspondent to visit the Eddy Brothers in Vermont. He sums up the result of the visit as follows:

"Your special correspondent has met with great success in his investigations of the Eddy spiritual manifestations, every facility having been afforded him by the family to apply tests and take precautions against deception. Among the results of an entirely novel character, he has had the materialized spirit forms measured and weighed on an ordinary platform scales in the presence of the audience. The height of those seen on a single evening varied from 4 feet to 6 feet 3 inches, and "Honto," the noted Indian spirit, on being weighed four times successively, turned the scale at 88, 58, 58, and 65 pounds respectively. This is the first in-stance in which this astonishing test has been applied. Wm. H. Eddy, the medium, weighs

Dr. D. P. Kayner.

This able lecturer and excellent clairvoyant physician is now engaged in Lucas County, Ohio, and will be for some time, with headquarters at the American House, Toledo.

He will make engagements to lecture in the vicinity for the Sundays he is engaged there. at any place where he can go and return without much loss of time on other days. He will visit his home in St. Charles the latter part of October, and will make one or two Sunday engagements on his route. Let him be kept constantly employed. ---

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the Relacio-Philosophical Journal to prisoners who may apply for the same.

Total amount previously received,.....\$15 66 Mrs. S. H. Hart, Montville, O.......... 25

THE EAST AND THE WEST. Reply to Professor Brittan.

Mr. Entror:—I have just read Prof. Brit-tan's communication in the JOURNAL, headed Breaking Poisonous Arrows." It was evidently written in no pleasant mood. Its petulance and acrimony are to be explained by the fact, probably, that the communication was written while the Professor was "just recovering from severe and dangerous illness,"

I have not by me either Prof. Brittan's let-Thave not by me either Prof. Brittan's letter to the Banner, or the communication on "The East and West," which was published in the Journal some weeks ago. If that article from my pen did Prof. Brittan injustice I deeply regret it. Nothing of the kind was intended. I thought his language encouraged the notion of the intellectual inferiority of "the public teachers out west." I still think the statement, "If the public teachers out west are deficient in knowledge, it is far better to send for the schoolmaster," etc, was generally understood to convey the meaning generally understood to convey the meaning which I attached to it; I know it was so construed by other readers than myself. But the Professor's disavowal of what seemed to be the meaning of the words quoted from his letter, and his expression of high appreciation of the standard of Western intelligence, leaves no ground for any controversy on this subject between him and myself.

I think the view I took in the communica-tion on "the East and the West," correct and true. And I think a presentation of the facts was called for. The assumption of intellectual superiority is so common in Eastern pa-para (chiefly the accular press) and there is yet among Eastern people such an inappreciation of the real condition of the West in an intellectual and literary point of view, that I deemed it proper and right for me, an Eastern man, to state what I knew about the Western

To Prof. Brittan's gross personalities, so contrary to the general tone and tenor of his writings, I shall make no reply. His notion that I am an enemy, seeking to rise in public estimation upon the ruins of the fame and fortunes of others," is the mere fancy of a sick man. Far from entertaining any unkind feeling toward Prof. Brittan, I have for years admired him for his many excellent qualities; have regretted that while inferior teachers have been sustained, he evidently for want of proper encouragement, has been for years tept from the platform and from active duty in the liberal field.

Did their seem to be any necessity for it, I should not besitate to sign my name to this communication. In the present situation there seems to be no call for it. If Prof. Brittan shall still think my quotations from his letter prompted by personal enmity I will give him my name; until then I shall sign my-Fair Play.

Mr. J. W. Pinn passed through this city one day last week on his way to Iowa, to lecture. Hudson Tuttle, the author and eser, speaks of him as follows:

"He is a profound scholar and eloquent speaker, who honors the cause of Liberalism. He has taken high grounds on our side against the Woodhull iniquity, and the lecture he has prepared in answer to the free-love fallacy is the ablest document I have yet had the fortune

We have no doubt Mr. Pike will receive a warm reception from the Spiritualists of Iowa. Bastian and Taylor, now in England, will start for New York, on the 15th of this month. They will probably be in New York City the 25th of the present month. They are splendid mediums and will respond to calls to hold seances. Let one thousand letters greet them on their return. Address them in care of J. H. Whitney, No. 77, Hanson Place, Brooklyn,

THE Marchal, (Ia.) Times says: "Mr. Fishback has convinced many in this city. that Spiritualism and Spiritual religion is not the low vulgar "free-loveism" many think it to be; but pure, holy and sublime."

MRS. H. MORSE writes to us speaking in very high terms of Mr. Asa. Warren as a lecturer on the Harmonial Philosophy. His wife she represents as being an excellent test

Mrs. Mary Andrews will hold no more scances at the Cascade after the first of October. Due notice will will given when she establishes herself in a new location.

B. F. Underwood will lecture before the Literary Section of the Liberal Society of Milwaukee, Wis., Nov. 22d and 29th.

Dr. P. B. RANDOLPH, the author, lecturer and seer, is about to remove from Toledo, O. to this city.

THE Sunbury (Pa.) Daily, says that Mr. and Mrs. Guernella have been holding Spiritual scances at that place.

To the Utah Colonizers.

By a vote of members present, and by re quest of scores by letters, we have deferred our start to October 30th, instead of 16th, as previously announced in the Journal. We can by so doing add considerable more of solid men to our ranks, although we have at present more car loads than we obligated ourselves to furnish. Our colony is by vote named the "Grand River Colony." Our contracts are closed for October 30th, and all who are going must be at this office on that morning—those having freight must provide for that two days proviously.

C. J. Jourson, Sect'y pro tera. 217 5th Ave., Chicago, Ill., Oct. 5th, 1874.

The Religio-Philosophical Journal.

Published at Chicago, Ill., by S. S. Jones, Esq., commences with the number for September 19th its seventeenth volume, and its editor speaks in cheering terms of the preparations making for the extension of its usefulness in future. He is about to erect a seven story building "in the very centre of business only two blocks distant south of the new Custom House and Post Office now being erected by the United States Government, which is to be the final location of the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, and he hopes to be settled therein by the expiration of the present year.—Bannen of Light.

\$1.50 pays for this paper one year, to new trial subscribers.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL, for three months, for new trial subscribers. Please send, in the subscriptions.

A further Instalment of October Magazines, notices of which were crowded out last

Harper's Magazine for October is as magnificent's number for its illustrations, and as rich in the variety and interest of its reading matter, as was ever published. This number, containing eighty illustrations of unusual beau-ty, opens with "The Emigrant's Story," by J. T. Trowbridge—a poem of characteristic force and pathos, illustrated by Sol Lytinge, The first of an admirable series of illustrated papers on Decorative Art and Architecture in England," is contributed by Moncure D. Con-way. One of the most characteristic illustrated papers of this number is "Some Talks of an Astronomer," contributed by Prof. Simon Newcomb of the United States Observatory at Washington. This paper, weich will be concluded in the November number, meets a popular want, and is very timely in connection with the prominence of astronomical topics

Peters' Musical Monthly.—The October number of this leading musical monthly is on our table, and is better than ever before. It contains during the year all the new choice songs and music, which can thus be obtained at a trifling cost. For particulars address J. L. Peters 500 Readers N. W. ters, 599 Broadway, New York.

La Creme de la Creme.—J. L Peters, the prominent music publisher of No. 599 Broad-way, New York, is publishing a new musical monthly, bearing the above expressive title, which he proposes to send to subscribers for the sum of four dollars a year, or fifty cents for single numbers. This choicest of musical monthlies is for advanced players, and is printed on the finest of paper, and bound in paper covers. Compared with sheet music, it excels it immeasurably in nearness, and yet give five times more for the same price.

Old and New for October, maintains its posi-tion for interest, with a highly pleasing table of contents and able editorials. The Editor, Rev. E. E. Hale, and Messra. Roberts Bros. are making a magazine much sought after in advanced circles.

The Overland for October is remarkable for the unparalleled length of its table of contents, nineteen names appearing opposite headings suggestive of interesting articles; a promise well fulfilled by the body of the magazine. "Some Kjokkenmoddings and Ancient Graves of California," is a fine contribution to archæological science, from a German scholar and contributor to the Smithsonian Institu-tion's transactions for this year. John H. Carmany & Co., publishers, San Francisco. \$4 a year.

The Galaxy for October contains the con-cluding chapters of Mr. McCarthy's novel, "Lindley Rochfort," also of General Custar's "Life on the Plains," and General Reclus's sketch of Marshal McMahon. Mr. Richard Grant White has a linguistic article under the odd title of "Popular Pie;" another somewhat bisurre title is "The Loadstone of Love," which Mr. Junius Henri Browne has chosen to place at the head of his very interesting article on magnetic women. The most prominent articles in the number are the eketch of McMahon, by General Reclus, and a carefully written, temperate article upon Communism and the school of Henri Rochefort. The Department of Science has its usual record of investigation and discovery in that branch of knowledge.

The Atlantic Monthly for October.—Contents, Fiction: Mr. Howell's new novel, A Foregone Conclusion; Mr. H. James, Jr.'s Eugene Pickering; Miss Wadsworth's Marty's Various Mercies. Personal Sketches; Some Great Contemporary Musicians : Mr. George Car Egglestone's A Rebel's Recollections; this time of General J. E. B. Stuart. Philosophy: Rev. James Freeman Clarke's Have Animals Souls? Poetry: Mr. Bret Harte's Ramon Mr. Trowbridge's Trouting; Mrs. Thaxter's Farewell; Mr. Haynes' The Woodland, and other poems. Criticism: Miss Preston's Theodore Aubanel, a Modern Provincial Poet; Mr. Perry's Berthold Auerbach, and reviews of important books, with some interesting papers on Art and Education. H. O. Houghton & Co., Boston; Hurd & Houghton, New

The St. Nicholas for October opens with a bright story by Mrs. R. H. Davis, which is followed by a splendidly illustrated article on Egypt by Mrs. Sara Keables Hunt. "Venus' Flower Basket" is a description of the Glass Sponge, with a picture that is positively wonderful in the delicacy of its execution. Mrs. Mary Mapes Dodge has one of her charming little poems called "Coming," and C. P. Cranch contributes some comic verses, illustrated from his own designs, making fun of the Comet. Many other fine articles complete the number.

Scribner's Monthly for October opens with another munificently illustrated Great South another munificently illustrated Great South paper, by Edward King, entitled "Down the Mississippi—the Labor Question—Arkansas;" it contains much picturesque description and practical information. The important essay of this number is a very careful study of George Elliot's novels, by W. C. Wilkinson. In "The Topics of the Time," Dr. Holland writes shout Mr. Reacher the present theology. writes about Mr. Beecher, the present theological outlook, the "Rewards of Literary Labor," etc. "The Old Cabinet" is devoted to Good Taste, and the other departments have about their usual variety. In the November Scribner, a new story by Saxe Holm will begin, to run through three or four numbers.

The Eclectic Magazine for October contains an admirable portrait of President Noah Porter of Yale College, which the publisher announces as the first of a series intended to include portraits of the most prominent educators and college professors throughout the country. A brief editorial sketch of President Porter's life accompanies the portrait. The editorial, literary, scientific and miscellaneous notes are, as usual, fresh and interesting.

Oliver Optic's Magazins for October.—As usual this standard monthly presents a rich and varied chapter of contents. Oliver Optic, its popular editor, leads off with three chapters of one of his best stories, "The Dorcas Club, or Our Girls afloat," in which The Undine Club, the New Professor of Rowing, and The Solitary Oarsman are the prominen characters. There are four full page illustrations. It is really a splendid number and can not be surpassed for variety, quantity and handsome appearance. Lee & Shepard, publishers, Boston, at \$3 per year.

The School Day Magazine for October con-tains an illustrated article descriptive of Lake George: and the contents are all well calculated to please young people.

The Freemason for October is of special interest to the craft, containing many timely articles. This periodical is national in its character and interest. Publication office, Second and Olive streets, St. Louis, Mo.

We are also in receipt of Part Three of "Our First Hundred Years: the Life of the Republic of America," by C. Edwards Lester. Published in twelve monthly parts; to be com-pleted July, 1875 United States Publishing Company, New York.

Philadelphia Pepartment

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

Labor.

In our last article we spoke briefly of woman and her rights. The subject of labor concerns both sexes and all classes, the capitalist and the wealthy are not exempt from an interest in this important subject. By a beautiful law of our spiritual-nature, we are all bound together in one family, and no member can suf-fer without affecting, more or less, all the rest. A question therefore of such vital importance must necessarily claim the attention of all. The Idea that labor is, or ever was a curse, is absurd, for without it no man can long enjoy either health or happiness. It is not labor that is ever disgraceful or burdensome, but it is being out of our proper conditions, and compelled to do that which we are not adapted

In the impressive prayer given by Jesus to his disciples, he uses these words, "Thy will be done on earth as it is in heaven." In the higher spheres of the inner life labor is universal; there are no idlers, no drones. Hence we affirm that labor is a natural condition for all mankind, and whoever attempts to live without it, violates a divine law of their being. The antagonism of capital and labor to-day is a result of the false systems of government, based upon the corrupt and selfish idea that might makes right, and though this ideals not openly avowed, yet the overreaching dis-position by which one person accumulates a large fortune out of the hard-earned toil of others, is just as great a violation of the divine law, and will not be tolerated, or looked on as honest, when man's spiritual vision is opened, and he rises above the plane of selfishness. . We do not say that all men should, or will be equally wealthy, because some are better fitted to help their fellow men than others, and as stewards, may fill a proper mission on earth.

John Woolman a minister in the Society of Friends, said "that whatever is superfluous, cometh of oppression." We do not believe that any man ever accumulated a great fortune,

as it is called, without oppressing and defrauding others in some way.

We desire to speak more particularly of labor. If God's will is to be done on earth as it is in heaven, we do well to ask what is the kind of labor that is done there, and how is it done? All the labor that is done in the higher spheres of the inner life is for the benefit of those within its influence. Whatever tends to elevate and improve any who are there, is found to be the proper work. Each individual finds an attraction towards that labor which while it unfolds their own powers, will also help others in the best possible man-ner. The only inducements to labor are the attractions and the good that will result from it. There is no hired labor there of any kind, and no working by hours, long or short; but a constant and careful effort to do that which shall be most useful to the individual and to all under his or her influence. How different is it here. Everywhere men and women are toiling for wages, and there is a constant competition between them and their employers.

Hired labor is not only repulsive to a sensitive, spiritual person, but it is degrading, and the system of working by the hour is demorslizing; there is a constant looking for the end received—not for the work, perhaps, as much as for the time that has been devoted to it. The natural result of this is that persons dis-like labor, and accept the false theological idea that it is cursed, because the conditions make it disagreeable. The earth is a beautiful home, and with comparatively little effort, will yield all that man needs for his sustenance and happiness. It has been computed that three hours labor each day would supply all the wants of mankind, if each one would do-their part. Instead of this, men and women are toiling more than half the time that they may accumulate wealth; driving-business at an unreasonable rate, and injuring their health, mostly because they are employed at uncongenial pursuits.

How much of the world's labor can be compared to that of the Spirit-world; works of love, works of attraction, with the conditions properly adapted, so that no one can be oppress by it, and no one can suffer from idleness? It is a painful effort to look over the field of humanity in search of this kind of labor. If one formerly went with a lantern to find an honest man, it would take a still brighter light to find a person who has obtained for themselves that congenial labor, and those surroundings which conduce to their highest happiness.

Instead of aiming at riches, we should seek to attain to that condition in which this kind of labor would be done daily and hourly, and then a new era would soon dawn upon the earth. When human selfishness shall have been evercome so that the system of wages shall be abandoned, and men will have their compensation in the results of their labors and not in a money equivalent, and when we learn to find our places and do the work for which we are fitted, and to which we will be attracted, then, instead of labor being looked upon as a curse, it will be found to be the highest blessing that has ever-been conferred upon man. Let each one examine and see what labor they are doing from the pure principle of love; and feeling that it is their peculiar mission, and that they have a right to it because they have a capacity. Then let each one endeavor to increase this kind of labor, and diminish, as far as possible, all other kinds, and a better condition will be established at once. It is no longer necessary that mankind should walk in the old ruts in which their ancestors have, for generation. The spirit world has shed its light upon us to show us that there are better ways, and that if we will enter upon them the power will be given

The present labor system, which is a curse to the employer and to the laborer, can not re-main a great while longer, because the people are not only tired of it, but they are seeing that a better one can be devised, and so they will do it.

In the mean time, let us individually, take the lessons from the angel world, and do the work which our hands find to do, and which will bless ourselves and our fellow beings. Many of us are in responsible positions and have others dependent upon us, and hence may be compelled for a time, to move on in the old channels, but as we can see that there are better ones, we can use our influence to bring about the time, not only for ourselves, to get into them, but help others in the same direction; so that we may realize in deed and in truth, "Thy will be done on earth as it is in heaven."

Honor to the house where they are simple to the verge of hardship, so that there the in-tellect is awake and reads the laws of the universe, the soul worships truth and love; honor and courtesy flow into all deeds.—Emerson.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications.

H. T. C.]

A NARRATIVE

Of the Spirits of Sir Henry Morgan and his Daughter Annie, usually known as John and Katie King, given-by H.T. Child, M. D.

> CHAPTER XVIII. MATERIALIZATION,

We approach this subject with some hesitation, because it involves many profound prob-lems. We have called to our aid some of the best minds that we could bring: Dalton, Sir Humphrey Davy, and your own Townsman,

Prof. Hare are among these. The grand problems, before the scientific world to-day are, what is matter, and whence does it come? It has been declared that matter is eternal. In our opinion this is not Tangible matter, in all its multitudinous forms, is the result of spirit operating through what is known to you as force, which is simply a mode of motion, regulated by fixed laws, and as an effect matter only has a temporary existence. Having a beginning it must have an end. By the combination of different forces, and their rate of motion, all the different forms of matter are produced. You will comprehend this fact better, perhaps, if you reflect for a moment that heat, which has been proved to be a mode of motion, disturbs the ordinary cohesive force of bodies, and will cause them to become a fluid or an invisible gas, which, so far as our senses are concerned, takes away their materialistic character.

The action of these forces is exact, and being under fixed laws, the results are unerring. The old alchemists had glimpses of these laws and hence their efforts, to transmute the, so-called, baser metals into gold, were not so absurd as many have supposed them to be. Your friend, Prof. Hare, says he came very near demonstrating this fact just before he possed out of the material body. These laws passed out of the material body. These laws and forces, though fixed and unerring, may be directed by spirits into particular channels, so as to produce given results; just as you are enabled, by your wires and bat-teries, to send telegraphic communications. The difference, however, between human beings and spirits is, that we have acquired more knowledge of these laws and forces, and their modes of operation, and with this, more power to influence and control them. The human will, by the same law, through the vital forces, moves your bodies, and as you are well aware, exercises considerable power upon the material world around you.

There are also instances in which the human will alone acts through some of the imponderables and produces certain motions. After spirits have passed to the higher life, unfolded their powers, and learned to comprehend more fully the laws of force and matter, this power of moving objects, and of forming material bodies, more or less permanent in their characters. Dec wonderfulls unfolded. We do not need all the appliances that mortals do to produce our results. Your critics sometimes sneer at the idea that spirits demand conditions in order to present certain phenomena, when if they knew the facts. they would see that they demand much more rigid conditions to perform simple operations. We have spoken of the power by which we move physical bodies without contact; it is by a better understanding of the law, which enables you to control your muscles, and move your bodies. By a similar extension of our knowledge of the laws of chemical affinity, which are familiar to your scientific men, we are enabled to decompose and re-compose many substances. We can suspend the force of cohesion in various bodies so that the particles will be, for a time, set free; but when we withdraw that suspension, the particles will rush back, and assume their former positions and exact relations to each other. By this means we are enabled to remove ponderable bodies from one place to another by setting free their elements and carrying the spirit of the body to the place desired, knowing that the scattered elements will positively return to their former places and positions with unerring certainty and precision.

An Improvilation.

BY M. M J., OF PHILADELPHIA.

Hope, my friend, is a magic staff, That will bear thee gently on, Out of the night of darkness, Into the bright'ning dawn.

We want thee not to feel at sea, Out in a bark alone, For we will help to guide thee, Until thou reach'at our home.

We see thee oft like a bird let free, Not knowing how to fly, We know thy ever anxious soul, And hear its plaintive cry.

And try to answer thee as best Will serve thy daily needs, And in the furrows of the soul, Drop tender, loving seeds.

Thou can'st not see them growing, Thou knowest not what they'll be, But time will prove their sowing, A harvest unto thee.

The golden sunlight not alone Brings forth fruit and flowers; The storm king with his mighty rule, Bids them unfold their powers.

Reinbows never made the earth Teem with fruitage fair, So halcyon days of joyous mirth Unfold no powers rare

The murky days of darkness, Our souls so oft nave known, Are those that make the furrows Where richest seeds are sown.

No soil would ever yield its share Of golden waving grain, If it had always sunshine, Without the falling rain.

And well we know the human soul. Its heaven ne'er would gain. If it had not some canker-worm To gnaw away earth's chain.

Earth's gloom as well as brightness Adds to the spirit's bloom,

The flowers grow at night time. As well as in the noon.

From discord's harshest sounds, In time comes music sweet; Inharmony, that seems, Makes harmony complete.

Remember wisdom ne'er is gained, .Our knowledge ever bought, But by the golden coin of life, Experience outwrought.

An Laycention b. Mrs. N. J. T. Brigham, delivered at Lincoln Hall, Philadelphia.

Oh! Thou spirit of light and life, Thou who hast given to this earth its loveliness and beauty, we would bring ourselves into harmony by taking Thy name upon our lips, for Thou art the Father of all of us, whatever may be our conditions of mental or moral growth. Thou art still our Father, and as over the hills and towering mountains, the same blue sky and sunlight, and clouds, and starlight and moonlight falls, so over all our conditions, Thou, our Father, doth rule and watch over us forever. When we doubt Thee, when we fail to see the wisdom and goodness which provides and cares for us continually, we are like the earth when the clouds have covered the sky. We know that as the clouds are not born of the heavens but of the earth, so the darkness is born of our imperfections,—not of Thee, for thou art perfect forever. We thank Thee, oh, divine Spirit! oh, life force of nature, for all things which are around us, for those conditions also which will in the future develop into good, for all those trials and temptations which shall develop our strength and bring us into higher conditions, wherein we may may know and live the truth. We thank Thee that Thou hast sent Thy watchful angels, and given them charge concerning us. Help us to understand the power of truth-which shall make better all humanity; not only to understand in word, but to live it, and apply it to our daily duties, so that life may become rounded out, and made perfectly har-monious. Then and then alone shall we realize what the kingdom of heaven means, and so turn to Thee, who art our sky, our heaven, our life, our inspiration. We would give Thee thanks in thought, in word, and in deed, forever more. Amen.

Communication from John Stevens, Through Katie B. Robinson.

Would you please say to my father and mother, and brother and sister, that John Stevens has changed conditions, and now, thank God, he is a man. I have come out from my old companions and associates of the past into a school of true reform. My heart, as they will understand; was always in the right place. I would get up in the morning and make up my mind to do well, but before night I would forget the promise I had made to myself. Just say to the dear ones I shall endeavor to repay them for every kind act; and to my dear old father, I would say, God bless you. I have met my dear mother, whom I now know tried in every way to protect me. I have done my share to help develop some darker spirits that linger near this world, and took possession of the mediumistic persons whom they found, no matter whether they believed in Spiritualism or not. I did not go to the worst place after all; I found that there was a green spot on the other side for me. I I found there was a good mother waiting to meet me on the other shore. I did not forget old friends. I met many of these since I came here. I am pretty happy and will be one of the spirits that shall return to help those I have left behind; and whenever I can influence any of my old associates I shall try to help them out of their old habits, knowing well what I have suffered. I feel very thankful to those who watched over me in my last hours. My dear father, God bless him. He underatood me, so did mother here. By and by I shall be permitted to work for them, and bless them. Good-by.

Jessie to William Davis, of Chester Valley,

The medium seems to be affected about the head. There is an old man here, named Jesse who wants to send a message to William Davis, of Chester Valley, Pa. He says, I was a little light in my head, but I am better now. I see Wm. Davis has had some trouble. Tell him I have met Samuel and Charles, and they want me to send him some words of comfort. Tell him I often go to the old home. Jesse sends much love to him and the girls. I want him to keep up some meetings. Jessedon't forget kindness; he sees that William is troubled about something, but he wants him to be patient and good will come out of it. Jessie is happy, and he wants David Havard to have some circles, so that he can come and talk. Say to William that I want to talk to him. He is held here for some purpose yet. I love to come and sit by the old fire place. I can't get away very well, but my mind is becoming clearer, and when I can see straighter into things I shall have much to say to William about old times. God bless him. He was good to Jesse, and Jesse don't forget him. They tell me you will put this in the paper, and the William Well I am old the paper. and send it to William. Well I am glad, for then they will all see it.

ALEXANDER WRIGHT OF VINCENTOWN, NEW JERSEY.

I am just as pleased as I can be to come back. I want to say that I got through all right. I did not have to stop and pray by the wayside either. Of course I realized that I was not perfect, but many things that were was not perfect, but many things that were said about me, were not true. I am delighted when I look back and see that I was sustained by a spiritual belief that did my soul good and assisted me to face death with no feelings of terror. Why, my friends, it is the king of life; it opens the gates and lands us on the other side. What a glorious world is this Spirit-land. You have no idea, even though you have had visions of it, and have had beautiful communications concerning it. had beautiful communications concerning it, yes have no idea of the grandeur of this life. It is not so very far either. I used to wonder that people were so easily acted upon by spirits from that world, but now I find you are almost in its midst. I was delighted that both of you were able to attend my funeral. Although it may seem strange to some, I was present myself at my funeral. I hope my family will feel that I can often return to them and do many things that I could not do while in the body. I remember the kindness of many in my last sickness, and I want to thank my companion, and all my friends for their kindness in waiting upon me when pain and disease racked my poor body. I would say to my dear wife, bear up bravely, and I shall do all I can for you. To my children I would say, remember your father, and do all you can to assist your mother, and I will do more for you than I was able to do in the last years of my life. To all, I would say, rejoice that there is before you a glorious future, that in this land of love and beauty you shall have compensation for all that you have suffered on earth, and a sweet and blessed reward of joy and peace in the home of the angels.

SPIRITUALISM.

The Barnes' Will Case—A Lecture on the Subject.

BY DR. T. B. TAYLOR.

The leading feature of the four day's camp meeting held by the Spiritualists on Vigo County Fair Ground, Terre Haute, Indians, was Dr. Taylor's discussion of the celebrated Barnes' Will Case at 2 P.M., Sunday. Some three to four thousand people were present and listened with the closest attention to the discourse which is now presented to the readers of the RELIGIO-PHILOSOPHICAL JOUR-NAL for the information of Spiritualists and Liberalists, interested in the education of the poor children of Indiana, as set out in the last will of the late Robert Barnes. Dr. Taylor spoke, substantially as follows:

HUMAN BENEVICENCE!

The world's history is full of cases of human beneficence. These expressions of beneficence are made sometimes in one way and sometimes in another. Human actions are often the exressions of the highest forms of beneficeace. Let me instance a few cases in point: Socrates, the great philosopher of Greece, was not prepared to make munificent donations or bequests in money, gold or silver, or bank stocks, or railroad sharest He was not a financial or commercial king, as were the Rothchilds. He was not a R. R. Monopolist as Com. Vanderhilt. He was not the Lord of all the lands that joined him! In all these respects he was poor, was little and unknown. But Socrates had a world of wealth, which lay in another direction. It was a wealth of mind, of soul, of earnest love for humanity. And it was his pleasure and chief delight to teach his pupils and the world, the grand principles of his

philosophy.

His beneficence and bravery consisted in the fact, that, in the face of opposition that threatened, and ultimately secured his death, he promulgated the principles of his philosophy as a teacher of truths and principles in advance of his age and time. What were the leading principles of the Sccratian philosophy? Surely they were very like the principles that have been enunciated upon these grounds during this meeting.

1st.—He was accustomed to speaking of being accompanied by an invisible, yet ever present spirit, which he called his "good demon." Among the Greeks the idea of a demon was different from what we are accustomed to apply to that word at the present time. With them demon simply signified a spirit, unem-bodied,—or a disembodied spirit, as we would express it in our times. Demon now means an infernal spirit. But Sccrates qualified, or de scribed his demon by the adjective good, and called that guardian spirit his "good demon." So we speak of our "spirit bands," "spirit control," etc.

He was accustomed to teach in the clearest possible terms, the doctrine of an immortal life, of future rewards, and a reformatory and corrective punishment in the future life; that man makes here, and takes with him, into the future world, his own character; that no man can escape the consequences of his own actions; that no man can live a bad and vicious life here, and in the hour of death borrow or beg a different life character from a second party and in that borrowed coat, clock or robe of righteousness, strut into the hingdom of heaven, and take a seat very near the eternal throne. Socrates taught that,

> "Human deeds of kindness,— Human deeds of love, Were to be man's eaviors In this life and above.

"So he could not say to man— Trust ye in your gods For these throughout the land Are naught but human clods.

"But trust ye in yourselves And in your human kind, For all the gods upon your shelves Have no thought,—and no mind.

"Then, fellow-mortals, be yourselves; To self be ever true; And in this life, and that to come, Shall joys be ever new."

These centiments sound very like many things we hear to day from the spiritual platform and press. I beg your indulgence while I read a paragraph from one of the most distinguished scholars, scientists, and authors of the present age. It will aid us in our appreciation of the character of Socrates, the philosophy he taught, and also aid in scattering the false accusations of such men as Joseph McDonald and other pettifoggers who will sacrifice the truth in relation to a large, in fluential and intelligent class of men and women for the sake of a \$5 000 fee, as did the aforesaid individual in connection with the celebrated Barnes' Will Case in this State, a short time ago.

The gentleman from whom I wish to read this paragraph is no less distinguished a personage than the celebrated Alfred Russel Wallace, F.R.S., of England. And to show you that I do not over-estimate Mr. Wallace, I will quote a line from Dr. Hooker, President of the British Scientific Association, who in 1868 wrote concerning this gentleman as fol-

Of Mr. Wallace and his many contributions to philosophical biology, it is not easy to speak without enthusiasm; for, putting aside their great merits, he, throughout his many writers. ings, with a modesty as rare as I believe it to be in him unconscious, forgets his own unquestionable claims to the honor of having originated, independent of Mr. Darwin the

theories which he so ably defends."

This reference is to the discovery of the laws of evolution and spontaneity in natural selection. But I now read what Mr. Wallace says of our hero, Socrates, and the cause for which we plead to-day.

HISTORICAL TEACHINGS OF SPIRITUALISM.

"The lessons which Modern Spiritualism teaches may be classed under two heads. In the first place, we find that it gives a rational account of various phenomens in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science can not deal with, but which Spiritualism ex-

"1. It is no small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon" as an intelligent spiritual being who accompanied him through life—in other words, a guardian spirit. The non-Spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that it forewarned him truly of dangers; and to

hold that this noble man, this subtle reasoner, this religious skeptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates."

But Socrates,—great and good as he was,— was a victim of the hate, jealousy, scorn, vitu-peration, contumely, spleen, and the death dealing poison of besotted bigotry, and creedbound religionists. When his executioner carried the cup of hemlock to him in his cell, a cup that contained the poison of death, he drank it off without a word, rapped his cloak about his head and laid him down, with the composure of a sweetly dreaming maiden, in the ilence of death, and while the casket "slept that last long sleep that knows no waking," the immortal undying Socrates, went over the river to join his "good demon" on the other side, and to become himself, a good demon for Plato and Confucius.

A Roman Centurion, writing of a great mor-al hero of his time, said, "Socrates died like a philosopher, but Jesus died like a God." The work that Socrates did, as a personal teacher, was a great work of human benevolence.

History records many other examples of such noble deeds of charity-connection with the personal work of men as benefactors of their race—in work of teaching the people, but I shall have time to refer to but one or two

others. The history and work of Jesus, the young Gallilean reformer, so marred and overstrained by the dogmas of the churches, is a beautiful illustration of this same thought. Jesus, who was most likely the son Mary and Caiaphas, a priest in a Jewish temple, was probably educated in the school of Hillell, a Jewish Essene, came forth as a teacher in Judea, and seeing the iniquity of the priesthood of the Jews, the rottenness of their doctors in divinity, the unscrupulous hypocrisy of Scribes and Pharisees, cried aloud and spared not, saying, "Woe unto you ye Scribes, Pharisees, hypocrites, ye compass land and sea to make one proselyte, and after he is made, he is two fold more a child of hell than yourselves!". As a substitute for such emply hypocrisy, and flaunting eccle-siasticism, he lifted up his voice, filled with lute like music, and in the tenderest of accents, he said, "Come unto me all ye that are weary and heavy laden," by these soulless pretensions, "and I will give you rest."

And the history of the times says, "The common people heard him gladly." Of course the uncommon people never heard anybody gladly except themselves. They usually think that what they don't know is not worth knowing, and what other people do, is not done as it ought to be, and therefore with a toss of the head, a curl of the lip, and a poh! poh!—all is

But Jesus gathered around him a company of poor, illiterate fishermen, and a few of the Magdalens of his day, that were willing to be saved into a higher life, and inaugurated a system of moral ethics, so diverse from that of the Jews, that again. as in the case of a former savior and teacher. Socrates, he, too, was led to Pilate's bar, to the judgment ball, to calvary, to the cross, to death! For what? For teaching men to lean upon themselves, to think for themselves, for he said: "Why not, of your-selves, judge ye what is right!"

Coming on down through the ages, I find the immortal Howard traveling through Italy, Spain. Germany, Holland, Switzerland, Portugal, Prussia, Denmark and portions of the Russian Empire, surveying the haunts of vice, diving into the depths of dungeons, exposing his life to the infected atmosphere of jails, and penitentiaries, administering the balm of life to the bodies, and through their bodies, to the souls of the unfortunate.

"O'er burning sands, deep waves and wilds of

The immortal Howard journeying, seeks the house of wee; Onward he moves! disease and death retire, While murmuring devils hate him, yet ad

mire." So at least sang the poet of him.

We have spoken of Socrates, a religious skeptic, of Jesus who, to all intents and purposes, was an Infidel to the Jews, and of Howard, the great English philanthropist, who hadn't time to talk about "creeds" or "confessions of faith," or "books of discipline." or "articles" of religion, or other such nonsense, but only time to work for humanity, and we now come to speak of another Infidel of more modern times, who, himself, in his propria personæ, was not a teacher, but who, indirectly and by proxy, has taught more extensively than Socrates, Plato, Zoroaster, Confucius or Jesus, aye, than all of these combined; I mean old Stephen Girard, of Philadelphia.

Coming up from among the common people. a man of hard work, striking many terrific blows on the anvil of commerce and having an eye to money, and some people said that was the only eye he had, and—I suppose it was as he had but one eye, being blind in the other—he amassed great wealth, but just be-fore he went to the "Land o' the Leal," he called a faithful man to witness his last will and testament, and when that last will and testament of the "old one-eyed miser," as some people called Girard, who did not know him was opened and read and probated, it was found that the magnificent and munificent sund of \$6,000,000 of dollars was appropriated—to whom? to what? To his rich relatives that did not need it? No! not a bit of it. To incorporate and endow a monopoly, thereby to curse the world? Not so! But hear it, O ye friends of universal education! You, who believe that every man, woman and child ought to have an education in the solid branches of English culture, without the bias of sectarian dogmatism, hear it! This munificent sum of \$6,000,000 of money, by the last will and testament of Stephen Girard, was apwill and testament of Stephen Girard, was appropriated to the educating of poor boys, the children of the "common people," of all lands, without regard to "nationality, color or previous condition of servitude." In that ever-memorable will and testament of Stephen Girard, he said significantly, "I enjoin and require that no ecclesiastic, missionary, or minister, prelate or priest of any sect whatsover ster, prelate or priest of any sect whatsover, shall ever hold or exercise any station, or duty whatsoever in said college." Of course the whole sectarian world, priest and prelate, min-ister and layman, have all sent Stephen Girard to hell long, long ago. And there is another thing that is a matter of course, and that is, if he had given that 6,000,000 of dollars to the Presbyterian or Baptist church; to the Methodist or Episcopal church, the man that preached his funeral discourse, from that denomina-tion that received the gift, by some hook or crook, at all hezards, would have wrig-gled the "old Infidel" into the kingdom of glory and assigned him a seat very near to "St. Peter or St. Paul," to be sure! But as it was, the toothless old crone, has been "gnashing his teeth," and weeping tears of scalding sorrow from both eyes, though he had but one—and these impossible things have been

Well, my friends, I am here to state to you my conviction in regard to this grand life-work of Stephen Girard, and that is, in this, great crowning act of his life, he made one, and only one, mistake, that mistake was, he provided for the education of the boys only. and left the girls out in the cold. He ought to have provided for the education of the girls as well as the boys.

But, thanks to the eternal laws of natural equity, mistakes are not criminal, unless they

are made through wilful ignorance. Now, I am not an advocate of the doctrine of re-incarnation as taught by some thoughtful men of to day, for the reason that the evidence of its truth is not, up to the present moment, sufficient to establish the affirmative of that proposition; but I do believe in the doctrine of spirit-communion and of spirit control, and I have before my mind's eye, a case in point: On Christmas day, 1798, a little baby boy was born in Fayette County, near Lexington, Kentucky, and his parents called him Robert Barnes. Whether in the infant form of this child the spirit of old Stephen Girard was re-incarnated, de facto, or not—sure it is, that, between the lives of the two boys, and subsequently the two men there were many points of wonderful similarity. This may have been, and most likely was, a mere coincidence.

Girard, when a lad was thrown upon his own resources; so was Barnes. Girard received many kicks and cuffs from a cruel and heartless world; so did Barnes. Girard had "an eye to business;" Barnes had two eyes that looked in that direction. Girard amassed a great fortune; so did Barnes. Girard wrote a will before he died and had it duly signed and witnessed, no thief stole it before it was probated. Barnes wrote a will before he died. had it duly signed and witnessed, but some thief did steal it before it was probated. Girard appropriated his great wealth to educate poor boys; so did Barnes, but when he went to write his will, the spirit of Stephen Girard secing the mistake that he bad made in establishing a school for boys only, whispered in the ear of Mr. Barnes; "Put the girls in your school also." "I will," said the good old man, and he took his pen and wrote, "the poor children of parents who are destitute of means;" words that deserve to be written in letters of living light. Taken in the connection in which they stand, are "apples of gold in pictures of silver."

Now I am sorry, oh! so sorry that there has fallen a shadow over this beautiful picture, a picture in its conception, of so rare s beauty and loveliness. Before the finishing touches were given to this gem of more beauty, a dark spirit, dipped in the foul pollution of hell's deepest cesspool, dashed the canvas, brush and easel into some hidden recess of infernal treachery, and when the executor of the will named in the copy that was fortunate ly saved, came to call for the original, that it might be duly probated, lo! it could not be found. Its whereabouts were known only to one or two, whose infernal theft would put to blush the rogue that "stole the coppers from

off a dead man's eyes." But those rogues are going to be ferreted out, and brought to justice. The time is past when it can be said that "dead men tell no tales." Robert Barnes and others, whom the world has accounted dead, are on the track of these cormorants, and are screaming in the eleepless but ever dreaming ears of these thieves and robbers of the poor and orphan children of Indiana, these awful words, "Arise and come to judgment!"

And to judgment they must and will come and there have their damnation scaled, and receive the just execration of all good men, women and children, and the blight of the gods, and the angels of light. And though they de fich in this world's coos. In nell they'll be so poor, that they will beg a drop of water to cool their parched tongues and be denied it. But I hear one say, "I thought you did not believe in this hell-fire and damnation doctrine." I'm a little like a Universalist clergyman that went as a chaplain in the army with a Wisconsin regiment. During the term of his chaplaincy he went home on a furlough, and preached one Sunday for his old parishioners. In the course of his remarks he said, "My friends, I used to tell you that there is no hell for the wicked, but," said he, "since I have been down South and seen the enormity. of this infernal rebillion, I'm sure if there was no hell before this rebellion commenced, there has been one improvised as a military

All I can say is, that I am glad that the everlasting principles of justice proclaim, that this hell is not eternal. There is yet hopes, for even the degraded wretches that stole the Barnes will before it was probated; and for those no less criminal attorneys, that sold out the poor orphan children of this State on a bribe from the heirs of hell; and even for old Joe McDonald, who, for a fee of \$5,000, told the most unconscionable pack of lies on the Spiritualists of Indiana, and on the Spiritual ism of the world, when he pleaded the cause of our enemies. But more on this point by

and by. The dictate of a common humanity would have said to almost any other set of men, except those employed on the other side of this question, when they, the will cormorants, were offered \$29,000 to wrong the poor children of Indiana out of this magnificent sum of \$700,-000, would have said, "Gentlemen, let the poor children of our State have this magnifi-cent school that Mr. Barnes has willed to them. But "filthy lucre" has burned into their souls, and all the waters of Michigan could not extinguish the fire.

And to show the no less, sy, the greater iniquity of the dastardly Judases that gold and betrayed the "innocents of Indiana" into the hands of sinners, let the public read the following "agreement," which ought to, and will, damn them forever, in the estimation of all good men:

THE INDIANA STATE SPIRITUAL In the Association and David J. Mackey Posey Common Pleas Court.

EVERMONT E. BARNES, ELIZABETH Novem-REVNOLDS, WM F. REVNOLDS, AND ber. T'rm SAMUEL ORR.

1872. "In consideration that the said defendants Evermort E. Barnes and Elizabeth Reynolds. the heirs of Robert Barnes, deceased, have agreed to allow to the said David J. Mackey the sum of \$5 000 as a claim against the estate of Robert Barnes, deceased as and for his costs and attorney's fees and his expenses in and about the prosecution of the above entitled cause, the said plaintifis do hereby waive all error in said cause, and abandon and relinquish all right of appeal and all right of review of said cause, for any reason whatsoever, and do hereby agree and resons to file and the said cause. and do hereby agree and promise to file no bill of exceptions in said cause, the true intent hereof being that this settlement of this cause is final, full and complete, forever. A

"Witness the hands of said plaintiffs, this 4th day of January, 1874. David J. Mackey,

BLYTHE HYNES. PARRETT & WOLD. James M. Shackelford Hovey & Menzies Brencer & Loudon. JUHN C. GRAHAM

Attorneys for the Indiana State Spiritual Association.

"No part of the \$5 000 went, as it should, to pay expenses or costs, which were large, but all went into the hands of the attorneys. "In justice to John C. Graham, be it known that he avers that his name was signed to the

above document without his knowledge or consent, and now repudiates the same. That Messrs. Spencer & Loudon aver the same. David J. Mackey asserts he signed said agreement for the purpose of extricating himself from any further liability or trouble and did not suppose it to be a flual settlement of the case, "We, the Indiana State Association of Spir-

itualists, submit these facts to a candid public, and demand its judgment upon the justice of our cause, and the perfidious action of our counsel, and be it known that a Committee has been appointed by said Association to investigate and prosecute, if necessary, the action of said counsel to a finality.

"New counsel has been employed in the case, whose interests are identified with the cause of human progress, new evidence has been obtained, to prove the abstraction of the Will. The prospect of a rehearing is now bright and quite certain, and if justice is done we are sure

"In the prosecution of this case, however, vast expense has been incurred, and additional expense is inevitable. Our treasury is exhausted, but our zeal is unabated, and in view of the vast amount of good consequent upon the successful termination of this case, together with its value as a precedent, we appeal to the Spiritualists of the United States, and to each State Association respectively, as also to every Free Thinkers' Organization, to come to our

aid pecuniarily in this emergency.
"We do not ask this as a charity, but as simple justice, to aid in the upbuilding of our common humanity."

Ladies and gentlemen, citizens of Indiana, coming down to the sober facts and verities in this case, it is one of deep and abiding interest and importance to us all, and especially to

the liberal minded, Free Religionists and Spiritualists of this State. What are these sober facts? Stated in consecutive order they are as follows:

large property. It was, as he used to say, the result of other men's laborr—not his. As a conscientious man he was not will willing to go into eternity and leave this property where it did not legitimately belong. It was the property, really and truly of other men, for other hands than his had earned the most of it. And is not this true of most of the wealth of this world. Who has earned the \$40,000. 000 claimed by A. T. Stewart, of New York? The two hands at the ends of A. T. Stewart's arms? No! but the hundreds of poor men that have run at A. T. Stewart's bidding.

First. Robert Barnes had accumulated a

But the men that had earned the most of this \$700 000, were old or dead, or moved to parts unknown. The next best thing that he could do was to devise ways and means by which the children of poor men and women, not otherwise provided for, could, through all coming time, have an ample apportunity to obtain that which is better than gold—an education—knowledgė—wisdom.

'Wisdom to silver we prefer, And gold is dross compared to her."

Moved by this conscientious impulse he nade this wise and beneficent devise.

There is one little episode in the life of Mr Barnes that proves him to have been a deeply conscientious man. Up to about 30 years ago, he had been accustomed to use more or less of intoxicating liquor, and also kept it constantly on sale. By a purely mental process he came to the exact point that we made in a little speech on this stand four days ago-viz., that no man has any right to pursue a course that would mar his usefulness among his fellow men. And he said, "The use of strong drink is killing me. I have no right to be a selfmurderer. I will not drink another drop from this time forth, forever."

But at that time he had in his store several barrels of choice brands. What should he do with them? Sell them to other men to drink? "No!" he said, "if it is wrong for me to drink it is wrong for other men, and it would be wrong for me to sell to other men." So the barrels were rolled out of the cellar, down onto the banks of the Ohio, the heads knocked in, and the whisky ran into and mingled with the waters of the river.

It is on evidence in this cause that, when Mr. Barnes consulted with his friends as to this will, Dr. Hallock said to him: "Why, you will will your estate to your rel-

atives, of course!" "Not a cent of it, Dr. Hallock," replied Mr. Barnes.

"Why not?" "Because they do not need it, and would not use it properly if they had it. More than that, this is the work of other men. I want to put it where it will benefit the poor and unfortunate of earth's children. My niece is immensely wealthy, and don't need it. My nephew is a rake, and I had better throw it into the

Ohio River than to give it to him."

From these considerations Mr. Barnes consulted with Dr. Hallock and others as to the best use to which it could be put, and the particular way in which this money could be employed to do the most good. After consultation, the form of will adopted by Stephen Girard, was examined; the constitution and by-laws of the State Association of Spiritualists for this State was sent for and critically studied, and when Mr. Barnes found on the sixth page of that little pamphlet, this lan-guage, to wit: "that they have no creed to offer, other than that man should live in accordance with his highest intentions," it pleased ance with his highest intentions," it pleased him well. He was also pleased with the manner in which the trustees were to be elected and the officers perpetuated, to wit: in open convention, when a bad man—if he should be nominated could be challenged. Mr. Barnes was always afraid of "rings," as all good and honest men are honest men are.

The next step in the history of this case is, the will was actually made. The making of the will has been proven and is a matter of record in the Court at Mount Vernon. The will that was propounded, that is, the copy of the original that was made before the death of the testator, was in words and substance the same as the original, and this is also a matter of record.

The third fact is the question as to what has become of that will? It is a "lost will." But lost property can easily be found now a days, insemuch as invisible eyes are looking after the conduct of vicious men and women. This "lost will" is going to be found. Ghostly eyes are looking it up, and ghostly fingers are clutching after it, and cold, clammy hands are ever and anon laid upon the upturned faces of the sleepless wretches that stole this precious the sleepless wretches that stole this precious document. And a Grand Jury has already been selected, and impanneled by the sheriff of Justice county in the State of Truth and Republic of Eternity. That Grand Jury, in Vandeberg county will ferret out and bring to trial the perpetrators of this dastardly act.

Now, Ladies and Gentlemen, I have only two more points to make. These I shall ex-

two more points to make. These I shall examine very briefly, and then pass to the final crowning act, which will be to take subscriptions to this fund to the number of about one hundred, at \$5 to \$10 or \$100 each, as you may feel that you can spare the money. You will not be called upon for the money to-day, but only your pledge to pay it when needed. But the first point in this concluding argument, is to notice a scene that occurred in the Court-room at the county of Posey and State

After a long and tedious trial of the case the concluding argument upon the part of heirs at aw. was made by the Right Hon. (?) Joseph McDonald, a gentleman of some legal learning, but when occasion requires and a good round fee is offered as in this case, he can stoop, as he did, to the lowest and meanest depths of the vilest pettifogger. For three mortal hours, he belabored that jury, composed chiefly of Posey county Baptists, of the strongest possible prejudices and sectarian bigotry, and with the least amount of brains, for three mortal hours, he, this delectable Joseph McDonald, cudgeled their heads and pandered to their prejudices in the most outrageous tirade of abuse, vile misrepresentation and barroom billingsgate, against the Spiritualists, and against Spiritualism, accusing Spiritualism of all the crimes in the whole catalogue of civil and capital offence, especially charging that if this institution of learning should be endowed as per the provisions of this bequest, it would be made a very cesspool of infamy, of debauchery and crime.

Now, I am not going to attempt to meet these slanderous insinuations and vile innuendos, only to say it comes with very bad grace from a would-be dignified limb of the law, who is expected to confine himself to "the law and evidence in the case."

Why did Mr. McDonald travel out of the record thus, and make a three-hour's speech, without making a single reference to the law or evidence in the case? Simply, because he wished to prejudice the case in the minds of that orthodox jury.

Finally, we want on this occasion to secure assistance in the prosecution of this cause. The grounds on which a new trial is asked and upon which undoubtedly, it will be granted, are First, The discovery of new evidence; Second, The fact that one of the important witnesses in the case called by the heirs at law in this action, has, on his death-bed, confessed the crime of perjury: This witness awore in Court that he knew nothing as to what became of the will, yet when he came to face death, confessed that he was the cat's paw that abstracted the will from under the head of the dying man, the noble testator, and gave it into the hands of other parties.

Third ground. The fact that the findings

of the jury were not in accordance with the aw and evidence in the case. The new trial will undoubtedly be had.

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Professor Tyndall.

Prof. Tyndall and the scientists of Great Britain are setting the theological world all in commotion by their daring assertions with reference to the hostility of the church world to science. President McCosh, of Princeton College, himself, perhaps the best versed in the history of philosophy of all living theologians, while highly admiring Prof. Tyndall's great scientific attainments, comes out against his materialistic tendency, although he admits that Tyndallism is far above the theories of Buchner and Vogt. He thinks Tyndall misrepresents the ancient philosophers, and proceeds to quote Confucius and the sublime theories of Plato. Aristotle, Socrates and others. ories of Plato, Aristotle, Socrates and others,

in proof of immortality.

These theologians will soon find themselves so pressed to the wall by our eminent scientists with reference to human immortality, that they will go further than merely quote the theories of the ancient so-called Pagan philospokess but will have to call on the Spiritual. ophers, but will have to call on the Spiritual-

ists for facts to build on.

The scientist will not accept old traditions or theories, but must have rigid facts.

It is a blessed thing that Prof. Wallace, Crookes, and many other cultured men, have come out with these facts, and woven them into a replace which the present scientists. to a web of logic which the greatest scientists can not truly answer. Men of free and large thought seeing the absurdity of theological dogmas, swing so far away from the churches that they almost deny the nature of spirit itself and cleave too much to that which can be weighed and measured and divided by coarse human implements.

Spiritual and invisible phenomena are being developed so wonderfully that even the greatest sceptics must eventually be conquered and the most wonderful of all truths be glorified to the world. Multitudes of clergymen are longing and sighing for some token of the life be yond, and some are going slily to our medi-ums for comfort, but they dare not mention it

Tyndall seems to be trying to show that there is a spiritual principle in the molecules of matter which will account for the phenomena of the soul; but how much more blessed to have full and delightful proof that there is a grander and finer life than anything which appears immediately in the coarse atoms of the outer world. What an element of stupidity mixed in with their greatness is it for such men as Huxley, Tyndall, and others to have no special interest in the spiritual phenomena which demonstrate the sublime future of man.

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THE DANCE OF DEATH—PERSONIFICATION OF Death, and other Modes of Representing it

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among the Ancients—Monumental Absurdities—Facts from Holbain's Dance of Death. NINTH. How a Chinaman Buries—A Spiritual Fu neral in England—"No Mourning of any Kind was Allowed—The ladies, six in num-ber, were all dressed in white, the gentle-men all in their usual light clothes, and

every one holding a bouquet of flowers." TENTH. FEASTS OF THE DEAD—THE KARENS—THE Korch of North Bengal—The Barea of East Africa—Burial of a Baby Princess—Hundreds of Young Girls Clothed in White— How defunct Parisians are Buried—Moslem

Cemetaries-Chinese Ideas about Death. ELEVENTH.

AN EXPENSIVE BURIAL—BURIAL ROBES THAT cost § 75,000—Petrifaction of Corpses.

TWELFTH.

PREMONETIONS OF DEATH—PRESIDENT LINcoln's experience, "I am on a great, broad rolling river, and I am in a boat, and I drift and I drift."

* * * * * * * * * * * * * * TWENTY-FIRST.

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A REMARKABLE CONVERSATION WITH A Spirit—He Unfolds his Idea of Death—His Clear and Concise Statements.

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The Spirit gives his opinion on the varions Phases of Life and Death-The Spirit when Ushered into the Summer-land—The new-born babe is not more helpless than the new-born Spirit is cometimes—Death and Sleep.

THIRTY GEVENTH.

The Spirit Continues—Voluntary and Involuntary organs of the body, their suspended action—Incurables—Why not Kill Incurables—The Statement of Another Spirit in reference to clothing the human spirit with matter. * * 4, * * * * * * * * * * *

FÓRTY-FOURTH.

Effects of Liquor on the Dying—Hanging to be Deplored—Effect of Forcing the Spirit out of the Body—A Dying Scene—A Vis-

FORTY-FIFTH.

Strange Narhative, of a Spirit who died of Delirium Tremens-His Mother-His early Associates—His curious reasons and strange conclusions—Molecules of the Body and their Education—A strange Statement received with a grain of allowance, yet it may be true—His Prenatal Education—His Child hood Days—His Appearance when Sober— The Devilish Images that Surrounded him when Sick—Animals apparently crawl into his Mouth. Nose and Ears—The Hissing Serpents—The Change to Spirit-life—His Sensations—"I seemed to be on a journey in a new country"—The Fervent Prayer—His Weak Condition—A Darling Sister—An Affectionate Brother—A Spirit Physician's

The items above given convey no adequate idea of the extent of the contemplated series of articles. Death in all of its variety of phases is vividly pictured, and the information imparted can not fail to have an elevating and moralizing influence. During the publica-Change—Fashionable Funerals in New York | tion of these articles, we desire, as we said be | CAL PUBLISHING HOUSE, Chicago, Ill.

before, for the JOURNAL to go forth as a Missionary of Light, to illuminate the world, and to accomplish that, we request the hearty cooperation of all our subscribers. Be prompt in your action, and within one month our subscription list will be increased at least 100,000. Indeed, during the next six months, we should send forth at least 500,000 copies of the Jour-NAL, with their living truths to feed the hungry

All expect to travel the Pathway leading from the Earth to the Spirit World. All of our subscribers should now, if ever, be actuated by an unselfish spirit, and see that others subscribe for the Lournant. Take this name subscribe for the Journal. Take this paper with you; visit every Spiritualist whom you know; show it to every business man and church member. Those who are feeble in health, present the contents to them, for the facts to be published will be of especial value

If you know a mean selfish man; one whose soul is locked up in self, he should read the account of the death of a miser and his entrance into spirit life.

If you know a man who is a confirmed inebriate or who is drinking to excess, he should be made familiar with the death scenes of a drunkard, and the effects of his debaucheries on the spirit. Temperance advocates should make a note of this.

If you know of any persons contemplating deatroying their life, you will be doing a grand good deed by sending them the JOURNAL, for the effects of suicide on the spirit is vividly

portrayed. Indeed, the facts to be presented, will be invaluable in illuminating the minds of the people on a hitherto mysterious subject. We say that now is the time to do good; to accomplish a great work through the instrumentality of the Journal. The series will commence sometime before the 10th of November.

Remember that the Journal will be sent to new subscribers three months for 25 cents. Just think of it—the rich choice food of "Death," and other articles for 25 cents. To those who have availed themselves of the trial subscription, can have the Journal continued one year for \$1.50.

\$150 cents renews trial subscrip tions one year.

He had never Walked, nor even Crept, and yet was Cared by Spirit Power.

Mrs A. H. Robinson:—Over one year has now expired since I commenced doctoring now expired since I commenced dectoring with you, and I find my health greatly improved; and I now write, wishing you to diagnose a case of my brother's child. Inclosed I send a lock of his hair. He is two years and eight months old, and has never walked a step, nor has he even crept. He seems weak in his limbs, and is afflicted considerably with a sour stomach. The dectors do not seem to under stomach. The doctors do not seem to understand his disease, or at least they do not seem to do him much good, if any. My brother is very anxious to be doing something for him, and we wish to know whether you think there can be any help for him, and what his disease is, and whether you can cure him so he will be able to walk. My brother and his wife are skeptical, but he is anxious to have something done for his little boy.

Yours Respectfully, ESTHER J. BISHOP. Laporte, Ind., April 2d, 1874.

Mrs. Robinson diagnosed and prescribed for the case, and the child began to improve immediately; and here follows letters showing the result of the treatment:

DEAR FRIEND:—We think the little fellow is improving as fast as could be expected. We think he will soon begin to walk alone, and his appetite is improving slowly. The spots continue to appear and pimples break out on his hands and feet, and seem to itch so that he can not rest during the night. We will report as often as you deem, it necessary. We feel

from your treatment. Yours in confidence, Mrs. H. K. Bishop. Laporte, Ind., June 18th, 1874.

very thankful for the benefit he has received

Mrs. A. H. Robinson, Dear Friend:— Please send more papers. My little boy is still improving, although he has once in a while a drawback. I see it makes a great difference to change the papers often.

Yours truly, H. K. Bishop. Laporte, Ind., Aug. 6th, 1874.

MRS. A. H. ROBINSON, DEAR FRIEND: Please send more papers. My little boy is still gaining. He can walk all around the house by holding on to the chair and putting his hands against the wall.

Respectfully, H. K. Bisnop. Laporte, Ind., Aug. 17th, 1874.

Mrs. A. H. Robinson, Dear Friend:—I am indeed happy to say that our little fellow can now walk without the aid of anyone. Please send more magnetized papers. Yours in confidence, Mrs. H. K. Bishop.

Laporte, Ind., Sept. 20th, 1874.

TOBACCO ANTIDOTE.

This is to certify that I had used tobacco for twenty-seven years, and was conscious that it greatly injured my health, but could not rid myself of the habit.

I finally saw Mrs. A. H. Robinson's tobacco antidote advertised for sale by the Religio-Phosophical Publishing House, at Chicago, and sent for a box, which cost me only two dollars; and I am happy to be able to inform all who would like to rid themselves of the habit of using tobacco that one box will do the job. I was an intolerable consumer of the vile weed, and one box cured me of all hankering for it, and I am now a healthy and vigorous man of fifty-six years, whereas, while I used tobacco to excess, I was emaciated and suffered very much with dyspepsia.

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Passel to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

Passed to the higher life, from Variville, N. Y., Sept 28rd, 1874, Arthur Leon, only child of M. L. and Emma J. Saley, aged 10 months and 23 days.

Tribute to our much beloved sister. MARY CORNWAL SHAFFER, of Orlon, Wis., who passed to the inner life, Sept. 28th, 1874, after a severe ilinear of only about ten hours.

What though the tie of love is broken, Though the hearf in grief falls down, Though the last farewell be spoken, Dearest friends, forever gone

Nay, do not say the tie is breaking, Links of love can never part, Eolian chords are still vibra ing, Symphonies from heart to heart. Say farewell, but not forever,

Gone but only gone before, Waiting new just 'cross the river, To great the loved ones coming o'er W. H. S

Zustuess Jotices.

Dr. R. P. Fellows, the distinguished magnetic healer whom our readers have noticed from time to time as performing marvelous cures, is now meeting with unbounded success in healing by his magnetic powder. It will be well for those who wish to be cared outside of the M. D. system of practice, to send the Doctor \$1 00 at Vineland, N.J., for a box of his potent remedies, and be healed and rejoice.

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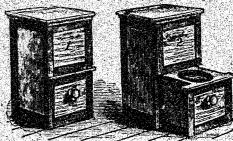
This photograph, an enlarged copy of the original take on in I ondon by the magnesium light, represents the full-form materialized spirit, Katie King, alias Anni-Morgan, who for three years, ending May 21st, 1874, came it rough the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water cure retablishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrican of the Atlantic cable, and Prof. Crookes, F. R.S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that spirit Katie was outside it, moving about among the spectators or conversing with them. March, 13th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 6th, 1874, Benjamin Coleman, Req., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at once and the same time, the figure of Katie, clad in her white dress, bending over the sleeping form of the medium, whose dress was bine, with a red shawlover her head." Mrs. Florence Marryat Ross-Church, who was present at three seances on the 9th, 18th and 21st of May, 1874, testifies that she saw the medium and Katie together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, "If she be psychic force, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katie) had cut, before our eyes, twolve or ifteen different pieces of c'oth from the front of her white tunic as souvenirs for her friends, there was not a hole to be seen it. examine it which way you would. It was the same with her veil, and I had her do the same thing several times." The disappearance of the materialized sipirit, after e most instantaneous!

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