

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEDICATED TO
SPIRITUAL PHILOSOPHY

PROMOTING
ROMANCE AND GENERAL REFORM.

THE ARTS, SCIENCES, LITERATURE

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

VOL. XVII.

J. S. JONES, EDITOR,
(PUBLISHER AND PROPRIETOR.)

CHICAGO, OCT. 17, 1874.

\$2.00 A YEAR, IN ADVANCE.
(SINGLE COPIES FIVE CENTS.)

NO. 5

WHY THY WORDS THOU SHALT BE JUSTIFIED, 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 coldest tone,
It will in heaven be heard.

Speak gently to the suffering one:
The future will reveal
How grief and pains were thine to soothe,
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 creed.
Refrain from slander and be just
In word as well as deed.

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

Bible Spiritualism.

BY D. WINDER.

TEXT.—Then the Devil took him 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.—Matthew 4:5, 6.

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 Spiritualists 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, even ludicrous, 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. I 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 Devil 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 lesson on the various sources of temptation; to which all are exposed who undertake to rescue themselves from the influence of the evils surrounding 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 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 passions and lusts. We must, like Jesus, "resist the Devil, and he will flee from us;" then angels will come and minister to us. The Devil is represented in this allegory as understanding 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 angels 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 God." 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 recklessness.

It is an error to suppose that the passages 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 *the* is not in the Greek text. It should, "If thou art a 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 full-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 deliverance 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 power 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, "Had he a premonition 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 machinery, 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 discommodate 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 immense 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 way, 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 in great haste, and with his lantern started for the place of the foreboded disaster, 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 weight. He knew the train would be due in a very short time, and would approach the

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 engineer 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 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 alarmed of the phenomena, sprang into the car just in time to save his life; as a collision instantly occurred, smashing to pieces upon 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 slightest jar or concussion. 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 Kirkville, 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, Iowa. As a matter of course a great curiosity to witness his performances prevailed 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 theological. 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, completely 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 myself 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 ourselves, and the key handed to Mr. Richter. The chain was then looped around the cuff; between 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 cabinet door above mentioned. A very few minutes 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 inside the cabinet quite vigorously. Bells were rung at the same time the drum was beaten, appearing at the aperture; then seeming to be carried around 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. Mott announced that General Bledsoe was present and

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 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 curtain aperture, and a hand with fingers seen as high up as the knuckles, was laid on ours with alight pressure. Others of the audience 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. Elder T. Miller's daughter, Ira Thomas, Mr. Ivie, J. T. 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 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 confess that we do not understand the phenomena. We are not prepared to say it is the spirits, yet 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 a 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 cabinet, 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 during the conversation received several tests. Occurrences and matters were mentioned which gave positive test of identity.

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

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 all 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 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 phenomena.

Grove.

Kirkville, Mo., September, 24th.

Christians and Heathens.

BY R. S. MOORE.

MR. EDITOR:—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 and fair education was both perverted and

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 prominent Brooklyn religious paper.

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."

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 orthodox 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 intelligent men and women in Christendom whose goodness of heart will not suffer in comparison 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 resurrection, 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 forefathers 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 question."

The Evidence of Spiritualism.

The *Chicago Tribune* is becoming sensible, and speaks reasonably in regard to Spiritualism. After alluding to Alfred Wallace's Defense 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 courteous audience, even if he wrote merely on heresy. So has Prof. Crookes. So has Mr. S. C. Hall. So have many other scientific men. It is foolish to pool-pool such statements; to support them; to mark 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 problem is well worthy of the earnest attention of the leaders of thought. Sating at its facts will not change them into lies. They are to many people the most convincing proofs of immortality."

ELI F. BROWN, well known to many Lyceum, has recently been appointed Professor of English Literature in Purdue University, at a salary of two thousand dollars per annum.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the chief articles of our exchanges, 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 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 under the water than she was cured, and left behind her the crutches which had before been indispensable 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 English 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 it you see on the other side of the river—the Gave de Pau—which runs through a green meadow, a rock with three grottoes, the largest of which is called in and is level with the terrace. In this grotto there are the crutches of persons who have been cured, and valuable presents, pious gifts of gratitude. Casting your eye over the heads of the motley crowd which stretches out for a hundred yards, a crowd where dress and dressmakers, peasants 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 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. Don't be afraid to crush aside, use your elbows with energy, call aloud to the more 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 cured, be cured cast your eyes 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 sacred to the crowning event—the Crucifixion. Between this link and the fountain stands a church, and behind 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 earnestness is communicated to the preacher, and a more fervent devotion to his listeners.

The town of Lourdes contains about five thousand inhabitants, and consists of a picturesque but somewhat gloomily hill fortified 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 the 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 Pyrenees, runs under elm trees, ash, and poplars, 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 were the three grottoes 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 Saubrons 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 February (Holy Thursday), she and two companions went to seek firewood—she (unlike her companions) wearing shoes and being well wrapped up, for she was slightly 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 grottoes, she saw therein a woman of incomparable splendor, of middle height, apparently of about twenty years of age, but quite noble and beautiful, tall, 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 repeat 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 pious grow interested; how the clergy, at first prudently holding back, at last give their imprimatur to the revelation; how in presence of a crowd Bernadette is directed to scrape the earth, and how a fountain bubbles forth of which she drinks; how the blind and halt are cured by the sacred water, one of M. Henri Lasserre 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 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 accounted for? A belief in any modern mir-

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 Silom; 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 old?

There are many Roman Catholics who can not take this view, and these and Protestants, 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 physical organization, and this, combined with the fact of the pilgrimage 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 breathes pure air, the change affects the spirits, the heightened spirits recruit the health, and when the supreme moment comes, all is done in the courage which excitement gives to explain the fact that the lame, calling on a fund of strength they have been unconsciously hoarding, arise and walk.

So much for the miracle. As for the pilgrimages, the desire for some visible means of stimulating association lies deep in human nature, is shared by the irreligious and religious 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 associations. 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 Nyssa 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 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 that of Notre Dame de Boulogne, or we go with them to Our Lady of Loretto, or to La Salette, or to Lourdes, which is now in vogue. Pilgrimages are made, as the reader is aware, by Mohammedans and by the Hindus. In this respect the Japanese will have nothing to learn from us, for long before the sent out in quest of western light, tens of thousands darkened 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 curiosity, of restless piety, and of affliction rained by hope.

THE REALM OF SPIRITUALS.

Startling Theory of the European Spiritists—Reincarnation.

AFTER THE BODY DIES THE SOUL RE-ENTERS ANOTHER BODY—WE MAY HAVE BEEN CÉSAR, OR QUEEN ELIZABETH.

[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 nearly all Continental spiritists now accept it as true. Especially in Germany it is received with favor, and among its latest converts is the distinguished scholar Fichte, the son of the philosopher John Gottlieb 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 Spiritualism. In this country the extraordinary notions of Andrew Jackson Davis have the preference, but there is a growing phalanx of reincarnationists.

WHAT IS REINCARNTATION? Allen Kardec died several years ago. He wrote voluminously on Spiritualism and the Spiritualistic phenomena, 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 it may be subjected to the fire of earthly trouble. Thus, according to the reincarnationists 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 himself may have been Plato, the Queen of Sheba, Hannibal, Nero, St. Patrick, Macbeth, Bloody Mary, John Bunyan, 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-gones.

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 while in the fleshly envelope. The method by which the soul unites 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 organism at the conception. A "fluidic cord," which is an expansion of the molecules of the spirit, connects it with the germ of that future body. Afterwards in proportion as the

fleshy 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 fleshy envelope is complete, and it wakens from the letargy in which it has been plunged during gestation to the consciousness of life in the material world.

WILLIE 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 reborn 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 disengages 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. Kardec tells us that the phenomena that accompany the separation of the spirit from the body are sometimes rapid, easy, gentle, insensible, and at others very slow, laborious, 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 spirits 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 SOUL'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 soul 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 tarry in spirit-land for a period as long as that which has elapsed since the earth was in the nebulous stage. The usual length, however, 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 Wallenstein'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 a Cardinal Bichelet. 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 account 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 earthly life, a period of perfect rest and enjoyment. A period of incarnation corresponds to our season of business toil and trouble.

LOTS OF RELATIONS.

The system involves a multitude of kinspeople 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 irresistibly 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 that are the sign and correspondent 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 exempted from any further undergoing of the corporeal crisis which we call 'death,' it passes upward into spheres of celestial existence, of which we can now form no adequate conception, and having thus attained to the state of wisdom and purity which brings into immediate receptivity of the divine thought, it enters

upon the illimitable splendors, activities, and happiness of the definitive soul life of immortality." 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 population. 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.

Zschokke, 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 soul-experience, 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 involuntarily, and as it were dream-like, yet perfectly distinct before 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 notes of the speakers, which before served in some measure as a commentary to the text of their features."

For a long time I held such visions as delusions 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 test, I once, in a familiar family circle at Kirchberg, 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, but were not to be persuaded that I did not previously 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 properly admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby 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 answer, "It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many I will mention one example, which pre-eminently astonished me. One fair day in the city of Waldau, 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'hôte, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Meamer's magnetism, Lavater'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 turned to him, and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life. I know 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 prevailed 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 expedient, but never urged him. When, says M. Antoine 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 a 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.—Montagne, a Biography, by Bayle St. John.

Baker & Osgood, ATTORNEYS AT LAW.

TIMES BUILDING, North-west Cor. of Washington St. and 6th Ave., near the Religious-Philosophical Publishing House, CHICAGO, ILL.

H. & O. practice in all the Courts of Chicago. Promptness in the dispatch of business as well as honorable and fair dealing, may be relied on, by all who shall desire their services. Reference by permission to Hon. S. B. Jones, Proprietor, and Col. J. C. Bundy, Secretary of the Religious-Philosophical Publishing House, v1874:32

WANTED AGENTS.—Worthy the special notice of old and experienced canvassers. "GOLD'S VOYAGE OF DISCOVERY" into unexplored "childhood youth, manhood, old age." Sold by subscription only. Price reduced to 40¢ per time. Nothing like it ever offered to the American public. Rare chance and documents. Address, B. B. RUSSELL, Publisher, Boston. v1874:32

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable. She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St. and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Am. Journal.]

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

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

POSTPONEMENT.

SECOND AND LAST GRAND GIFT CONCERT IN AID OF THE Masonic Relief Association OF NORFOLK. DAY POSITIVELY FIXED. THURSDAY, 19TH NOVEMBER. LAST CHANCE.

This enterprise is conducted by the MASONIC RELIEF ASSOCIATION OF NORFOLK, Va., under authority of the Virginia Legislature, (act passed March 28, 1873).

50,000 Tickets—5,000 Cash Gifts.

\$250,000 To be Given Away!

- One Grand Cash Gift of \$20,000
One Grand Cash Gift of \$10,000
One Grand Cash Gift of \$5,000
One Grand Cash Gift of \$2,500
One Grand Cash Gift of \$1,000
One Grand Cash Gift of \$500
One Grand Cash Gift of \$250
One Grand Cash Gift of \$100
One Grand Cash Gift of \$50
One Grand Cash Gift of \$25
One Grand Cash Gift of \$10
One Grand Cash Gift of \$5
One Grand Cash Gift of \$2
One Grand Cash Gift of \$1
One Grand Cash Gift of 50c
One Grand Cash Gift of 25c
One Grand Cash Gift of 10c
One Grand Cash Gift of 5c
One Grand Cash Gift of 2c
One Grand Cash Gift of 1c

6000 CASH PRIZES aggregating \$250,000.

PRICE OF TICKETS: Whole Tickets, \$1.00; Half Tickets, 50c; Eleven Tickets, \$10.00.

NO INDIVIDUAL BENEFITS. This Concert is strictly for MASONIC purposes, and will be conducted with the same liberality, honesty and fairness which characterized the first enterprise.

JOHN L. ROBERT, President.

For tickets and circulars giving full information address HENRY V. MOORE, Sec'y, Norfolk, Va. HUFF & CO., Agents, 90 Washington Street, Chicago, v1874:32

DR. GARVIN'S CATARRH POWDER.

A Safe and Reliable Remedy for the Cure of Catarrh in the Head.

Dr. Levitt, a celebrated physician of this city says, "I would not take five thousand dollars for an ounce of this Powder in case I could not procure any more." It is reduced very low with Catarrh and it cures me. Mailed post-paid at these prices:

- 1 Package, \$1.00
2 Packages, \$2.00
3 Packages, \$3.00
4 Packages, \$4.00
5 Packages, \$5.00
6 Packages, \$6.00
7 Packages, \$7.00
8 Packages, \$8.00
9 Packages, \$9.00
10 Packages, \$10.00

For sale wholesale and retail by the Religious-Philosophical Publishing House, Adams Street and Fifth Ave., Chicago.

SPIRITUALISM AS A SCIENCE AND AS A RELIGION.

AN ORATION DELIVERED UNDER SPIRIT-INTERFERENCE, BY MRS. CORA L. V. TAPPAN, at St. George's Hall, LONDON.

We have imported a large edition of this lecture, regarding it of special merit, as indeed are all the lectures of the gifted medium. We shall hope to receive hundreds of orders for twenty-five copies each from friends who desire to distribute them.

Terms—FIVE CENTS; 25 copies for ONE DOLLAR.

For sale wholesale and retail by the Religious-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

THE BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION.

TRANSLATED FROM "The Bible Sans & Hindu," BY LOUIS JACOLIOT.

EXTRACTS FROM AUTHOR'S PREFACE: "I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of untrammeled reason, on the venerable soil of India, was transmuted and purified by the altar that substituted for intellectual life a semi-brutal existence of dreaming impotence. . . . India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has, in unending testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion. . . . The religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. . . . Aware of the resentment I am provoking, I yet shrink not from the counter. . . . We are no longer burnt at the stake." Price \$2.00; postage, 25 cents.

For sale wholesale and retail by the Religious-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. M. FRANCOIS, Associate Editor. TERMS OF SUBSCRIPTION: One copy, one year, in advance, \$3 00...

Religio-Philosophical Publishing House. All letters and communications should be addressed to S. S. Jones, Corner Fifth Avenue and Adams St., Chicago.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office... 2. If any person orders his paper discontinued, he must pay all arrears...

In making remittances for subscription, always procure a draft on New York, or Post-Office Money Order, if possible.

Those sending money to this office for the Journal should be careful to state whether it is for a renewal, or a new subscription, and write all papers plainly.

Subscribers are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

CHICAGO, SATURDAY, OCT. 17, 1874.

The Infidel Reformer.

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 solicit his blessing to rest thereon.

In Chicago, we have a genuine "Infidel," Mrs. Cynthia Leonard, who is devoting all the energies of her soul to alleviate the condition of unfortunate women.

The guide had with him a rod of witch-hazel, which, for some reason or other, he hardly ever relinquished when it was possible to have about.

How dare she think of feeding, clothing, and kindly attending to the wants of poor, unfortunate girls, 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?

Now, it is really amusing to witness the silly acts of her traducers, who became so because she obstinately refused to participate in prayer.

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.

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 answer thereto, the victory is theirs and the

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...

Under the circumstances it would 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.

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.

The guide had with him a rod of witch-hazel, which, for some reason or other, he hardly ever relinquished when it was possible to have about.

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 meerschaum pipe which he said "H. D. M." had lost and long mourned for.

Castings 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 exorcism.

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.

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 priest, 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.

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 co-adjutor, in as compact a circle as possible, the chairs being pressed together as closely as practicable; each person, with the exception of the medium, having his or her hand held, and the medium sitting in the centre.

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

Meeting 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.

"Mr. Hathaway thought if the books were placed on the library shelves, 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 elsewhere.

"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.

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 "Katie King" spirit materialization, as authenticated by those eminent scientists Prof. Crookes, Wallace and Varley.

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 surpasses the ordinary understanding of mortals, all that is required, is to secure a "peculiar temperament," and let it exercise its "molecular energies."

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.

The physician who gives expression to the above, is not the one "whose sands of life are nearly run out"—and who advertises an infallible cure for consumption, but he is one whose extensive observation leads him to correct conclusions, and what he says may be taken as correct.

Samson and Delilah in California.

These two ancient 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 jaw-bone 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 shaved 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 caressing as she then received she never dreamed of before.

The Wilson-Severance Free-Love Meeting.

"The Gentle" as orderly of Mrs. J. S. Severance, called on the faithful assembly at Chicago, on the 2nd inst., to discuss all things "germane to humanity."

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.

The Power of Money.

The good or bad points in a man's character are not always easily drawn out. A person may even become devoutly pious, or supremely mean through the instrumentality of some, apparently, trivial circumstance.

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.

Dr. D. P. Kayser.

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.

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the RELIGIO-PHILOSOPHICAL JOURNAL to prisoners who may apply for the same.

THE EAST AND THE WEST. Reply to Professor Brittan.

Mr. Editor:—I have just read Prof. Brittan's communication in the JOURNAL, headed "Breaking Poisonous Arrows." It was evidently written in no pleasant mood.

I have 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.

I think the view I took in the communication on "the East and West," correct and true. And I think a presentation of the facts was called for.

To Prof. Brittan's gross personalities, so contrary to the general tone and tenor of his writings, I shall make no reply.

Mr. J. W. Pike passed through this city one day last week on his way to Iowa, to lecture.

"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 to read."

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.

THE MARSHAL, (In.) 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 Harmonical Philosophy.

Mrs. MARY ANDREWS will hold no more seances at the Cascade after the first of October. Due notice will be 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. 23d 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. Guernells have been holding Spiritual seances at that place.

To the Utah Colonizers.

By a vote of members present, and by request of scores by letters, we have deferred our start to October 30th, instead of 16th, as previously announced in the JOURNAL.

C. J. JOHNSON, Sec'y pro tem. 217 5th Ave., Chicago, Ill., Oct. 5th, 1874.

The Religio-Philosophical Journal.

Published at Chicago, Ill., by S. B. JONES, Esq., commencing with the number for September 18th its seventeenth volume, and its editor speaks in absent terms of the preparations making for the extension of its usefulness in future.

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

The Freeman for October is of special interest to the craft, containing many timely articles. This periodical is national in its character and interest.

WE ARE ALSO IN RECEIPT OF PART THREE OF "OUR FIRST HUNDRED YEARS: THE LIFE OF THE REPUBLIC OF AMERICA," by C. Edwards Lester.

A further instalment of October Magazines, notices of which were crowded out last week.

Harper's Magazine for October is as magnificent a number for its illustrations, and as rich in the variety and interest of its reading matter, as was ever published.

Peters' Musical Monthly.—The October number of this leading musical monthly is on our table, and is better than ever before.

La Creme de la Creme.—J. L. Peters, the prominent music publisher of No. 999 Broadway, New York, is publishing a new musical monthly, bearing the above expressive title.

Old and New for October, maintains its position for interest, with a highly pleasing table of contents and able editorials.

The Overland for October is remarkable for the unparalleled length of its table of contents, nineteen names appearing opposite headings suggestive of interesting articles.

The Galaxy for October contains the concluding chapters of Mr. McCarthy's novel, "Lindley Rockfort," also of General Gustav's "Life on the Plains," and General Reclus' sketch of Marshal McMahon.

The Atlantic Monthly for October.—Contents, Fiction: Mr. Howell's new novel, A Foreign Conclusion; Mr. H. James, J. A. Eugene Pickering; Miss Wadsworth's Martyr's Veil; Marcius. Personal Sketches: Some Great Contemporary Musicians; Mr. George Cary Eggleston'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 Troutling; Mrs. Thaxter's Farewell; Mr. Haynes' The Woodland, and other poems. Criticism: Miss Preston's Theodore Aubanel, a Modern Provincial Post; 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 York.

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 Kesles Hunt.

Scribner's Monthly for October opens with another magnificently illustrated Great South paper, by Edward King, entitled "Down the Mississippi—the Labor Question—Arkansas," it contains much picturesque description and practical information.

The Electric 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.

Oliver Optic's Magazine for October.—As usual this standard monthly presents a rich and varied chapter of contents.

The present labor system, which is a curse to the employer and to the laborer, can not remain 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.

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

Philadelphia Department

BY HENRY T. CHILD, M. D.

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.

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."

John Woolman a minister in the Society of Friends, said "that woe is superfluous, comes 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.

Hired labor is not only repulsive to a sensitive, spiritual person, but it is degrading, and the system of working by the hour is demoralizing; there is a constant looking for the end of the hour, when the compensation is to be received—not for the work, perhaps, as much as for the time that has been devoted to it.

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 oppressed 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.

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.

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

Rainbows never made the earth Teem with fruitsage fair, So halcyon days of joyous mirth Unfold no powers rare.

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

No sown 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-ore To gnaw away earth's chain.

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

For some time past my spirit friends have been urging me to edit the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world.

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.

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 problems. 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 them.

The grand problem, 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 true. 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.

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.

There are also instances in which the human will alone acts through some of the imperceptible 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, becomes wonderfully unfolded.

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

An Improvisation.

BY M. M. J., OF PHILADELPHIA.

We want thee not to feel at sea, Out in a bark alone, For we will help to guide thee, Until thou reach'st 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 canst 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 rale, Bids them unfold their powers.

Rainbows never made the earth Teem with fruitsage fair, So halcyon days of joyous mirth Unfold no powers rare.

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

No sown 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-ore 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 e'er bought, But by the golden coin of life, Experience outwrought.

An Invocation by 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.

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 harmonious.

A 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.

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.

ALEXANDER WRIGHT OF VINCENTTOWN, 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.

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.

SPIRITUALISM.

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

BY DR. R. H. TAYLOR.

The leading feature of the four day's camp-meeting held by the Spiritualists on Vigo County Fair Ground, Terre Haute, Indiana, was Dr. Taylor's discussion of the celebrated Barnes' Will Case at 2 P.M., Sunday.

HUMAN BENEVOLENCE!

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 expressions of the highest forms of beneficence.

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.

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, cloak or robe of righteousness, strut into the kingdom of heaven, and take a seat very near the eternal throne.

Human deeds of kindness, Human deeds of love, Were to be man's saviors In this life and above.

These sentiments 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 philosopher, who was not a teacher, but indirectly and by proxy, has taught more extensively than Socrates, Plato, Zoroaster, Confucius or Jesus, any, than all of these combined; I mean old Stephen Girard, of Philadelphia.

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 follows:

"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 writings, 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's 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.

"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 phenomena 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 explains:

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, vituperation, contumely, spleen, and the death dealing poison of besotted bigotry, and creed-bound 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 silence of death, and while the casket "lept 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 moral 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 Galilean 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 Hillel, 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 and sea to make one proselyte, and after he is made, he is two-fold more a child of hell than yourselves!"

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 pohl-pohl—all is waved off.

But Jesus gathered around him a company of poor, illiterate fishermen, and a few of the Magdalen 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 the cross, to death! For what? For teaching men to leave themselves, to think for themselves, for he said, "Why not of yourselves, 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.

The immortal Howard journeying, seeks the house of woe; Onward he moves disease and death retire, While murmuring devils hate him, yet admire."

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 persona, was not a teacher, but who, indirectly and by proxy, has taught more extensively than Socrates, Plato, Zoroaster, Confucius or Jesus, any, 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 before he went to the "Land of 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 magnificent sum of \$6,000,000 of dollars was appropriated—to whom? To his rich relatives that did not need it! Not 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 magnificent sum of \$6,000,000 of money, by the last will 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 whatsoever, shall ever hold or exercise any station, or duty whatsoever in said college." Of course the whole sectarian world, priest and prelate, minister 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 denomination that received the gift, by some hook or crook, at all hazards, would have wriggled 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 croone, has been "gnashing his teeth," and weeping tears of scalding sorrow from both eyes, though he had but one—aid these impossible things have been going on, so they think, for many long, weary years, and are to continue forever and ever! And for what? Because Stephen Girard could not and therefore did not believe in the absurdities of modern orthodox Christianity.

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, 1788, 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; Barnes wrote a will before he died, had it duly signed and witnessed, but some sheld 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 seeing the mistake that he had 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 a beauty and loveliness. Before the finishing touches were given to this gem of moral beauty, a dark spirit, dipped in the foul pollution of hell's deepest cesspool, dashed the canvass, brush and easel into some hidden recess of infernal treachery, and when the executor of the will named in the copy that was fortunately saved, came to call for the original, that it might be duly probated, lo! it could not be found. Its whereabouts was 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 alepsess, 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 sealed, and receive the just execution of all good men, women and children, and the blight of the gods, and the angels of light. And though they may now be rich in this world's goods, in hell 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 rebellion, I'm sure if there was no hell before this rebellion commenced, there has been one improvised as a military necessity."

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 hope, 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 Spiritualism 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 magnificent 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, ay, the greater iniquity of the dastardly judges that sold 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 ASSOCIATION AND DAVID J. MACKAY vs. EVERMONT E. BARNES, ELIZABETH REYNOLDS, WM. F. REYNOLDS, AND SAMUEL ORR. "In consideration that the said defendants Evermont E. Barnes and Elizabeth Reynolds, the heirs of Robert Barnes, deceased, have agreed to allow to the said David J. Mackay the sum of \$5,000 as a claim against the estate of Robert Barnes, deceased, and for his costs and attorney's fees and his expenses in and about the prosecution of the above entitled cause, the said plaintiffs 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 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.

"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. Mackay 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 final settlement of the case.

"We, the Indiana State Association of Spiritualists, 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 of success.

"In the prosecution of this case, however, vast expenses 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 every Free-Thinker's 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:

First, Robert Barnes had accumulated a large property. It was, as he used to say, the result of other men's labor—not his. As a conscientious man he was not 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.

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 opportunity to obtain that which is better than gold—an education—knowledge—wisdom.

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

Moved by this conscientious impulse he made this fine 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 self-murderer. 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 relatives, 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 language, to wit: "that they have no creed to offer, other than that man should live in accordance 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.

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, inasmuch as invisible eyes are looking after the conduct of vicible eyes and women. This "lost will" is going to be found. Ghostly eyes are looking it up, and ghostly fingers are ever and anon laid upon the upturned faces of the sleepless wretches that stole this precious document. And a Grand Jury has already been selected, and impeached by the sheriff of Justice county in the State of Truth and Republic of Eternity. That Grand Jury in Vandenberg 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 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 of Indiana.

After a long and tedious trial of the case the concluding argument upon the part of heirs at law, 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 detestable Joseph McDonald, cudgelled their heads and pandered to their prejudices in the most outrageous tirade of abuse, vile misrepresentation and bar-room 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 swore 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 law and evidence in the case. The new trial will undoubtedly be had.

THREE MONTHS 25-CENT TRIAL SUBSCRIPTIONS are always discontinued when the time is up, unless renewed under our very liberal offer to such subscribers.

MOSES WOODHULLMAN IN A NUT SHELL, with an Appendix—49 page pamphlet for ten cents, by mail. Everybody should read it. Address RELIGIO-PHILO. PUB. HOUSE, CHICAGO, ILL.

Invalids, Read! Having developed the singular power of successfully treating patients at a distance, by Psycho-Magnetism, which has no limit, I am constrained to offer to devote a portion of my time for the relief of suffering humanity. Persons suffering from Nervous diseases, Paralysis, Rheumatism, Female diseases, General Debility, etc., can save pain, trouble and expense, by a trial of this new and wonderful process. A limited number of city patients can receive personal treatment at their residences, if desired. Invalids at a distance, can address, stating leading symptoms, duration of illness, age, etc., and enclosing fee of three dollars, DR. J. BLAKE HALL, care Room 24, No. 123 E. Adams St.

WELL AUGER. THE BEST YET INVENTED. It bores through anything except solid rock. It is unequalled for sinking wells in gravel, sand, etc., from fifty feet deep sunk in four hours. Can bore 50 feet deep if necessary. \$10 to \$50 PER DAY MADE WITH THIS MACHINE. For full particulars address STAR AUGER CO., CHAMPAIGN CITY, ILLS. Reliable Agents Wanted.

"THE GODS," And Other Lectures. By Col. R. G. INGERSOLL. This edition contains the following celebrated lectures: "THE GODS," "THOMAS PAINE," "HUMBOLDT," "INDIVIDUALITY AND HERETICS AND HERESIES." These lectures have just been revised, and many changes and additions made by the distinguished author who has labored to give to the widespread demand for all parts of the country and put the foregoing lectures in such shape that they could be readily read and referred to. The result is a handsomely printed volume that will find its way into thousands of libraries. Price \$2.00; postage free.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

ANOTHER EDITION NOW READY Just issued another edition of the sequel to the "Stellar Key," which is almost universally known as DEATH AND THE AFTER-LIFE Giving a plain and consistent account of Society and Scenes in the Summer-Land. No investigator's library is complete without these companion volumes. The reduction in price of the "Stellar Key" will enable every one to possess himself of these convincing and consoling books. Price, in firm cloth binding, and uniform with the "Stellar Key" 75 cents, postage, 4 cents; paper 50 cents, postage, 4 cents.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

CHRISTIANITY AND MATERIALISM, BY B. F. UNDERWOOD. This pamphlet of 48 pages, printed in fine style on heavy tinted paper—embodies matter used by Mr. Underwood in some of his best lectures. The author deals Christianity as represented by the Old and New Testaments and modern orthodox sects, some severe and well merited blows; while we differ greatly from our talented friend Underwood, the foregoing essential particulars, we believe his lectures and writings calculated to do much good. His Christianity and Materialism, is worthy of, and will repay a careful reading. Price 15 cents.

For sale wholesale and retail at the office of this paper.

NEW EDITION—PRICE REDUCED Lessons for Children about Themselves, By A. E. Newton. A Book for Children's Lectures, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health. More than a whole library of common medical works without delay. All Children's Lectures improve their groups with these Lessons.—A. J. Dyer. Should immediately become a text-book in the schools, and have a place in every family.—Dr. B. B. Britton. Price (in cloth) 50 cents, postage 6 cents; six copies or more, 40 cents each; fifty or more, 30 cents each. Usual discount to the trade.

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

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

Table listing various books such as 'An Hour with the Angels', 'Astronomical Origin of Jehovah-God', 'A Discussion between Mr. V. Wilson and Mr. H. Hill', etc., with prices.

Table listing various books such as 'Koran, with explanatory notes', 'A GENES WANTED for the NEW MONOPOLIES AND THE PEOPLE', 'THE REPORT ON SPIRITUALISM', etc., with prices.

THE REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY. THIS EDITION (printed from the Original Plates, by special arrangement with the Publishing Committee) contains the following items: WITHOUT ABRIDGEMENT. I.—The names in full of the Clergymen, Bachelors, Solicitors, Physicians, Surgeons, Editors, Librarians, Scientists, Merchants, and others forming the Investigating Committee.

Dialogues and Recitations. MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. CORNER ADAMS ST., & 5TH AVE., CHICAGO. The above entitled little book is neatly bound in Mo-genta mullin and richly embellished in gold. It is especially adapted to Children and Progressive Lyceums.

A MOST REMARKABLE BOOK! STARTLING FACTS IN MODERN SPIRITUALISM. BY N. B. WOLFE, M. D. THIS BOOK embodies more wonderful facts of the spirit world than any other work of the kind ever published. All the facts are clearly and fairly stated and substantiated by indubitable evidence.

W. W. WILKINSON'S ANSWER TO THE SUIT. BY W. W. WILKINSON. 16 PAGES. 10 CENTS.

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM; WITH ALL THE INCIDENTS OF HIS TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY WITNESSES WITH JESUS WHILE ON THE EARTH. BY PAUL AND JUDAS, THROUGH ALEXANDER SMYTH, MEDIUM.

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM; WITH ALL THE INCIDENTS OF HIS TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY WITNESSES WITH JESUS WHILE ON THE EARTH. BY PAUL AND JUDAS, THROUGH ALEXANDER SMYTH, MEDIUM.

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM; WITH ALL THE INCIDENTS OF HIS TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY WITNESSES WITH JESUS WHILE ON THE EARTH. BY PAUL AND JUDAS, THROUGH ALEXANDER SMYTH, MEDIUM.

THE NATURE OF THE GREAT CONSPIRACY AGAINST HIM; WITH ALL THE INCIDENTS OF HIS TRAGIC DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY WITNESSES WITH JESUS WHILE ON THE EARTH. BY PAUL AND JUDAS, THROUGH ALEXANDER SMYTH, MEDIUM.

New York Department. Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 233 East 23rd Street, by Dr. Babitt.

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 Buechner and Vogt. He thinks Tyndall misrepresents the ancient philosophers, and proceeds to quote Confucius and the sublime theories 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 philosophers, but will have to call on the Spiritualists for facts to build on.

The scientist will not accept old traditions or theories, but must have right facts. It is a blessed thing that Prof. Wallace, Crooke, and many other cultured men, have come out with these facts, and even then in 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 long and sighing for some token of the life beyond, and some are going silly to our mediums for comfort, but they dare not mention it at large.

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.

How blessed are the youths of to-day in beautiful and charming literature. For progressive people the "Vital Magnetism" is the best work issued and will make a volume of nearly four hundred pages each year.

After great delay by the stereotypist, my new twenty-five-cent work on "Vital Magnetism, the Life Fountain," is just being issued, and I shall hasten to supply the friends of PHILOSOPHICAL JOURNAL, and other progressive publishing houses, as well as our progressive physicians, with it, so that it may be used as a campaign document in cheap but very handsome style to help on the great health reform of the day.

It is designed to supplement the "Health Guide," and also to show the beauties of the new system of life and health in comparison with the barbarisms of the old. It aims to give a summing up of laws pertaining to a higher chemistry of life.

"Ring out the old, ring in the new! Ring out the false, ring in the true!"

Or the Pathway from Earth to Spirit-life. We shall commence the publication of a series of articles in the JOURNAL sometime between the 1st and the 15th of November, bearing the above title. Death (so termed) is an event that is sure to occur at the end of our earthly career, and the phenomena connected therewith, when critically and carefully examined with the clairvoyant eye, is especially interesting. Connected with this transition from earth to spirit-life, there has always been more or less superstition. In ancient time particularly, the inhabitants could not for a moment contemplate this change without fear and trembling. Since the birth of Modern Spiritualism, however, death has been to a certain extent robbed of its terrors.

The object of this series of articles is to enlighten the minds of humanity in regard to death in its various phases, and let the world know the views of advanced spirits in reference thereto.

We wish to make the JOURNAL a Missionary of Light, more especially while these articles are being published, and in order to accomplish that end more fully, we desire 500,000 trial subscribers. We believe, too, that we will secure that number. Let each one of our present subscribers interest himself at once, in procuring trial subscribers, in order that the world may be illuminated with light in regard to the transit of the Spirit from earth to the Summer-land.

When you read this article, resolve at once to make an effort to extend the JOURNAL's circulation. Tell your friends that the articles in question would make a book, if in print, that would cost not less than one dollar. They will receive all the information contained therein, besides other valuable matter in the JOURNAL, for three months, for twenty-five cents.

City-Costly Robes-Funeral of Children-Speculating in Graves-The Poor and Transient-Mourning Cards.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

Funeral of an Indian Prince-Funeral of a Spiritualist-Expense of an Aristocratic Funeral in Washington-Irish Wakes-Feasts at Funerals.

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 JOURNAL, with their living truths to feed the hungry people.

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 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 to them.

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 destroying 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.

\$1.50 cents renews trial subscriptions one year.

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

Mrs. A. H. ROBINSON.—Over one year has now expired since I commenced doctoring 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 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:

Mrs. A. H. ROBINSON, 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 very thankful for the benefit he has received from your treatment.

Yours in confidence, Mrs. H. K. BISHOP. Laporte, Ind., June 18th, 1874.

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. BISHOP. 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.

An Earnest Appeal. We have already informed our readers that we are erecting an expensive publishing house. It requires many thousand dollars to complete the edifice. The small sums ranging from one to twenty-five dollars past due on subscriptions from single individuals, if promptly paid, will carry us safely through our work. Come, friends, let us deal justly with each other and see what a united effort will do for Spiritualism. Let each person that is receiving the JOURNAL on credit reckon up and remit our dues without a day's delay. Not a few persons will be surprised, when they figure up, at the length of time they have withheld just dues, while we have had a continual struggle to give them a good paper, never failing to make our weekly visits even under the trying calamity of the great fire of three years ago.

Is there a single subscriber, in view of what we do to publish the JOURNAL, that will again complain of hard times as an excuse for not paying us honest dues? We trust not. Remember "hard times" are felt as keenly by us as by you. Half the effort on the part of each subscriber that owes us bills, that we make each week to get out our paper, will clean up our books, help us pay for our publishing house as we go along and above all, make our patrons and ourselves free from debt and happy. Try it just for the good it will do.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

This photograph, an enlarged copy of the original taken in London by the magnetic medium, Miss Florence Cook, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman holding the hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern, March 1874. Dr. Gully is a Scotchman of the Atlantic coast, 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 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Cook in the cabinet, and satisfied himself of the distinctness of the reality of the two. May 6th, 1874, Benjamin Coleman, Esq., (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 by my eye, at once and the same time, the figure of Katie, clad in her white dress, bounding over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Miss Florence Cook, Mrs. Mary Ann Rose, who was present at three seances on the 9th, 13th 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." "It must not omit to relate," she adds, "that when she (Katie) had cut before our eyes, twelve or thirteen distinct pieces of cloth from the front of her white tunic as souvenirs for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I had seen the same thing several times." The disappearance of the materialized spirit, after entering the cabinet, would be generally almost instantaneous.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

LADIES AT HOME and Men who have other business, visited at home. Send 8-cent stamp for particulars. THE GRAPHIC COMP. NO. 31 Park Place, New York.

Woman and the Divine Republic. BY LEO MILLER. The author says, in his preface: "This Work is not an Essay on what is technically understood as Woman's Rights. One could hardly do more than give in such a field, after it had been harvested by reapers like Mary Wollstonecraft, John Stuart Mill, Elizabeth Cady Stanton, George W. Curtis, Lucy Stone, Susan B. Anthony, and many others."

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF THE Materialized Spirit, KATIE KING.

PHOTOGRAPH OF