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A CHAPTER OF AUTOBIOGRAPHY.

Some Results from My Spiritual Studies

BY ROBERT DALL OWEN.

[From the Atlantic Monthly for December.] "Doubts to the world's child-heart unknow Question us now from star and stone: Too little or too much we know, And sight is swift and faith is slow; The power is lost to self-deceive With shallow forms of make-believe." -Whittier.

A modern dynasty is assuming control in the region of mind. Throughout the civilized world the reign of the Miraculous is gradually losing power and prestige, superseded by the reign of law.

It would be hazardous to say of any great principle which has had its day, that it has not had its use also. But though the roman-tic polytheism which makes brilliant the great epic of Homer may have suited well the epoch-in-progress of ancient Greece, yet, in our day, no one but an enthusiastic poet like Schiller will lament that the Gods of Greekland have vanished in the dim distance of the past; that their king, with thunderbolt in hand, has been dethroned, to make way for lectures on elec-tricity and kites drawing lightning from the clouds; that Phœbus is ousted from his chari-ot, his four-yoked steeds useless ever since Copernicus brought the sun to a standstill; that Neptune has lost to the mariner's comthat reptane has lost to the Pluto to penal flames, that are dying out in their turn, the dominion of the Underworld, that in these days of cannon and breech loaders and protocols, Mars no longer leads armies to the field, nor Minerva statesmen to the cabinet; that dryards and nymphs have deserted forests and fountain, as the bear and buffalo disappear, before the sweep of civilization.

As monotheism, despite poetic regrets, befits a later stage of the world than polytheism. so the persistent uniformity of law is an advance, timely and welcome in our modern day, on that scheme of the arbitrary and the exption which is based on m welcome to the thoughtful and dispassionate observer, but abhorrent to the mere dogmatic theologian; yet welcome or unwelcome in certain quarters, a truth that has already made its way to respect, and is sure to prevail. I use the word miracle, not in its etymologi-cal sense, as a something to be wondered at, nor, as Archbishop Tillotson and Bishop But-ler have spoken of it, \* as an occurrence which is not "like the known course of things," or which "exceeds any natural power that we know of to produce it;" but according to its popular orthodox meaning, as a suspension, on a special emergency, and for the time only, of a law of nature, by the direct intervention of the Deity; we may add (for that is the usual allegation) in attestation of some truth. And as to the miraculous in this sense, we find it rejected to-day as a superstition, not by the secularist or the skeptic alone, but by men of repute and position in the orthodox ranks. One or two examples, out of many, may suffice. The Rev. Frederick Temple, D. D., in a sermon before the university of Oxford fourteen years ago, said: "One idea is now emerging into supremacy in science, . . . and that is the idea of law. All analogy points one way, none another. . . . How strikingly altered is our view from that of a few centuries ago is shown in the fact that the miracles recorded in the Bible, which once were looked on as the bulwarks of the faith, are now felt by very many to be difficulties in their way. † That so free an expression of opinion did not injure the reputation of the preacher may be judged from the fact that he has since be come one of the chief dignitaries of the Auglican church; having been, a few years since, installed as Bishop of Exeter. The Duke of Argyll is a Scottish Presbyterian. He has written a volume on the change less rule of law, which has attracted great attention; reaching its fifth edition in fifteen The tenor and drift of its argument months. may be judged from this argument: "The idea of natural law, the universal reign of a fixed order of things, has been cast-ing out the supernatural. This idea is a product of that immense development of physical sciences which is characteristic of our times. We can not read a periodical nor go into a lecture-room without hearing it expressed Another name, eminent alike in physical science and in sacred learning, may be added. The late Baden Powell, in his contribution to Essays and Reviews, has this passage: "The modern turn of reasoning adopts the be-lief that a revelation is then most credible when it appeals least to violation of natural causes. Thus, if miracles were, in the estimation of a former age, among the chief sup-porters of Christianity, they are at present among the main difficulties and hindrances to its acceptance."S One can hardly overestimate the conse quences of this radical change in public opin-ion. The most marvelous of the discoveries

made by Galileo's telescope, the greatest of the principles enunciated by Newton; does not lead to effects so far-reaching—so intimately connected with man's well being, physical, moral, spiritual-as the conviction that if the Deity permits man to acquire knowledge touching the existence and the character of a life to come, it is not after a partial and exceptional fashion, by an obtrusive suspension of his own laws, for the benefit of a few favored children of preference, but under the operation of the universal order of nature, to the common advantage of all his creatures, in silent impartiality and harmony, as he causes the morning sun to rise and the evening dews. to fall.

That conviction, when generally diffused, will work a revolution in all the great religions of the world. For these based on the belief that certain sacred books, authenticated by miracles, come from the source of unerring truth, and are therefore, word by word, infallible.\*

This idea upset, it may seem as if men were cast adrift on the spiritual ocean, without rudder or compass. But this is a mistake. It is true that, under the new order of things

the sacred books of the world become part of its literature, and thus are legitimate objects of criticism. Under that aspect it is right that they should be passed in review by reason, as all important works on the physical sciences are; it is right that conscience should sit in judgment on the sentiments they contain, and sift the dross from the fine gold. And even if this were not right, there is no help for it; on no other condition can the fine gold itself be preserved. But there will come ultimate good, not harm, to religion, for such a process, if only reason and conscience are educated up to the task.

Doubtless there is dauger, as in all great revolutions there ever is; but there is also a way out of that dauger to ultimate safety. The danger is, that in discarding the miracu-lous, which deforms and misleads, there may be discarded also, along with it. the wisest teachings and the bighest spiritual truths. This applies to all great religions; for, if we recur to them in their primitive purity, + we shall find much worth admiring and saving in

no longer withhold assent to the substantial truth of that portion of the gospel biography which narrates what its authors call the "signs and wonders" of their time. Making due allowance for incidental errors, I firmly balieve that Jesus acted, in the main, as there reprethat Jesus acted, in the main, as there repre-sented, and that he claimed no powers which he did not actually possess. I believe in what Orthodoxy regards as the crowning miracle of all, the bodily appearance of Christ, after death, and on divers occasions, to his disci-ples; I believe that they saw him as naturally as one man sees another in daily life; that they touched him, heard him speak, and spoke to him in reply. I believe this, because I my-self have, day after day, for weeks, seen and touched and conversed with a materialized spirit; and, on one or two occasions, with spirit; and, on one or two occasions, with several others. When I read that, "the doora being shut," Jesus suddenly appeared among his affrighted followers, or that, after talking with the two disciples at Emmans, he "van-ished out of their sight," I see no more reason for disbelieving this than for rejecting a thousand other historical incidents of as ancient date; seeing that, in a lighted room, and with the doors so securely closed that entrance or exit was impossible, I have seen a materialized form that had spoken to me a few minutes before, disappear under my very eyes, then re-appear and walk about as before; and this, at a distance from me of seven or eight feet only, and not once, taken such vigilant precautions beforehand against possible deception, that I had no alternative except to admit that these marvelous phenomena we realities, or else to assume that the senses of sight, hearing and Louch are witnesses utterly unworthy to be trusted. In each case, also, others were present-sometimes twenty persons or more-from whom, on comparing notes, I learned that they too had seen and heard just what I myself had.

I can not doubt that this extraordinary narrative will reach many who, without imputing to me insincerity, will conclude that in some way or other I must have been deceived. Such skepticism is natural, and if I had witnessed no more than they. I might probably have shared it. I remind such doubters, however, that very acute observers, English scientists of note—to wit, Mr. Crookes and Mr. Varley, both Fellows of the Royal Society, Mr. Aifred Wallace, who shares with Distwin the honor of having first put forth the principle of Natural Selection, and others almost as well known-have, under the most stringent test conditions, verified this seemingly incredible phenomena of materialization; have seen and touched, and familiarly talked with living forms not of this world; and have risked a scientific reputation that must be dear to them. by testifying to these marvelous facts, as I now do. Of course they regard them as phenomena occurring under law. The all-sufficient proof is that, like chemical results in the laboratory, they appear under certain conditions; and that, if these conditions are violated, the phenomena are not obtained. This I have seen verified on a hundred occasions: very strikingly, for example, in Philadelphia a few months since. The condition then violated was one, important under all circumstances, but absolutely essential in a spiritual circlethe maintenance of harmony. Tennyson-are not true poets seers ?---saw and set forth the imperative character of this condition before Modern Spiritualism was spoken of:

they are excluded, and so are deprived of power to help.

There are physical as well as moral corditions necessary to success in spiritual studies. In a general way I have abstained from attending dark circles; yet I have had conclusive proof that, in certain cases, darkness is essen-tial if we would obtain the most striking results.

In October, 1860, I paid a visit, along with Mrs. Underhill (Leah Fox), her husband, and Katie Fox, to Quaker friends of theirs, Mr. and Mrs. Archer, then living in a large man-sion near Dobb's Ferry on the Hudson, in former days owned by Peter Livingston, and for a long term of years reputed to be bauted for a long term of years reputed to be haunted. After getting some remarkable manifestations in a bedroom, we adjourned, at my sugges-tion, to a spacious' apartment, formerly Liv-ingston's dining-hall, locked the doors, and were bidden, by the raps, to put out the lights. Before doing so I procured from our Quaker hosts a candle and match-box, with their assent to use them at any moment. In less than two minutes after the lamps were extinguished, such a clatter began that it was heard and commented on by visitors in a room separated by two doors and a long passage from that in which we sat. There was a sound as if heavy metallic bodies, such as ponderous dumb-bells or weights, were rolled over the floor; then some weighty substances-iron rods or the like—seemed to be dragged by a rope back and forth, as much as twenty feet each way; and occasionally there were poundings as if with a large blacksmith's hammer, causing the floor to vibrate. At times the racket was so overpowering that we could scarcely hear one another speak.

anomer speak. Several times, when the clatter was at its height, I struck a light, and watched the effect. In every case the noise instantly diminished, and in eight or ten seconds everything was perfectly still. The light seemed to extinguish the sounds. An immediate search throughout the room was quite unavailing: not a thing but table and chairs to be seen! The sudden transition, without apparent cause, from such a babel of noises to a profound silence was a

ism, and one of the happiest women I ever saw. This scance was held at Mr. Mott's own house, and the materializations were excellent. The first spirit form that appeared was Gen. Bledsoe, of the Rebel army, who, I am informed, is one of the band of control. Con-siderable conversation was had with him by the different members of the circle. Then a Dr. Reed came, as well as some others, who were all fully recognized. Then there came a form to the aperture in the cabinet, who called for myself and wife, and on going for-word. I recognized ward, I recognized

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1 22.00 A VHAR, IN ADVANCE; I SURGLE COPIES EIGHT CHATE.

#### MY DAUGHTER ORRA,

who died in August last, and oh! what a joy was that meeting. The daughter cried for joy, as well as myself and others: She was fully recognized by a number of friends and rela-tives that were present. Quite a conversation ensued, in which she assured me of her entire happiness, and expressed a desire for a musical instrument in the cabinet, and said she would make music for us if the conditions were favorable. She finally opened the door of the cabinet and came out, but only for a very short time. She appeared and disappeared many times during the evening.

Mrs. Walker's son, Jimmy, also came to the aperture, and was recognized by Mrs. W and quite a long conversation was had between them, in which they seemed he quite merry. Mrs. W. asked her son if he knew my daughter, and said, "Yes, and she is very pretty." He also came out of the cabinet and was seen and felt by several.

Jonny Atwater, who said he died at Canton, Illinois, also appeared, and seemed to be quite a jolly fellow, as he was laughing most of the time. Some others appeared whose names I time. Some others appeared whose hames 1 have forgotten. There also appeared a Mr. Willets and grandchild, father and daughter of two of the party; also a Mrs. Thatcher, mother of another of the party. Conversation always ensued between these parties, and a general satiafaction was expressed at the close of the seance.

On the next day at about 3 P. M., myself and nephew called at Mr. Mott's, and we in com-pany with Mr. M. retired to his parlor, and taking a clean slate with a bit of pencil on it, not half the size of a grain of wheat, the slate was placed under the bottom of a chair, and securely held by the hands of all three of usthe top of the slate resting against the bottom of the chair. In a minute the pencil commenced scratching an the slate-the sound of which was distinctly audible. During the writing we were all engaged in conversation on subjects entirely foreign to that of the writing. When the pencil ceased to scratch, we took out the slate and found written thereon, in quite good style, the following, word for "Father and mother, what a great pleasure "Father and mother, what a great pleasure this is for one so dear to you as I am, to come back and bring you the glad tidings that I still live. Tell mother hat to grieve for me, for I am happy and that is all that is required here —grief w on't bring one back. Tell cousin Clarence that I send him my love, for he let 'me die in his arms. Oh! what a day that 25th of August was for you all to hear but it of August was for you all to bear, but it was for the best. Tell brother Henry to take good care of himself. Mother, when you grieve for me, it hurts me. I saw you when you started home with Henry, and you thought you would not get him home alive. I am too weak to write more-love to all. Good-bye. From ORRA. The incidents related in the foregoing com-munication are literally true. The cousin Clarence spoken of was my nephew who was with me. The brother Henry, is my son, and he was taken sick in the northern part of this State, (Iowa), whither we had gone with him, for the purpose of avoiding the dreaded sickness which we feared was inevitable. We came near losing him also, but at the end of a month made out to get him homealive. Now, when the skeptic can convince me that a bit. of pencil possessed sufficient intelligence to have written the above without a guiding hand, then will I give it up; but till then I shall have to insist that it was my daughter's spirit who wrote it. I attended the seance on the night of the 9th also, and the manifestations were even stronger than on the previous night. Gen. Weaver, of Bloomfield, Iowa, constituted one of our circle on this evening, and I think the General was pretty thoroughly convinced of the truth of Spiritual Philosophy; as he received some good tests from his spirit friends who appeared at the aperture. My daughter also appeared again on this evening, several times, and I held quite a conversation with her, during which I asked her for some tests that should be of an indisputable character. She gave them, and they were so overwhelming that I shouted for joy. Many were given, but I only will relate two. She asked me if I remembered while riding in the carriage in her funeral procession, that we had to stop on the way? and stated that it was in consequence of one of the tugs coming unhitched in going down a steep hill, and told precisely where it was and who hitched the tug again—all of which was and who intened the tug again—all of which was true, and well re-membered by me and others, although I had not thought of it since, and should probably have never thought of it again. She also related the precise conversation that had occurred at the supervised of me that had occurred at the supper-table of my brother in law on that evening, together with incidents connected therewith A Chinaman appeared on this evening and put his cue out through the aperture for us to examine. Many other spirits also appeared, among whom was Willie Belkuap, son of the Secretary of War, and gave some capital tests. But I must close for the want of space. Keosanqua, Iowa,

"See Tillotson's 182d sermon; and Butler's Analogy of Religion, part ii, chap. 2.

It is remarkable that St. Angustine, more than four-teen centuries ago, regarded a miracle as a thing occur-ring not against nature, but against what we know of na-ture: " Perfection scool of your emirac multiplication and ure: " Portendum ergo fil, non contra naturam, sec ontra guam est nota natura." De Civitate, Del, lib. axí

cop. S. This sermon was preached on Act Sunday, July J. 1860. during the annual meeting (held that year at Ox-ford) of the Brilish Association for the Promotion of Science. I was in England a few weeks later, and heard it generally spoken of in high terms of commendation. The Reign of Law. Strahan & Co., London, 18'6: New York reprint, 1869. p. 3. §On the Study of the Evidences of Christianity. See Recent Inguirles in Theology, p. 153.

to:

them all But let us take a single example, and bring the case home to ourselves, who, I think, have the most at stake in this matter.

"If natural law be invariable, then either the wonderful works ascribed by the evangelists to Jesus and his disciples were not performed, or else they were not miracles.

If they were not performed, then Jesus, assuming to perform them, lent himself, as Renan and others have alleged, to deception. This theory disparages his person and discredits his teachings.

But if they were performed under natural law enduring from generation to generation, then, inasmuch as the same laws under which these marvelous occurrences took place have ever existed, and still exist, we may look for phenomena of similar character throughout past history, and may expect their appearance at the present day.

If none such appear among us; then cultivated minds will settle down to the belief that they never appeared at all. For the time is past when historical proof is held, by thoughtful and unprejudiced people, to be sufficient evidence for the existence, in ancient times, of the miraculous; even of the marvelous, when it is wholly unprecedented. If the electric telegraph had been invented and employed for a brief period two thousand years ago, and if telegraphy had then become one of the lost arts; the old records stating that men, thousands of miles distant from each other, once carried on daily conversation, would be generally regarded as a mere fabulous legend.

In point of fact such is the judgment passed to-day upon the gospel biographies, when miraculously interpreted, by millions of skeptics in our own country, and by millions more in England ‡ and in other European nations; the number of such unbelievers being constantly and rapidly on the increase.

This happens because the majority of the civilized world does not yet believe that spiritual phenomena, similar to those which are reported to have occurred in the first century, being naturally possible, actually occur now in the ninetcenth.

But the main result from my eighteen years of spiritual study is an assured conviction that. spiritual gifts, similar to those which the evangelists ascribe to Christ, and which Paul enumerates as enjoyed by certain Christians after the crucifixion, appear, and may be wit-nessed in their effects at this very day, among us. Having myself thus witnessed them in a hundred cases, and having found aufficient evidence of testimony in hundreds more, I can

\*This is quite as true in regard to the Mahometan and

+ That sagacious and deeply-read student of compar-ative religion. Max Mueller, gives us, as one of the most important results of his studies in that branch, this opin-

Important results of this studies in that oralicu, this opin-ion: "If there is one thing which a comparative study of religion places in the clearest light, it is the inevitable de-cay to which every religion' is exposed. . No re-ligion can continue to be what it was during the life-time of its founder and its first apostles. . Every religion, even the most perfect (may the most perfect on account of fits very perfection, more even that others), suffers from its contact with the world, as the puret air suffers from the mere fact of its being breathed." (Ohips from a German Workshop, Preface, pp. xxii, xxiii, Amer, Ed.) from a Gen Amer. Ed.)

tFor proof of this, drawn from official sources, see De-batable Land between this World and the Next, pp. 216, 217; foot-note.

How pure in heart and sound in head, With what divine affections bold, Should be the man whose thought would

hold . An hour's communion with the dead!

In vain shalt thou, or any, call The spirits from their golden day,

Except, like them, thou too canst say, My spirit is at peace with all.

They haunt the silence of the brendt, Imaginations calm and fair, The memory like a cloudless air, The conscience as a sea at rest:

'But when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates And hear the household jar within,"

The violation of the all-important condition above referred to happened about the 20th of last June. I had previously, at some fifteen circles, witnessed in the most satisfactory manner the various phases of materialization; but on this evening, ere the sitting began, some jealous feeling about preference in seats caused an excited discussion, in which charges of favoritism were somewhat bitterly made and earneatly disclaimed; the audience, num-bering more than twenty, taking part, and one person indignantly leaving the room. When quiet was restored, we sat patiently for an hour and a half and obtained absolutely noth-ing-except a wholesome lesson. This was the only occasion, out of forty seances which I attended during June and July, on which the materialized forms failed to appear.\* .

The lesson thus taught us is one which has its wide-spread application in daily life. I think there would be far fewer jarrings and heart-burnings in the domestic circle, if men and women but realized that, in admitting these, they shut the door on helpful aid or guardian care that might otherwise reach them from the next world. It is not that benevolent spirits are unwilling to enter, and in-fluence for good, a household thus, distracted by dissensions; it is that, under a natural law,

 $^+$  It will not be suspected that the will of the mediums had anything to do in bringing about this result, when I state that, as they returned the number t is state that, as they returned the number t is state that, as the state the state that is a state that the state the state that the state that

had in this world.

Besides the necessity of conforming to certain conditions, mental and physical, there are other proofs that the phenomena usually classed as spiritual occur under law. Here is an example.

In the year 1853, a young gentleman, whom I shall call Mr. X., then salesman in a retail store in Second street, Philadelphia (not a Spiritualist), dreamed that the next day at twelve o'clock he would sell to a customer a hundred and fifty dollars' worth of drap d ete (summer cloth).

Going down to the store the next morning he related his dream to a fellow-clerk. "Nonsense!" was the reply; "the thing is impossi-ble. You know very well we don't sell so large a lot of *drap d ete* to a customer once in ten years; and besides, you're not at that counter.'

To this Mr. X. assented. But a little before midday, the salesman who usually attended at the counter where the article' was for sale being casually called off, Mr. X., summoned to take his place, did so, he told me, under a feeling of strong nervous excitement. A lmost exactly at twelve a customer approached the counter and asked for drap d etc Mr. X. felt himself turn pale, and had hardly presence of mind enough to hand down the package. It turned out that the article was required for clothing in a public institution; and the bill was a hundred and forty-eight or a hundred and fifty-two dollars, Mr. X. did not recollect which.

The above was related to me, in July, 1859, by Mr. X., then in business for bimself in Philadelphia; and I know enough of his character to warrant me in saying that the particulars here given may be confidently relied on. together with the assurance he gave me that there were no antecedent circumstances leading him, in any way, to expect such a sale. Was it all chance coincidence-the unforeseen absence of the salesman, the exact hour of the sale, the specific article demanded, and the very unusual quantity, so closely approach-ing the amount actually sold? That is not credible. Equally incredible is it that the prediction was miraculous. Would the Deity suspend a law of the universe for a purpose so utterly trivial as that? This particular sale was of no consequence to any human being, except only in so far as it indicated a great law, except only as proof that, when Paul enumerated, among the gifts common in the early Christian church, the gift of prophecy, he was speaking of a phenomenon which actually exists and which is not miraculous. (Continued on 2nd page.)

Mott's Seances.

#### LUTTER FROM IRA PHILLIPS.

DEAR JOURNAL:-To one who has been reared to a belief in materialism, and has lived to be 44 years of age in that belief, as the writer of this has, and to suddenly have indisputable evidence furnished him of a happy existence after death, is to experience a joy that is almost inexpressible.

On the 8th of November, some six compan-ions and myself went to Mr. Mott's, at Mem-phis. Mo., a distance of some 22 miles, by previous arrangement, to attend the seances of this remarkable medium. At night our com-pany was all present in the circle, and in addition we found my old friend Mr. Pitkin and wife, and Dr. Kelsoe, reporter for the St. Louis papers, and a Mrs. Dr. Walker, of St. Louis, who had been there over a week, and 1 of loon thoroughly converted to Spiritual-

# RELIGIO-PHILOSOPHICAL JOURNAL.

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### Some Results of my Spiritual Studies.

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#### BY ROBERT DALE OWEN.

#### (Continued from First page.)

Thus a main result of my spiritual studies has been that they have disclosed to me cor-tain phenomena, which, if they prove genuine, will ultimately be accepted by men of science and other skeptics as occurrences under law, will disabuse their minds of a mishievous prejudice; mischievous in that it causes them to reject the histories of religions in general, and the biographies of Jesus in particular, as utter-ly incredible narrations. If these phenomena stand the test of inquiry, scientific materialists stand the test of inquiry, scientific inaterialities will gradually discover that, as part of the cos-mical plan, there are intermundane, as well as mundane, phenomena; and thus, in the end, their sphere of experiment and observation will be immensely enlarged.

These broad views of the subject did not come to me distinctly at first. More than a decade had been spent in this branch of study ere I clearly perceived that phenomenal evi-dence touching a life to come is the one special want of the present time; the want for lack of which civilization halts and scruples. It may be that two thousand years ago the reign of Law was one of those premature ideas of which Jesus said to his followers: "Ye can not bear them now." But our age is ripe for its reception. We no longer need belief in the Infallible. We have outgrown it.

If, as one of old said, "To everything there is a ceason," there may have been a time, in the past, when such a belief was in place. Obedience is fitting in childhood. We can not always give a young child the reasons for our bidding; he must learn to obey, to a certain extent, without reasons; and the fiction of parental infallibility comes in, appropriately enough, to our aid. So it may have been in the childhood of the world. But when we become men we put away childish things. Thus, to influence the superstitious igno-

rance of the first century, and to compel its attention to the teachings of a system the innate beauty and moral grandeur of which were insufficient then to recommend it, it may have needed works which that ignorance should imagine to be miraculous; but to act upon the spiritual apathy of our more scientific day, it needs phenomena, acknowledged to be genuine, yet of an intermundane char-

This need is not timely only, but urgent. It is far short of the truth to say that the mate-rial progress of the world in the last hundred years has exceeded that obtained in any ten previous centurles. But the advance in morality has not kept pace with that in all physical arts and sciences. Especially in this new country of ours, liable to the excesses and shortcomings of youth, improvement in human conduct and affections, as compared with improvement in mechanical agencies, lage la-mentably behind. Public morality is at a lower ebb than it was twenty or thirty years ago; our legislative bodies are less pure, our public service generally more stained with venality. But public morality reacts on pri-vate morala. The vice diseases which originate in politics can not, by any sanitary cordon, be confined to politics; they are sure to infect, first our business marts, then the home circle itself. Never has there been a time when a great reformatory agency was more pressingly needed among us than now.

But, aside from modern Spiritualism, what reat reformatory influences have we, that are itted to arrest this wide spreading growth of selfish and mercenary vices? On the one hand Orthodoxy, Protestant and Catholic, based on infallibility and backed by wealth and powerful organizations. On the other, Secularism, based on the assumption that we ought to restrict all our thoughts and cares to this world; seeing that we know, and can know, nothing of any other; and this assumption is backed by the daily increasing influence of science. Is there any reasonable hope that either of the above agencies will so foster and advance the moral and the intellectual in man, as to bring these humanizing influences of our nature abreast with the material and the intellectual, that have so far outstripped them? What has Orthodoxy, Catholic or Protestant, done—say in the last three hundred years—to justify the faith that she is the civilizing agent we need? Both of her branches have increased enormously in riches and in number of churches and ecclesiastical foundations. Thus strengthened, the two have been carrying on an intestine war of creeds; and in the main, proba-bly, the advantage has, so far, rested with the Catholic.1 But has either branch, with all its vast resources and far-reaching appliances, stemmed the current of selfishness and venality, public or private? If this current has set in for the last quarter of a century in spite of all that a wealthy and popular Orthodoxy has done, what warrant have we for reasonable belief that the evil current of the past will be arrested and turned back by the same Orthodoxy, in the future? Or shall we look to Secularism, subverter of religious faith, for relief and reform? She has not, during the last twenty-five years, been in the ascendant, and therefore can not be charged, as justly as Orthodoxy, with inability to arrest the modern decadence of morality among us. But shall we elevate and ennoble man by ignoring the spiritual element within him? Will human beings be less venal, less selfish,-less disposed to eat, drink, and be merry, regardless of higher aims,--if we tell them, and if they believe, that this is the only world we shall ever know; and that we may enjoy ourselves here free of all thought or care for others, without regard to conse-quences in any world to come? It is further to be taken into account that, if the reign of Law prevail, the days of Orthodoxy (in the usual sense of the term) are numbered; her foundation fails. With the disregarding of the Miraculous dies out also faith in infallibility, whether of man or book. But infallibility is the basis of all Orthodoxy's dogmatic beliefs; and, that undermined, the whole superstructure of dogmatism falls. What survives will survive in the shape of reason-acknowledged truth, not of imposed dogma. The acceptance of universal law as ruling principle tends to sustain, not to imperil, Secularism. And if, under law, no trustworthy evidence of the spiritual be found, then, under the reign of law, Secularism will flourish; and the peril will be to religion itself; including, among others, the ethical system of Ohrist, intimately allied, as in the secularist's view it is, with exploded fables.

modern Spiritualism, seeing that a belief may be timely and desirable, yet unsustained by evidence, it does enable us to reach a just conception of the position to which this new phase of faith will, if it stand the test, be entitled in its connection with civilization and soul-progress.

It will be conceded that if Spiritualism's phenomena prove real, these will establish, past possible denial or doubt, the fact that this is not the end-all of our being; and thus it will cut up Secularism, root and branch, by adducing what must win the credence of mankind at last, the evidence of our senses.1 This is the evidence by which Jesus won the belief of his disciples. His appearance after death tota number of witnesses was, to the early Christians, the rock-foundation of their faith; failing which they admitted that the entire structure must fall. "If the dead rise not," was their argument, "then is not (Christ rais-ed; and if Christ is not already raised, your faith is vain." 2 Thus primitive Christianity and modern Spiritualism rest, for evidence, on the same basis.

But the question will remain, how far the teachings of this modern faith tend to ethical and spiritual culture. The inquiry will suggest itself also whether these conform to, or diverge from, the moral and spiritual precepts of Christianity. The answer mainly depends on the manner of defining an important word. It is to be conceded that long continued and exclusive devotion to (alleged) messages from the next world has often given birth, in Spirit-ualient as in Theology, to a vague and heavy literature, in which common-sense has small part. Nevertheless, slurs against the current effusions of-Spiritualism come with a bad grace from those, standing afar off, who never lifted a finger to sift profitable from worth-less, or done aught, in any way, to elevate or

correct what they condemn. Of the bundreds of volumes, Euglish, French, and German, filled with such effusions, I deemed it a duty to look through what seemed the most promising; a task tedious and bootless in one sense, but very satisfactory in another; tedious and of small result in so far as they contained thousands of non-essential details and ill-considered speculations, varying as widely from each other as do the sentiments expressed by mundane authors; but satisfactory and instructive in this, that, with excep tions too rare to invalidate the rule, they persistently-agree in asserting, or assenting to, cartain all-essential statements and great vital principles; and also-this is no less important -they agree in discarding, or ignoring, certain orthodox dogmas, including the common popular conceptions in regard to the life to come. And this concurrence of ideas happens no matter who, or where, the mediums or psychics or sensitives (call them what we will) may be; it happens alike whether these are persons cultivated or uncultivated, inhabitants of Europe or America, of India or Australia or New Zealand; it happens whether. In their normal condition, they are, or were, Catholics or Protestants or Jews, Presbyterians or Uni-versalists, Methodists or Deists, believers in another world.

This happens, also, no matter what may have been the former creed of the (alleged) communicating spirits. No Catholic ever sends back word that he has seen purgatorial flames. or met the patron saint of his earthly idolatry. No Protestant has anything to report about angels round the throne, whose sole end and aim—whose one source of blies— is to "glorify God and enjoy him forever." No Calvinist who has reached the other world ever alludes to that hell where he once be-lieved that all his fellow-creatures, save only an elect few wave to he stormally tormated an elect few, were to be eternally tormented. None of Milton's angels, loyal or rebellious, are to be heard of; their only representatives being certain spirits of the departed,-now messengers of peace,-who return to earth to cheer mourning friends, to speak of a better world, to aid those who are weary and heavyladen, and to exercise guardian care over the orphan and the desolate. Spiritualism, in every country to which its influences extend, has worked a thorough revolution in the popular opinions touching the conditions and pursuits of the next life. The dreams of the past flit away. There opens up to us a world (to use Swedenborg's phrase) of uses; a world with occupations and duties and enjoyments as numerous and varied as we find them here; a world, however,—so uniformly runs the record,—better, higher, far nobler in aim and purpose, than ours; yet, in effect, a world wherein the life which now is is supplemented by that which is to come. Is this an unworthy conception of heaven? Is it a conception less salutary, less elevating, than that which speaks to us of joining the angelic hosts and sharing their changeless avocation? Nay, truly. it is far more worthy both of God and man. What is Chirst's idea of the service to be rendered by the creature to the Creator? Adulation, long prayers? (What prayer so short as his?) According to him, God's judgment touching service is: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." How numerous and distinct are the virtuous emotions that now move the heart of man The promptings to acts of benevolence and deeds of mercy, the stirrings of magnanimity, the efforts of self-denial; fortifude, courage, energy, perseverance, resignation; the devotion of love and the yearnings of compassion,— what a varied list is here! And in that man who confesses the practical shortcomings of his life, who feels how far better has been his nature than its manifestations, who knows how often in this world noble impulse has been repressed, how many generous aspirings have here scarcely been called into action,— in the heart of such a man must not the hope be strong that the present life may have a sequel and a complement in another? He who has labored long and patiently to control and discipline a wayward nature, may he not properly desire, and rationally expect, that he will be allowed to prosecute the task, here so imperfectly commenced, there, where there is no firsh to be weak if the spirit be willing? Shall the philanthropist, whose life has been one long series of benefactions to his race, be blamed if he can not surrender at death, with out regret, the godlike impulse that bids him succor the afflicted and heal the broken heart? Even he whose days have been spent in exploring the secrets of nature, can he be expected, unmoved, to relinquish, with his earthly body, the study of that science to which his heart was wedded? And, far more, shall a loving and compassionate nature anticipate with complacency the period when the soul, all consecrated to worship or filled with its own supreme felicity, shall no longer select, among its fellow creatures, its objects either of pity or of love? But shall man be blamed if he look with coldness on a prospective state that shuts him out from almost all the qualities he has been wont to admire, and all the sympathies that have hitherto bound him to his kind? It is strange that an upright and energetic being finds little attraction in a future where one 1 Archbishop Tillotson, argaing against the real pres-croce, says: "Infidelity were hardly possible to men, if ell men had the same evidences for the Christian religion which they have against transmissantiation; that is, the alear and irresistible evidence of sense." (Sermons, Sh. Ed., London. Sermon xxvi.)

virtue, one duty is instantly to supersede, in his character and career, the thousand vir-tues, the thousand duties which, here below, his Creator has required at his hands?

It is true that the messages of Spiritualism, so far, have presented to us only outlines of our future home, without any distinct filling up of the picture. We see as through a glass, darkly. Perhaps it is best so. Perhaps some law of intermundane communion forbids more. Too vivid an introvision might render us impatient of earthly sufferings, even of earthly duties. And that might be dangerous; for earthly life and its tasks are an indispensa-ble preparation for our next phase of being. Each world, like each age of man, has its own sphere with its appropriate avocations; to be worked out with reference the one to the other, but not to be interchanged.

Vet enough has been disclosed to cheer the darkest days of our pilgrimage here, by the assurance that not an aspiration after good that fades, nor a dream of the beautiful that vanishes, but will find noble field and fair realization by and by, in a better land.

Meanwhile, what motive to exertion in selfculture more powerful than the assurance that not an effort to train our hearts or store our minds made here, but has its result and its reward in the hereafter ? We are the architects of our destiny; inflicting our own punishments, selecting our own rewards. Our rightcousness is a meed to be patiently carned, not miraculously bestowed nor mysteriously im-puted. When Death comes, he neither deprives us of the virtues nor relieves us of the vices of which he finds us possessed. Our moral, social, and intellectual qualities pass with us to the next world; there constituting our identity and determining our state. So also the evil. That dark vestment of sin with which, in a vicious life, a man may have bacome endued, clings to him, close as the tunic of Nessus, through the death-change. -He retains his evil identity; he decides his degraded rank. Is there, in the prospect of a hell begirt with flames, stronger influence to deter from vice than in the looming up of a fate like that? 1

In proportion as the public mind is trained to be dispassionate and logical, will it reach the conviction that such a conception of the next world, if it once obtain a firm hold on society, will work a revolution in morals and in soul culture which it is hopeless to expect either of Orthodoxy or of Secularism.

As regards another all-important ethical juestion, I have never in any spiritual communication of authentic stamp, found variance from the opinion that monogamy, in this world as in the next, is the only fitting and happy social condition; and that polygamy, whether openly carried out, as by the Turks and Mormons, or secretly practiced, as the great sin of great cities, brings individual infirmity, moral and spiritual, and ultimately national decadence, in its train.

I can afford space here for but a very few brief specimens of communications obtained by me on the above subjects.

March 8, 1857, I had this:-Question (menta)).-What are the chief occupations in heaven?

Answer (purporting to come from Violet),-Seconding God's great designs.

April 18, 1857, came these replies:-Q.-(mental).-Are you allowed to answer inquiries regarding the world in which you

A.--(by Violet).--Every good person may satisfy himself regarding heaven.

Q.—Can you tell us anything about it? A.—According as one behaves, own heaven or hell.

And on June 6, 1857:-

Q.—(mental).—Can you inform us as to what is usually called hall?

sin, is to be taken as a punishment; being the expression of God's wrath to man. 1

If belief in these tenents is essential to con-stitute a Christian, then is Spiritualism opsuture a Christian, then is Spiritualism op-posed to Christianity; but I have elsewhere 2 given at length my reasons for the conviction that they were never taught by Christ; and that, withal, they are untrue in fact, and griev-ously demoralizing in tendency. I know of no doctrine more thoroughly vicious in prac-tice than this that character and conduct in tice than this, that character and conduct in the present world do not determine our state in the next

Yet Spiritualism does not teach that we earn heaven by our merits or works. She teaches that, in the next world, we gravitate to the position for which, by life on earth, we have fitted ourselves; and that we occupy that position because we are fitted for it.

The notion that, despite vices and crime, we win heaven by faith in certain dogmas belongs to a rude past age of public wrong and private outrage, in which men, deeply conscious of their sin, sought to avert the consequences of these while continuing to indulge in them. Three thousand years ago sins were treated, among the Hebrews, as if they were tangible and movable objects that could be detached from the sinner by a high priest, and sent away, as cumbrous rubbish might be, on a beast of burden 3 But we can not scape ain by a shifting of them from ourselves to another living being, mundane or divine; any more than we can evade the fever that consumes us or the plague that threatens life, by transfer of either to friend or foe. God's immutable law is against us. He has made it impossible to detach effect from cause. A sinful life may be amended. A man, sorrowing over the evil he has done, may learn to do well. Then only, with the cessation of the cause, can cause the effect of sin.

As Spiritualism regards it, there is but one door by which the sinner can enter heaven; and over it is written-Repentance.

Surely it is time that the world should be rid of dogmatic illusions. Assumed as Christian doctrine, they so load down Christi-anity that her grandest truths come to be doubted, and her most benign influences loss their hold on mankind.

Condensed into briefest terms, what are the characteristics of Christ's teachings?

Hunger and thirst after the right; not for the profit of it, but because it is the right. Truth, at all hazards; not from fear of consequences that follow a breach of it, but from hatred of falsehood. Beneficence, especially to the fatherless and widows in their affliction. Helping the poor. Ministering to the stranger, the hungry, the naked, the sick, and those in bonds. That which we do unto them we do unto God.

The element of forgiveness, in a degree unknown among us yet, is another marked feature. An erring brother pardoned even to seventy times seven. One who "was a sinner" absolved because of her love and her repentance. A frail offender, excommunicated by society, set free, uncondemned, and bidden to sin no more.

There are warnings against the danger of riches, against overmuch thought for the morrow, against eager seeking of place or power, The treasures which moth and rust corrupt the uppermost rooms at feasts, and the chief seats in synagogues, are declared to be objects unvorthy to engross the heart of man.

All are encouraged to have faith and hope engaging in secret prayer indeed, yet with the assurance that the Father knows human needs and will provide, before we ask him; but, above all and beyond all, as stamp and witness of Christian discipleship, as the very fulfill-ment of God's behests, we are incited to some-thing greater than faith, greater than hope, uplifting as their influence is, even to the w of all-Love.

"Descend and touch and enter; hear The wish too strong for words to name; That in this blindness of the frame

DEC. 12, 1874.

والمرابع والمرابع والمعارية والمعارية والمرابع والمرابع والمرابع والمعاملة والمعاملة والمعارية والمرابع والمرابع

My Ghost may feel that thine is near." 2

To such a yearning appeal as that Spiritualism alone has the consoling reply: "Take comfort, mourning heart ! You are permitted Take to receive messages of love and consolation from the lost ones; you may even see their faces—ere you yourself depart for the beau-tiful land where they dwell."

ROBERT DALL OWER. 2 In Memoriam, §§ 81, 92,

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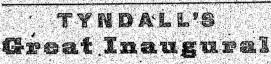
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But I see no fair prospect in the future of any harmonious progress in true civilization without the aid of religion, and—more specif-ically stated—of the ethical and spiritual sys-tem put forth by Jesus; I speak here, however, of Christianity in its primitive aspect, divest-ed of alien scholasticisms which its author never taught.

If this general statement-the result of special inquiries, earnestly prosecuted through two decades—be accepted as correctly indicat-ing the present state of the religious world, then, though it does not prove the truth of

1 As to this, see Address to the Protestant Clergy, pre-fixed to The Debatable Land between this World and the Next; §§ 1, 2, and 8.

2 1 Cor. xv. 16, 17. But see also Acts II. 33, iv. 83, x. 40, 41, xiii. 80, 81, etc.

.- (by Violet).- A state of mind produced by the groveling nature of man. And, on another occasion, in reply to a similar question:-

"If enmity to living being had led God, he would have included his castaway in close fetters." 2

On February 19, 1857, I had these remarkably answers: Q.-(mental) -Is there, in the Spirit-world,

anything corresponding to marriage? A.--(by Violet).--A corresponding feeling, but different.

Q.--(mental).--Wherein different? A.--(after a pause).--Greatly firmer, for be-ing cemented by more cogent, deep, and pure emotion.

Q-(mental).—Is it eternal? A.—(again after a pause).—Can give holy love no limit.

Q-(mental).-Are all spirits connected by such ties?

A.—(promptly).—Yes. 3 Spiritualism disavows (or, more usually,) ignores all such dogmas as the following:—

1. That all men and women are originally depraved, therefore objects of God's anger, and that they can be justified before him only by the blood of one of the Persons of the Godhead, to wit, Jesus Christ; who was made to bear and doomed to suffer for the sins of the human race.

2. That God has elected a certain number of his creatures to enjoy eternal happiness in heaven, not on account of their merits or works, but because, of righteousness imputed to them in virtue of their faith in the vicarious atonement and of their belief in their own election: 4 and that he has condemned all the rest of mankind to everlasting torment in hell

3. That God permits a personal devil to roam the earth, seeking whom he may deceive and bring to rain, body and soul.

4. That God, more than eighteen centuries since, miraculously suspended his laws, in proof of the divinity of Christ, and in attes-tation of certain great moral and spiritual tenths truthe.

5. That eight human beings, living during the first century (to wit, the four Evangelists. and St. Paul, St. Peter, St. James, and St. Jude), were endowed by God with the gift of plenary inspiration so long as they were writing the biographies of Christ, the Epistles, and the book of Revelation. Therefore, that every verse and word therein contained is infallibly true.

6. That death, coming into the world by

A From the official declaration of the early Profestant A From the official declaration of the early Profestant faith 1 quote: ' Men can not be justified before God by their own strength, merits, or works; but are jus ided freely, for Christ's sake, through faith, when they believe that they are received into favor, and that sins are re mitted on account of Christ, who, by his death, made satisfaction for our sins. This faith God imputes for righteonsness.'' (Augsburg-Confession, part i. art. 4)

If these principles, all indorsed and en-forced by Spiritualism when its researches are prosecuted in an enlightened manner, are the very essence of Christ's system of ethics and theology; if they include, also, the best sentiments contained in all the great religions of the world; then is Spiritualism essentially, pre-eminently, a great religious element ; then is Spiritualism a most efficient ally of Christianity.

As to the aspect of the Great Future according to Spiritualism, presenting it, not as a life engrossed either by ceaseless adoration or else by endless penal suffering, but as a life of ac-tivity and of progress, if that be not a Christian, neither is it an anti-Christian view of the matter. With the exception of a few words in accordance with Spiritualism's views, to-wit, the passage about "many mansions," and the promise to the repentant thief. "To-day shalt thou be with me in Paradise," Jesus gives us no details: perhaps these are some of the many things which he thought the world of his day unfit to bear. A learned (and certainly not heterodox) authority on the subject tells us : "Respecting the condition of the dead, wheth-

"Respecting the condition of the dead, wheth-er before or after the resurrection, we know very little indeed....Dogmatism on this topic appears to be peculiarly displaced." 4 But, in conclusion, it is in regard to one great subject, interdicted by the worldling, put aside by the money getter, dreaded as the evil of evils by mankind, that the influence of Spiritualism is triumphant. No wrath of God Spiritualism is triumphant. No wrath of God kindled by Adam's sin ; no King of Terrors, the Avenger; no valley of the shadow of death to darken the close of man's sojourn here; but an Emancipating Angel kindly summoning erring and suffering creatures to a better world and a higher life-such are its teachings, enforced not by creed articles but by natural phe-nomens; not by the dim subtleties of school-men, but by the clear, irresistible evidence of sense

It is true that by a brave and upright man, if he be alone in this world, death may be viewed with passionless equanimity: a few hours or days or weeks of pain, perhaps—soon over—that is all. It is when he strikes at us through others, that Death thrusts home his dart. He is a victor, not when he takes us hence, but when he wrests from us the life of our life, and leaves us here examinate save only in the faculty of suffering. In that most melodious and most passionate of wails for the dead, from which I have

already quoted, well has its author carned the title to be spoken of as one

"Who came on that which is, and caught The deep pulsations of the world."

How few men have ever written soul-searching lines like these :

"I blame not Death because he bare The use of virtue out of earth:

I know transplanted human worth Will bloom to profit, other where.

"For this alone on Death I wreak The wrath that garners in my heart; He put our lives so far apart We cannot hear each other speak.

. # . . \* "Oh, therefore from the sightless range With gods in unconjectured bliss, Oh, from the distance of the abyes Of ten-fold complicated change.

1 "It were a light and easy thing for a Obristian to suffer and overcome death. If he knew not that it were God's wrath." (Luther's Table Talk) 2 Debatable, Land; Address to Protestant Clergy, §§ 19

and 11 8 Laviticus xvi. 10-21. 4 Smith's Dictionary of the Bible; Art. "Hell."

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#### APPROPRIATIONS FOR MISSIONARY WORK.

NEW YORK. November 12 -- The General Missionary Committee of the Methodist Episcopal Church in session to-day. voted \$24,000 to Garmany and Switzerland. \$7 000 to Den-mark \$2 000 to Norway, and \$32,000 to Swedon \$8,000 to Bulgaria, \$13 000 to Italy, \$185,-000 to Mexico, \$1,000 to Africa, \$17.750 to Japan, the total appropriations for foreign missions being 8303 850. The appropriation for Arizo na is \$3 000, and for New Mexico \$5,000.

If there is anything in this world that merits the keenest disapprobation and contempt of a consible man, it is the ridiculous custom of cending thousands of dollars each year to foreign countries to austain Orthodox missions to convert heathen. In Philadelphia one impraticable reformer went so far as to urge in a a public address the propriety of each of the churches presenting to the Centennial, for public exhibition, one convert each from India, Africa, etc., that the effects of the regenerating influence of the Christian religion might be presented to the American people. Though religion in this country manifests such a zealous ostentatious spirit of reform, its expenditures are but a trifle compared with the Church of England. The average annual receipts of that church are \$50,000,000, derived from the following sources: Endowments, \$21,000,000; government aid, \$2 500 000; parochial collections, \$16,000,000, and miscellaneous contributions and receipts, \$10 500,000. \$20 500,000 of this vast amount is expended for the benefit of the clergy, while large sums are used for sustaining foreign missions. In England, where religion is attended with such expense, there pauparism is the greatest; there the most abject poverty exists; there squalid misery presents itself in all its ghastly deformity, holding forth its hands and pleading for aselstance. If God ever cursed, or if his wrath and displeasure could be manifested at all, it would be directed, with thundering indignation, against this ostentatious display of religion, in appropriating money to covert a cannibal, or to teach a Hottentot the absurdities of Genesis. or the extreme foolishness of the immaculate conception and birth! Such religion in a nation. is like a deep-seated putrescent ulcor—it needs probing, that its rottenness may exude therefrom. He who will pass ten cents into a contribution box to teach Christianity to a wild Camanche Indian or to a dare-devil Patagonjan, while there is suffering and destitute ones in his own midst, has within himself, coiling like venomous serpents, a legion. of mistaken notions, that makes him a pitiable creature in the sight of God and angels. Notwithstanding the fact that there are 160 000 in New York City alone out of employment, many of them suffering for the common necessaries of life, an august body of Methodists assembled together there, and with their souls as destitute of true manhood as darkness is of light, they appropriated over \$300 000 to foreign missions. Such a religion as that, which will induce an extravagant appropria tion for the foolish purpose of missionary work, while hundreds are suffering right in our own midst, from hunger and cold, originated in derkness, was nurtured in selfishness, and grew to maturity under the influence and tutorship of hellich teachers, like Calvin, who burned Servetus, or like those who held the hand of Rose Terrel, a young girl, over the flames of a candle until the sinews could be heard to crack, or like those who destroyed the life of John Agrippa, a poor blind-man, who had apostatized. Those religionists which can hear the widows sigh and orphans moan as they die in mourn. ful melodies on the waves of air, and while listening thereto appropriate money for foreign missions, are more depraved in nature than nine out of ten of our penitentiary convicts. At the present time, Kansas, Minnesota and Nebraska have thousands who are really in a

destitute and famishing condition. The pestilential grasshoppers (were they sent by the Christian God) swept over portions of those States, leaving a bleak and barren desert in their pathway!' Under such circumstances shall we assist the dirty Hottentot, half clad filthy Patagonian, and wild Camanche Indian, or the half-starved families of our own country? The impracticable religionists will assist the former, while the genuine man will devote all his energies to alleviate the condition of the latter.

Religion is a detestable monopoly that haugs over the country like a dark pestilential cloud, and should be torn up root and branch. The Episcopal Church of New York has \$8,000, 000 invested in church property, which is ex empt from taxation, yet the toiling millions are really compelled to pay the tax thereon. It is included in the aggregate wealth of the country, hence if that is exempt from taxation, the tax on the remainder must be a certain percentage larger than it otherwise would be. This is a hellish instead of a religious discrimi nation, a system of "watering stock" on the railways to heaven, the same as the stock on railways between here and New York City has been watered, rendering the cost of traveling much higher than it cught to be. Had the legitimate stock on these roads never been "watered," passengers could be carried from Chicago to New York City for \$7 each, and the revenue resulting therefrom would pay a large percent to the company on the original investment. This railroad monopoly will be dissipated by and by, like the chaft before the wind. They are running on fictitious stockimaginary capital, and the traveling, business public must pay therefore. The same princi ple of fraud is practiced by the church. They invest their surplus money in buildings, which they rent for salcons, houses of prostitution, etc., (Trinity Church of New York did so) paying no tax thereon, while the outside world, do, in fact; pay the tax on those very saloons and bawdy houses.

We state nothing but facts. \_\_\_\_Watered stock on the railway to heaven, is becoming quite too common, and we want to live long enough on this earth to see the disreputable business abolished, even if we are compelled to attain the age of Methuzeleh, in order to assist in the work.

We say to our readers, then, that whenever a clergyman or layman enters your house, and solicits aid for a foreign Hottentot mission, fully aware of the suffering in this country, don't become indignant and kick him out of your house, or set a dog on him; don't consider yourself insulted and take down a cowhide and wallop him with it; don't, we appeal to you, so forget yourself as to spit in his face; don't apply harsh epithets to him; but go to the door smilingly, open it cerenely, and point pleasantly towards the gate," and as he steps forth tell him in all kindness that you never allow such a despicable character to enter your house a second time, without treating them to exclude said paper from the room. And for what reason? Why, it was the Rs. your house a second time, without treating society. Tell him that watered stock on the Erie railway, as well as the railway to heaven, are alike disreputable, and that you are opposed to assisting a Hottentot in preference to one of your own nationality. The extreme foolishness of appropriating money to foreign missions, to defray the expenses of preaching hell and damnation, baptism, etc., to Negroes and other foreigners, can be readily seen by reading the following from the New York Tribune, which only speaks for one city. It says: "The estimates of the actual number out of work in this city. are various, some placing it as high as 90 000 but the more moderate cutting these figures down to 60 000. The lower estimate is sufficient to give warning of the approaching destitution. Besides thousands who are absolutely without work, thousands now engaged upon jobs are working upon short time, or will soon be left without anything to do. In the building trade, in the different branches of which nearly 15,000 skilled artisans are directly interested, to say nothing of the thousands of day laborers who are directly and indirectly dependent upon it, the prospects are anything but flattering. The business has constantly decreased since last Fall, and few. new buildings are contemplated. The largest/ builders in the city are expecting no decided improvement this Winter, and while the different unions have small funds on deposit these are never used for benevolent purposes, and the workmen themselves are for the most part without means. The general dullness in trade in other branches upon which laborers are dependent for work places the workmen in each in much the same position, and to suppose that there will appear with the frosty weather of the next few months no considerable destitution is to reckon without reference to facts and figures. Another circumstance that is likely to aggravate the privation of the poor this Winter is, that the small deposits which many of the more economical had saved before last Winter are entirely used up. More than this, it was the testimony of all relief societies last Winter that the better class of beneficiaries had pawned furniture, clothing and valuables before applying for assistance to them. During the intervening months of the Summer these people have been able merely to hold their own, little has been saved, and unless they can have work during the Winter they have no other alternative than to accept of the charity which the societies bestow."

#### The Religio-Philosophical Journal " Banished."

Gregory the Great, entertaining the idea that "Ignorance is the Mother of Devotion," expelled all mathematical studies from Rome, forbade the study of the classics, and burned the valuable Palatine Library founded by Augustas Cæzar. His absurd dogmas constituted a brilliant travesty on common sense, and ushered in a reign of religious intolerance and superstition, that recently culminated in Michigan in the destruction of a beautiful monument, by religious outlaws. Had the RELIGIO-PHILOSOPHICAL JOURNAL, brilliant with thoughts that cut like a two-edged sword in the ranks of error, been published in the days of Gregory, he would have suppressed It and burned the type on which it was printed in the fismes that consumed the Palatine Library. He was a religious monstrosity, a sort of human hyena, brought into existence, if for any purpose, to illustrate the dark side of life, and to demonstrate the extreme depravity that will ever follow in the footsteps of religious intolerance. When Scherrier discovered the opota on the sun, Roman Catholic priests forbade the publication of the facts he presented to the world, saying that the "spota" he discovered were "in his own eyes," and not on that brilliant orb."

This spirit of intolerance producéd a putrid, poleonous current, which has been coming down through each generation, manifesting its presence in one place by hanging witches; in another by perzecuting Quakers, etc., and finally its aliny waters manifest their putrescent qualities in a "free" reading room in Minnesota, and this time it tries to bury under its unclean waters the Relieto Philosophical JOURNAL: The directors who expelled it from the reading room are religious outlaws, and they should emigrate to Michigan and units their destiny with the "plous" rascals who disfigured Mr. Coveney's monument.

This persecution of the JournaL, however, is ominous, for it domonstrates this, that the directors of that "free" reading room would, if they had power, continue their disreputable acts until they had suppressed the JOURNAL altogether ; and then they would imitate the religious hell-hounds of Michigan who invade cometeries and mutilate gravestones. This expulsion of the JOURNAL reminds us of many other expulsions that Christinns have been guilty of, and which have invariably resulted in their injury. C. Fillmore, of St. Cloud, Minnesota, speaks as follows of the "free" reading room, in the Express of that city :

Is it a secular institution ?

This question is asked for the following rea sons, viz: By the request of one of the ladied who were instrumental in starting this, socalled, "Free Reading Room," a journal was contributed by one of our citizens. After sev-eral numbers had been received, and it coming under the notice of some of the conscientious directors of the institution, it was decided by of that science called Spiritualism-a paper which is read by hundreds of thousands and may be found on file in the reading rooms of nearly every city of the United States. Wanting to know why we, who were so presumptuous as to entertain somewhat different opinions from the majority of the world, were thus ignored and insulted; we asked if the Jour-NAL was excluded for being immoral, and were answered that "It was moral enough, but the ladies had decided that it was not a proper place for such literature." This was all the satisfaction we could get. But we were satisfied on one point, namely: That there were a few persons who intended to run the room in the interest and under the direction of certain religious sects-consequently our only redress was to appeal to the public. And we do appeal-appeal from this secular tyranny-this monopolizing narrow-mindedness-this bigotry, which can only be equaled by the dark ages. And we know we will be sustained in our rights by all unprejudiced minds. Have we contributed our money to an institution to be run in the interest of certain religious classes, who shall designate the kind of reading a miscellaneous public is to be furnished ? We were informed it was to be a free reading room-free to all without regard to sect, class or color. And again, why do they fear to have the JOURNAL in the room ? The reading of any particular kind of matter is, not compulsory. We have seen the Day's Doings and Police News on file in this institution, yet did not feel it our duty to peruse their immoral columns. If it's because it contains matter promulgating Spiritualism, we would advise them not to make this a precedent and follow the ruling throughout the list of periodicals received at the room, as they would be under the necessity of excluding the Atlantic Monthly, which is now publishing articles in defense of Sniritualism, by Robert Dale Owen. The Eclectic, which has been giving its readers the "Defense of Modern Spirituslism," by Alfred R. Wallace, F. R S.; the Galaxy, in the December number of which is an article on the materialization of Katie King, and one of our city papers which not long since published an article on the same sulject. We call the attention of the public to this matter in the hope that when again they contribute funds for the general good of a com-munity, they inquire what particular class they are benefiting, and under whose direction the good is to be done. We relinquish our rights and submit to the imposition for the want of power. Our opinions remain unchanged, and we assume the exclusive right to express them as we deem proper-for which we thank a generous public untrammeled by church dogmas. There are far better men in the penitentiary at Joliet, in this State, than those directors who excluded the JOURNAL from the reading room at St. Cloud; and society there, I have no doubt, could be vastly improved by exchanging those directors for convicts. As an evidence of the fact, we give below a letter from a prisoner in the penitentiary at Joliet. At his request we withhold his name.

and better future, and now and then a copy of the JOURNAL, I move on toward the end, determined to become a better, if not a useful man.' Little as I have read the JOURNAL, I have picked from its golden table many pre-cious crumbs, smong them a diamond. The cious crambs, among them a diamond. The JOURNAL teaches me-and strong are its arguments—that our future must rest on the foundation built by the past and the present, be it firm or tottering. May I not commence anew ? Youth is still mine. I think your philosophy says yes . I am not a Spiritualist in every sense of the word, or at least I was not at the time, and before, my incarceration; but L frankly confess that I admire your philosophy,

Bafore my incarceration I entertained the popular opinion on religious matters; that any time will do to reform, which has been, and is to-day, the cause of so much crime. But, thank God. I have found before it was too late, that such an idea is false and silly. Mr. Jones, I have eleven months yet to serve. Will you send me the RELIGIO PHILOSOPHICAL JOURNAL on credit until then ? I will then have money enough to pay you the price of the paper, which I will do with much pleasure. Please do not publish the above, or at least omit my name, as there may be among the readers of the Journal some friends who are dear to my memory,-perhaps a father and mother, a sister or brother, whom it would grieve deeply to know of my misfortune.-

Notice the feelings of this convict. Before his incarceration he entertained opinions in harmony with ecclesiastical teachings, and under the influences thereof he sinned—poor fellow, and is now suffering therefor. Here allow us to express a belief that the intolerant directors of that free library in St. Cloud have in secret committed greater offenses than that for which the writer of the above letter is now suffering in the penitentiary. Since reading the Journan he has reformed-has learned the true philosophy of life, and is charitable to all, while those nincompoop directors have not sense enough to appreciate the truth, nor judgment enough to know that the moment a causa is persecuted, it then rapidly rises in power and influence, and if it is based on truth, it then takes a new hold on the minds of the people, as the JOURNAL will in St. Cloud.

The JOURNAL, by pursuing a "wishy washy" course, (ás some weak-kneed Spirituslists advice, who are afraid of wounding the feelings of some Christian who is investigating Spiritualism.) could be admitted into the reading room at St. Cloud, but de prefers to deal in stinging facts, regardless of the number who are stung thereby. The JOUBNAL only speaks the truth, and in so doing, if some one is hurt, we can't help it-they need hurting.

#### A Strange Dream Fulfilled.

Rev. L. W. Lewis, in his "Reminiscences of the War," published in the Texas Christian Advocate, relates the annexed remarkable instance as literally true. The battle referred to was that of Prairie Grove, in Northwest Arkansas, fought Dec 7, 1862 :

A curious fulfillment of a dream occurred at the battle under my own eyes. A man by the name of J ie Williams had told a dream to nany of his fellow soldiers, some of whom had related it to me months previous to the occurrence which I now relate : "He dreamed that we crossed a river, marched over a mountain, and camped near a church located in a wood near which a terrible battle ensued, and in a charge, just as we crossed a ravine, he was shot in the breast. On the ever memorable 7th of December, 1862, as we moved at double quick to take our place in the line of battle, then already hotly engaged, we passed Prairie Grove church, a small frame building, belonging to the Camberland Presbyterians. I was riding in the flank of the command, and opposite to Williams, as we came in view of the house. 'This is the church, Colonel, I saw in my dream,' said he. I made no reply, and never thought of the matter again until in the evening. We had broken the enemy's line, and were in full pursuit, when we came upon a dry ravine in the wood, and Williams said : 'Just on the other side of the hollow I was shot in my dream, and I will stick my hat under my shirt.' Suit ing the action to the word as he ran along, he doubled it up and crammed it in his bosom Scarcely had he adjusted it before a minnie ball knocked him out of line. Jumping up quickly he pulled out his hat, and should : 'I'm all right !' The ball raised a black spot about the size of a man's hand just over his heart and dropped into his shoe."

Life in Canton; The Fruits of Christianity, by J. L. Potter; Song : Bird Ghosts : The Water Lily ; Snails ; Our Monkey ; At Night ; Landing of the English at Roanoke, Illustrated; First English Colony in America; The Beckoning Hand; A Jack Rabbit; Selected Gems of Thought; A Tree that Keeps a Standing Army; Ice in India; In the Nest; The Unfluished Prayer; Consciousness of Dogs; Roy's Aquarlum; American Children; Mothers; Gentleness; Origin of Foundling Asylums; The Baby's Death ; Master Crissey, Illustrated; Interfering with Nature ; Three Good Lessons ; Curious Luminous Phenomenon ; A Premature Old Woman ; Essays in Natural History ; Care for Poor Children of our City ; A Little Fun with a Dog; Sex and Genus are Eternally Fixed in Germs; A Fault Finding Family; Gambling for the Church; Bad Habits; Truly Said; Plants Sacred to the Virgin; The Child of the Flants. at the Tomb : The Secular Press.

This little gem of beauty should be introduced into every Spiritualist family. Terms, \$1 50 per year, or single number 15 cents. Address LITTLE BOUQUET, Chicago, Ill,

#### The Fishback and Evans Discussion.

Bro. John Chaney writes as follows from Osceola, Iowa: "The public oral discussion of Spiritualism between Bro. A. J. Fishback and the Rev. F. W. Evans, Methodist, is now creating great excitement in this place. Four nights or sessions of the discussion have already transpired, and the interest is greatly on the increase. We have no fears as to the result, our cause is in safe hands. . Mr. Fishback is more than a match for his wily and ingenious opponent. Thus far he has done nobly, done our cause ample justice, and reflected on himself great credit and honor. Having heard this much of the debate, we are fully satisfied, that it will do us much good here, and not only here, but the cause everywhere, as the debate is to be published in book form. I have heard it often remarked since the commencement of the debate, that Bro. F. is the finest orator ever in Osceola, and that, too, by the most intelligent in our town.

#### Mrs. L. F. Hyde.

Mr. N. B., Wolfe, the author, alludes to Mrs. Hyde, the remarkable test and business edium, as follows:

I see in your advertising columns the professional card of Mrs. L. F. Hyde, late of New York, who has taken up her residence in Chi-csgo for the winter. I have known this lady a long time-many years-and while investi-gating Spiritual phenomena in Boston fourteen years ago, received some most convincing tests of spirit presence through her medium-ship. In my book "Startling Facts," Mrs. Hyde's mediumship is mentioned in connection with the late venerable John Pierpont. I have heard Mr Pierpont speak very highly of Mrs. Hyde as a test medium, and have known others to be well satisfied with her as a business medium. In the East she has a good reputation, and I doubt not, upon trial, she will give as good satisfaction in the West. Fraternally, yours, Cincinnati, Dec., 1874. N. B. WOLFE.

The Pope has written a letter thanking Car-dinal Cullen—who, it will be remembered, de-nounced "The Talisman" because it was written by an Irishman and had religious music in it—because he has condemned the address delivered by Prof. Tyndall at Belfast. Not content with Cullen's abuse of the unfortunate victim. the Pope himself takes a hand in, and cells him a "spiritual pirate, despoiling the souls of men" The good old gentleman of the Vatican ought not to get out of temper in this manner, as it will probably be very easy for Tyndall to demonstrate in his next lecture that the Pope, despite his infallibility, is a purely material institution, and that, being matter, what he says is no matter.

## DEC. 12, 1874.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the J. URNAL will be sent three months to new trial subscribers, for 29 cents, after this date.

A good brother writes to us to re-publish the "Crazy Woman's Dream." Will he please tell us in what number of the Journal itappeared?

#### PENITENTIARY, JOLIEF, III., Oct. 11, 774.

S. S. JONES, Dear Sir:-Myself, like many others, on this dark page of life's history, are made to feel the want of friends and money. Although the punishment may be just, yet I can not help thinking it rather severe; still I yield a cheerful obedience to all its calls.

#### Apostatized.

The Rev. Gerdemann, a Catholie. Privat has apostatized, or to make the matter more clear, he has got married. For this, of course, he will be excommunicated, and drift hellward, to finally turn up in a cell in the sulphureous regions. In a card he says:

"I have left the Catholic Church, rejecting all its peculiar tenents, and will, please God never return to it. For the step I offer no apology. I married my beloved wife, nee Miss Margaret Wittich, of Reading, Pa., on the 4th inst., before a Reformed minister of Jersey City, with the full consent of her parents, in the presence of the minister's amiable lady and of a brother priest. The money used in speculation was my own. The amount 1 took away with me did not quite reach \$3,000. I, for my part, look upon this as rather a small reward for more than ten years' labor. Besides, over \$300 of what I took were actually perquisites, etc. One thousand dollars of it my sister can have at any time, since for all her hard work for over ten years she has never taken, or would take, any remuneration in money. I publicly now repeat what I wrote to Bishop Wood, that I will send all my sav-ings during life towards paying off the debt of the church,—not as a debt that I owe to justice, but as a penalty due to folly."

We advise him to hold fast that which is good-his wife, and let Roman Catholicism drift into the rubbish of obsolete theologies. He is all right. If he will remain honest and upright in all things we will guarantee to keep the Devil away from him.

#### Contents of the Little Bouquet for December. 1874.

Little Girls, by E. S.: Two Pictures, Illus trated; Spirit of the Platte, by Col. A. G. Brackett; What the Sunbeam told Me, by Mrs. yield a cheerful obedience to all its calls. Hyzer; A Woman at the Bottom of It; Spirit Stimulated with the happy thought of a bright Drawings; Maud Bell, by W. C. Warner; Death.

BRO. JONES:-I am happy to send you the names of six subscribers, and rejoice to be instrumental in spreading the light of the true Philosophy of life, so ably taught in your most valuable paper. A prayer is ever in my soul, that all humanity may be made as con-tinually joyous as I am, in the knowledge (not belief) that "Death is truly the Pathway to higher life."

Victory, N. Y.

ELIZE WHITFORD.

Many thanks. Death is truly the Pathway to Spirit life. The true philosophy of death is but little understood by humanity. The series of articles we have commenced publishing, has been prepared in order to illuminate the world on a hitherto mysterious subject Our readers will be carried through fields that have been examined but little heretofore.

Don'r FORGET that dues must be paid, and that on and after the first day of January postage must be paid in advance at the post office of publication on every newspaper printed in this country. Not one paper will be received that is not prepaid. We can't prepay postage unless sent to us in time to have. It show on the printed mail list. No time is to be lost. Please attend to the matter at once,

MRS. M. J. WILCOXSON is at Boulder, California.

L. A. STURTEVANT cends \$1,60 but gives no P. O. address.

Some one writes from Casey, Guthrie Co., Iowa, but gives no name.

NOVEMBER 29th, the fire-test medium, Mrs. Suydam, held a scance at the New Opera House, Broadway, New York, under the auspices of the Spiritual society.

MRS F. W. CALKINS, of Peotone, Ill., is in the City. She is a good trance, test, healing and business medium, and is doing a grand good work. Some of her cures are really wonderful.

By special request the famous healer, indefatigable worker and medium, Dumont C. Dake. M. D., will heal in Washington, D. C. Address until further notice 803 G Street, Washington, D. C.

K GRAVES is now laboring in Minnesota as State Missionary, in the employ of the State Society, and his lectures, it is said, are making a strong impression upon the minds of the people wherever he goes.

## DEC, 12, 1874.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Philadelphia Pepartment HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia. The Scientific Investigation of Spiritualism.

During the last twenty-five years we have heard much about the scientific investigation of Spiritualism, and the necessity that scientific men should take the matter in hand and give the world a clear and lucid statement of the facts, or expose the fallacy of the whole the facts, or expose the falacy of this whole thing. Many years ago some learned doctors at Buffalo, New York, discovered that the raps were produced "by movements of the knee and toe joints," and some of the papers throughout the land gravely told us that the whole thing was exploded. Scientific men are not supposed to be at all credulous, but a certain Professor Lowes put forth the scientific theory Professor Lomas put forth the scientific theory " that the raps were produced by certain move ments in the interior of the earth, and that they could only occur in limestone countries where there were many caverna." This did not satisfy anybody but the Professor, the genoral impression being that these yawning caveral impression being that these yawning cav-erns had no such intelligence as was conveyed by the raps. It would be needless to refer to the theories that have been propunded by the no-called scientific men. It is to be regretted that there are so few scientific men that have had the courage to investigate this subject. even if they had the capacity, which many of them have not. Our distinguished fellow-terment Professor R upert Hure, whose townsman, Professor Robert Hure, whose world-wide reputation was somewhat injured by his honest and frank avowal of a belief in Spiritualism, after a most careful investigation, was a noble exception. In England and on the continent of Europe some of the ablest and most learned men of the sge have given this subject a rigid and careful examination, and have holdly defended it. Recently we have had some amusing scien

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tifle investigations, one of which is described by Robert Dale Owen. Referring to a seance at Mr. and Mrs. Holmes's in this city, he says, <sup>44</sup> Last evening, —am sorry to tell you this, —a young professor of this city, whom I shall not name, was present at the scance. This young fellow had so little respect for the occasion that he threw his handkerchief at the materialthat he threw his handkerchief at the material-ised spirit just as she stepped out into the room. With a single glance at the missive, she returned to the cabinet, and not a single manifestation was had afterwards." This m\*n was a professor in one of our medical colleges and is connected with a respectable family. We have had other propositions. A medi-cal man of this city, and a professed Spirit-ualist, proposed shooting Katie King, as a test of her Spirituality. The attempts to grab spirits, in order to decide whether they are hu-man beings, are quite common. All these ef-

man beings, are quite common. All these ef. forts pale before a grand display of trumpets which appeared in the New York Daily *Graphic* of Nov. 9th. entitled, "The Eddy mediums, a coientific study of their so-called materializations." A certain Dr. Beard, who, emerging from obscurity, modestly styles himself "a scientific man," but whose overweening conceit places him in the category to which he consigns millions of Spiritualists which, however, we shall not name, as, according to scrip-ture, it places him "that calleth his brother such" in danger of "hell fire" Starting out with the preposterous idea that in order to reach truth you must practice deception and falsehood; forgetting the axioms that "whatscever ye seek ye shall find" and "as a man thinketh so he is." Of course he failed to reach any truth. It is unnecessary to review his article. Our readers can judge of their character by the following directions, which he says he left for Col. Olcott : First,—stealthily put nitrate of silver on Horatio's hand when you are feeling his pulse. Second,—put a small mirror on the ceiling behind the shawls in the light seauce. Third,-get a huge bag. like a sailor's wind-sail, or a woman's hoop-skirt, suspend it over the platform, and when Honto comes let it drop over her. Fourth,-Go to Rutland and hire a number of strong men; get them admitted to the seance, by deception, of course, and when Honto is on the platform let them rush, and seize, and hold her, while you go into the cab-This is science with a vengeance. A few days after the appearance of his article in the Graphic Dr Beard, with a friend, called on us and asked if he might attend a scance where Katie King appeared. Our reply was that we did not propose to investigate the subject in the manner which he indicated, and he could not, as we had too much respect both for ourselves and our spirit friends to do any such thing. We said to him, suppose you were giving a lecture on chemistry, what would you think if some "scientific investigator," who should come in slyly, and, under pretense of examining your jars and retorts, should drop some nitrate of silver into the solutions that you intended to use, or should throw a net or hoop skirt over your retorts; or, better still, should "go to Rutland and hire a number of strong men, get them admitted to your lecture, by deception," and when you were about to lecture, come up, clubs in hand, and smash up your bottles and retorts, and then write a long letter to the *Graphic* saying that you were an impostor and there was no such thing as the impostor and there was no such thing as the science of chemistry. We regret that there, are not more of our scientific men who are capable of looking into this matter as philosophers, without any fear or prejudice, and admitting the conditions, which every sensible person knows are essen-tial to every phenomens in nature, and which are generally conceded in all other depart-ments. We shall give our ideas of the mode in which scientific investigations of these blein which scientific investigations of these phenomena should be carried on, at the same time saying that we do not participate in the feeling that they have not been scientifically and carefully investigated by many persons, --by some of the ablest minds of the age, without any pretentions to dogmatism or authority. In an address delivered before our society at the twenty-sixth anniversary of Modern Spiritual-ism, Brother E. S. Wheeler said: "Dogmatic teaching the world has ever had." Science is comparatively younger. The adap-tation of the methods of science is very modern, confined to the last quarter of a century. Demonstrative immortality is the thought, the ides. It is a very singular fact, but a very encouraging one, that millions of men and women uneducated as far as the schools go, broke loose from traditions, from authority, and listening to that which is addressed to their instincts, their intuitions, have substantially adopted as with one voice, the most profound methods of scientific investigation. "The men who stand at the head of physical science in the world, conduct their investiga-tions in the domain of material nature, on pre-cisely the same principles which you conduct your investigations in Spiritualism. It is first the observation of facts; then the discovery of law, and the deduction therefrom of prin-

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ciples and philosophy. First, the fact, then the law, then the philosophy. So we have for the first time in the world's history an attempt at a scientific religion, and a religious science, if we may use the word religion and not be misunderstood. We to day celebrate the entrance into the world of this new system. We celebrate not the first occurrence of the facts, but the first application of scientific investigation of these facts, and the first scien-tific investigators were the little Fox girls. It matters not who you are—you need not have M. D., or B A., or D. D., or LL. D., attached to your name, in order to make you scientific

in method. The woman who always makes good bread, works scientifically; the woman who makes good bread one day, and bad bread the nex<sup>4</sup>, does not work scientifically. That which is done in order and with certainty, is scientifical, done according to law. We investigate Spirit nalism according to law. The little Fox girls began according to law? The same phenomena had occurred before, but there never had been that condition of scientific development in the mind of the race, which gives the light of this illumination so that the little children caught the manner of the scientist. Our little boys and girls to day are analysts; they have caught the manner of the analytic scientist—they are critical. So the little Fox girls began to analyze, synthesize and criticise; they began to observe and reason in a scientific manner. That has become so popular among us as a people, that the world has become scientific." Science, as we understand it, means the care-ful observation, analysis and classification of the facts and phenomena of nature. It is one thing to observe a fact, and quite a different thing to demand that it shall correspond with your own previously conceived notions. There is considerable difference between the classifi cation of facts, and the demand that they shall be associated with certain others with which they have no relation. Honest investigators, even among Spiritualists, often fail to receive the evidence that spirits desire to give them, because they are too anxious to have certain things A gentleman whose wife passed to Spirit life visited a medium, and after receiving an interesting communication from his wife she closed by saying "that if he would visit Dr. Slade, she would try to materialize for him." He went to have a sitting with the Doctor, but forgot the little word "try," and though he had numerous tests and saw two faces, he remarked rather sharply that he did not want to see anybody but his wife, little dreaming that this positiveness was the obstacle to her appearance. His conduct made the Doctor positive and the seance was closed. He came home a sad but not a wiser man, quite out of patience with Spiritualism and the me-

diums The phenomena of Spiritualism, even the most material of them, are dependent upon mental and spiritual influences, and require the greatest care not to interfere with them by our own mental impressions and pre-conceived notions. There is not one of them that may not be modified by a positive condition of mind on the part of the examiner Hence ba-fore any conclusions can be safely arrived at there should be a great number of observations, and the most careful analysis of all the causes which produce them. After twenty five years of close and critical analysis, we have come to the conclusion that we do not fully understand any of the phenomena, even, the most simple. What we do know after more than half a century of observation. in our own case as a medium, is that they are the result of an intelligence outside of and beyond that of human beings, though subject to continual modification by them. The most advanced spirits with whom we have had any ontee tell u dents in the great laboratory of nature, and that heyond them lie grander and more heautiful fields open to their investigation. There are three conditions necessary for the reception of communications, —first, the spirits; sec-oud, the medium; third, the sitter or circle. The spirits are almost always ready and desir-ous to communicate. Mediums are generally willing to do their part, which is a passive one, but if the sitter or circle be very positive, sus-picious, or determined to have certain things, failure will almost always ensue; even a single individual in a circle, by a positive and suspi-cious feeling, may interfere very much with the manifestations. Honest skepticism is rather favorable than otherwise when accompanied by a passive condition which is willing to receive all that can be given, but suspicion and a determination to have certain things always mar the manifestations and may prevent them altogether. As soon as mankind appreciate these facts and know that they play an important part in the inter-communication between the two worlds they will be wiser, and laying aside all dogmatism and suspicion, will quietly and serenely investigate these interesting and important phenomena; and as they are adapted to all conditions of mankind they will furnish the means of satisfying all classes. The gospel of Spiritualism, which is glad tidings of great joy to all people, will be heralded from land to land, and the nation shall rise up and bless those who have opened the way for the introduction of these glorious truths.

teach that there is a specific number of spheres; this idea is the result of man's inexperience desire to have something d finite on a subject which can not be fully understood. The anwhich can not be fully understood. The an-cients talked of seven spheres, and you hear many persons speak of these to-day. Each in-dividual spirit has a peculiar state of its own, and there are classes of spirits ranging through grades of ascension almost imumerable, each of which might be termed a sphere, inasmuch as it differs somewhat from the others. The time had come when by spiritual growth I was prenared to enter into what you will now unprepared to enter into what you will now understand to be a higher condition of life, in which all my surroundings and interior feelings are more refined and beautiful than they have ever been before. In passing to this higher plane you will readily understand that it separates me further from the state which is essential, to materialization. I confess that when a few days ago I entered this transcen-dently beautiful phase of Spirit-life, if it had not been for Father Owen and a few of my very dear friends, who have gathered around my mediums since their return to your city, I should have been strongly tempted to abandon the materialization and remain in this new home. But when I come to you on the material plane, although the contrast is greater than ever before, I am reconciled still to con-tinue my labors for a time, believing, as you have said, that I am doing an important work for humanity, for the spirits, and therefore I am willing to make a sacrifice you might find difficult to appreciate to carry forward this good work, and especially to help those who have been so faithful and true to me. The two conditions of my life are so distinct that if it were not for the fact that there are mediums to whom I can come when in the interior state, and who are able to see and converse with me when I am materialized, it would be difficult for me to connect them + I will close this communication with the following statements:

First,—that communications from spirits are and ever have been subject to conditions. Second,-that the physical condition of the medium and of the circle control to a greater or less extent the character of the communications.

Third,-that spirits, on account of the con-dition of the medium and the circle, are often compelled to say and do things which are repugnant to their higher and better feelings, thus illustrating an important law common to humanity as well as spirits.

Fourth,-that our materializations always partake of the character of the mediums, and the circles from which we draw the necessary forces to produce them, hence the appearances must vary, though the identity may be proved by the mental and moral conditions, as is often the case with human beings whose physical forms may change but who may be recognized in like manner.

+ Note Second.—This is in confirmation of the law that "the natural man knoweth not the things of the spirit; neither can be discern them." I am the more encour-aged to continue with you because I can supplement what I say to yon, as a medium, in my interior state, by expressions to my friends from the cabinet when mate-rialized 3.000000

#### Communications Through Katie B. Robinson, of Philadelphia.

#### WILLIAM AND HORATIO EDDY'S MOTHER.

It is always pleasant, friends, to me when I can entrance and control a medium, especially when I can send a word to my dear children. When I can seen a word to my dear children. You have read many accounts of the home of the Eddy family. There are a great many persons who say that the manifestations are all fraud and trickery. But let that go for what it is worth, as the dear spirit said whom I was much pleased to listen to, as he defend ed my home and children. The time is com-ing miser theore will be much better, manifest

then as now, veiled from view." Krishna was a character as important in the Brahminical system of religion as Christ in the plan of salvation. His coming was foretold ; at the age vation. His coming was foretoid ; at the age of 16 he began to preach, and like Christ founded a new religion. Sanskrit as a lenguage takes a very high place. The etymologist, the philologian, the ethnologist, and even the his-torian can not perfect their investigation with-out its-parent as it is of almost every Euro-nean and of many Asiatic languages. The pean and of many Asiatic languages. The Bhagavad Gita is a philosophical poem. It is Bhagavad-Gita is a philosophical poem. It is an episode inserted in the great Sanskrit epic called Mahabharata—the Iliad of India, "which, if it be not equal to the great spic of the West in the brilliance and variety of its coloring and the music of its style, is not inferior to it in that masculine power which only rude, un-civilized nations can produce. Its philosophy has been ranked under the most ancient school, the Bankhya, which claims Kapila as its found-er; and under that branch of it, the Toga, which is ascribed to another half-fabulous Brahman, Pantanjali." The poem was first brought to light in a translation of the learned Charles Wilkins in the year 1785, and the Charles Wilkins in the year 1785, and the translation was published in French by M. Parrand, in Paris, in 1787. More than ordin ary care and trouble have been spent upon this work. It is in every way creditable to the scholarship and enterprise of the West.-Inter-Ocean, Nov. 21st.

THE IDENTITY OF PRIMITIVE CHRISTIANI-TY AND MODERN SPIRITUALISM.

The "Golden Age" of New York, of Oct.

24, 1874 says: "Dr. Crowell has applied bimself to the study with singular candor and results that bear the color of plausibility, to say the least."

The "Philadelphia Illustrated Age" of Nov. 24, 1874, says : "Even if we concede all that is claimed for "Even if we concede all that is claimed for

Spiritualism by Dr Crowell, still the question arises, 'cuibono' One good thing may be said of it, which is that its tone is moral and Ohristian, and there is nothing to shock inde-pendent and thoughtful minds, either in or out of the church."

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6

Everybody should know that Congress pass-ed a law at its last session requiring all postage on newspapers to be paid in advance at the office where the papers are mailed, from the first day of January next. Hence it becomes necessary for every regular subscriber to remit us fifteen cents *at once* to pay the same. We say at once because, we have got to remodel our mail-list before that time, and it will be a great deal of work to do it. Not a single newspaper will reach subscrib-ers after that time, unless the money to prepay the hostage is sent to us for that nurnode. The

the postage is sent to us for that purpose. The subscribers get the paper carried cheaper than ever before, so it is an object for them to do so. Three months' trial subscribers will have to

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Those who are receiving the JOURNAL on credit or free, will have to remit the postage and explain why credit on the subscription is asked. In case of failure to attend to this matter promptly, subscribers will find that it is through their own negligence that they do not get the JOURNAL. We do not make the law governing the matter, but we do obey it, as all others must-not from choice but from a legal compulsion.

Those who are owing us, and neglect to at-tend to this requirement, will find that our ac-counts will be placed in the hands of a collector in their respective counties, who will enforce collection with all possible speed, but we trust we have very few on our mail-list who are so destitute of integrity as to require us to resort to such measures to secure our just dues—but of that we shall know more

within the next thirty days. As fast as postage is received at this office, the subscriber will find the little colored monitor on the margin of the paper or wrapper, has appended at the end of the usual figures designating the time to which the supercription is paid, the letter l, which means that the postage is paid.

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## The Spirit World.

#### A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE,

For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the Journal furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that may report as given through other mediums, whose names will be given with their communications. H. T. O.]

## CHAPTER FIRST. Katle King.

# (SECOND SERIES).

We omit our article on Life to give place to the following communication from Katie King: My dear friend and brother, I am very happy to give you a report of my condition and the change which has come to me in the interior life.\*' The law of development, wherever a spirit may be, is the result of interior unfoldment, and whilst there is a continual advance ment with those who labor in the right direction for their own growth, there are transitions -times when, to use an expression which you may understand, though I fear it conveys an erroneous idea, we pass to a higher sphere. Let it be distinctly understood that I do not

\*Note.—At a scance with Mr. and Mrs. Holmes. Katle informed us when materialized, that she was about to en-ter a higher sphere, and that it would be more difficult for her to materialize for us, but that after a few days she would be able to do better than ever. Those who have seen her since the chaogs have been stilkingly im-messed with the chaoge; her bright form and exquisitely beautiful clothing far transcend anything which we had seen bers ince the chaogs in reply to a question by Dr. Parson, that they ples of silvery light, which sp-peared and disappeared n to her diess, were an expres-sion of her interior and spiritual condition, and the mag-nificent star of silvery light which is seen over her head is su emblem of interior and spiritual condition and the mag-

ing when there will be much better manifes-tations. Not only the spirits of friends who visit the circles, but the dear noble Indians who love my children and our home, and who surround them with power, and many others shall come and identify themselves. Say to my family their mother is fulfilling her prom-ise, and I am happy in my work. Although people may hurl their skepticism against you, your names are recorded in the book of life. Mother and father, and each of the dear ones that are guiding you, pray earnestly that you may be spared until the world is convinced of the truth that my children are honest and reliable mediums. I send much love to all my family. I can tell them myself, but if they receive it through a stranger it will encourage them on their mission. My soul goes out in thanksgiving and praise to my Heavenly Father, and although my children may not be reward-ed in this life, they will in the world of immortal glory, where we shall be in one loving band. Tell them to remain in the dear old home, and to be passive to the conditions that are around them, and by and by we shall add much to their power. Tell Horatio and Wil-liam that mother sees how their patience is triad and that a start bed tried, and that I stand every night at their bed-side and breathe a prayer that they shall be permitted to continue in the work that is to enlighten the world. Tell them that when they enter the circle-room they must have faith in that power that has promised to sustain them, and not only will the spirits appear in the twilight, but they shall walk out in broad daylight when the sun chines brightly upon them. Tell my children to be humble in their mission. I see what is around them day by day. I want my family to be united and happy, and move on heart and hand in the work in the dear old State, and as Ethan Allen has said, there shall come forth a power such as the world has never known.

**Press Comments on Recent Publica**tions.

THE BHAGAVAD GITA, or A Discourse on Divine Matters Between Krishna and Arjuna. A Sanskrit philosophical poem, translated with co-plons notes, an introduction on Sanskrit philoso-phy, and other matters. By J. Cockburn Thom-son, member of the Asiatic Society of France, and one of the Antiquarian Society of Norman Chinaco, Burgoo, Bury osciety of Norman dy. Chicago : RELIGIO-PHILOSOPHICAL PUB-LIBHING HOUSE. Price \$3.

Prior to the great Chicago fire, the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE published the Bhagavad Gita from a translation of the Sanskrit, by the celebrated author, Charles Wilkins. Nearly two editions of that work were sold when the fire fiend came and destroyed the plates. The demand for the work stroyed the plates. The demand for the work being great, the company were induced to send to England for a copy of a more recent trans-lation by J. Cockburn Thompson. The text of this great poem, correctly translated, and accompanied by copious notes, contains gems of thought transmitted from antiquity. Al-though this work is principally intended for scholars, it will be found of great general in-terest. The language of Hindostan belongs terest. The language of Hindostan belongs terest. The language of Hindostan belongs to a period antedating the Mosaic. It is rich in thought and literature. The people of that country, in the language of the preface, " had a popular system of religion long before the fabled garden of Eden was invaded by the wily tempter." That great and powerful peo-ple were deeply versed in religious love. "Their sys em of religion, was replete with mysteries and was taugut by signs and sym-bols well calculated to awaken a veneration for that omnipotent Being so mysteriously,

This celebrated Medium is the instrumen This celebrated Medium is the instrument or organism used by the invisibles for the ben-efit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by request of her Controlling Band. They are, now pre-pared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

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#### Importance of Early Renewals.

Our three months subscribers must bear mind that they should renew at least tw weeks before their time is out, if they wish avoid the loss of papers, as the names of a three months subscribers are dropped from th list when the time is up, and we can not undertake to supply back numbers. Please bear this in mind, and save yourselves disappointtf

\*\*\* For sale wholesale and retail by the RELIESO-PRILOSOFINICAL PURSING HOUSE, Adams Street and Fith Ave., Chicago.

# RELIGIO-PHILOSOPHICAL JOURNAL.

and the second second

#### Experience of a Chicago Lady with the Eddys.

6

RUTLAND, Vt.

MB. S. S. JONES-Sir: Being called East to place my son in the Highland Cadet Acade my at Worcester, Mass., one of the oldest as well as best military schools in the East, after accomplishing that mission successfully, and feeling highly gratified with the interior as well as exterior arrangements of the school feeling confident I had left my boy in good hands, and having a week of feisure after a summer of close confinement in the hot and dusty city, I concluded to spend the week at the mountain home of the far-famed Eddys, truly the most wonderful mediums of the age. took the train at Worcester at 8:30 a.m., and rode for six hours through the most heautiful country. The mountain scenery was grand beyond description, the foliage of the trees being gorgeous in their autumnal beauty. had not noticed the flight of time when the whistle of the iron horse and the hoarse voice of the brakeman announced Rutland. Taking my satchel and umbrella in my hand I stepped out upon the platform, and looked about for a conveyance to take me to the Eddys, as I had previously learned they lived six miles in the I was accosted by several hackmen country. I was accosted by several hackmen with "Carriage, ma'am, carriage ?" But I did not think I wanted a carriage, until a jolly, pleasant-appearing person stepped up. I sup pose, as the mediums would say, I was im pressed, for I at once made known my wants to the gentleman, who proved to be a Mr. Frost, of Rutland, and a friend of the Eddys. The air was keen, but wrapping up warm, stepped into an open carriage with another lady, who had come upon the same errand as myself. We were driven rapidly to our destination.

On reaching the house, an unpretentious, old-fashioned farm-house, we alighted and en-tered the dwelling, where we found things clean but extremely plain, there being no car pets, sofas, or other luxuries, such as we find in the houses of the wealthy farmers of today. I scated myself by the stove while Mr. Frost went in search of our host. He being day. absent some time, and I being anxious to know my fate-having learned of Mr. Frost that it was quite difficult to gain admittance without previously writing and making arrangements -I made my way to the rear of the house, where in the kitchen I found Mr. Frost and the Eddys,—Horatio, William, and Miss Alice. I excused my coming so unceremoniously, but begged them to take pity on me, and stow me away anywhere, even to hanging me on a peg, provided it was a strong one, my weight not being less than 148 pounds avoirdupois. They scanned me pretty closely for a moment, when Horatio said I could stay. That being settled, Miss Alice, a delicate, retiring young lady of some eighteen summers, showed me to my room, a square room on the right of the en trance to the house, with two windows, one fronting the road, the other looking out over the valley in which the house is located. The room contained three beds, one of which was assigned to me. I removed my wrappings and returned to the sitting room, where were sev-eral persons, some engaged in writing and some in games, all waiting anxiously for the evening. At six o'clock Mr. William Eddy evening. appeared with a large dinner-ball, which he rang vigorously, calling in stragglers to their evening meal, which proved to be good, plain, substantial, and well cooked. The guests gath ered in, some twenty-five in number, many of whom had come a long distance to witness the remarkable power possessed by these truly wonderful mediums.

THE FIRST SEANCE.

trolling spirits, came. He is the father of Mr. Brown, a gentleman who married one of the Miss Eddys. Speaking in a distinct tone of voice, he said that when experiments were to be tried they must have a set time for that purpose ; that when strangers came from a long distance to see their friends, and hundreds of spirits hovered around to materialize that they might be recognized by their earth friends, it was not doing justice to the spirits or their guests to allow one person to use up the power by trying experiments, and there would be no more of that business for the present. He said the power was exhausted for that time, and the scance was brought to a close.

William Eddy emerged almost immediately from the closet, looking worn and haggard. The company then retired to the sitting-room. from whence we were called to witness a dark seance by Mr. Horatio, who seated himself in a chair immediately below the platform. His hands were securely tied behind his back to the chair, which was in turn tied to the railing of the platform. The light was then blown out, and total darkness reigned, when almost immediately the voice of George Dix and Mayflower, the controlling spirits of the band, were heard to speak. George Dix was a sailor and lost at sea, and Mayflower was a little Italian girl of eleven years when she passed over. A number of questions were asked and ans-wered. One question asked of Dix was if he was fully materialized. In a distinct voice he replied : "I am materialized from the tips of my toes to the top of my cranium." Singing was called for by the spirits, when a variety of musical instruments were played upon by the spirits. Dix playing "Yankee Doodle" on the flate, Miss Mayflower favoring the company with her "March to the Moon," from whence, as she said, she had just come. It was a sweet air, played on a harmonicon, the music sounding as if she were floating around the room. She then came to me, and holding the instrument close to my face, played "Home, Sweet Home; "then patting me on the cheek, retired. Dix was then heard to laugh. Some one desired him to explain why the battery did not affect Honto. His reply was that the blood was not materialized, consequently there was no iron in her system, her veins being filled with a spiritual fluid that supplied the place of blood. There were no more questions asked, for at that moment a perfect pandemonium was raised by the Indians rushing in, yelling and whooping as only Indians can. A number of old and dull fencing swords, as well as musical instruments, are always on hand, being supplied by the Eddys. Seizing a sword, Dix knocked the Indians right and left. Several others must have used swords also, as there was a clashing and howling perfectly deafening for a few moments, when Dix was heard to chuckle, as though he was greatly amused. The controlling spirit then speaking through the medium, called for a light, that they might, as he said, "get rid of these Injins," they being able to stand the light no better than other spirits. The gentleman who tied the medium was then requested to examine and see if he was still tied. He reported that he found the knots exactly as he had tied them. That concluded the manifestations the first evening.

#### SECOND SEANCE.

The next day being pleasant, a party consisting of several ladies and gentlemen, myself inluded, started out in search of the noted cave that so much has been written about. After walking about three quarters of a mile up the mountain gorge we came to an immense rock spanning the gorge for about fifty feet, thus forming the noted Honto's cave, where, in the soft light of the moon one summer night, they held a seance, making a cabinet by hanging a blanket over the mouth of the cave. I was telligent, trustworthy people who

inet. I then immediately went into the cabinet to see where all that wardrobe was stowed away, but not a vestige was to be seen except an old shawl, or a little cap that Honto sometimes used.

We then resumed our seats for Horatio's light circle. This is done by hanging a shawl across from the chimney to the wall, then leaving a space of about two and a half feet by five feet long, where a table stands with bells, guitar, and several other musical instruments. Mr. Eddy then takes his seat in front of this shawl. A gentleman and lady are then selected from the audience to sit beside him and hold his hands, the gentleman sitting next to the medium having his arm bared to the elbow. The medium now graspa him firmly with both his hands; the lady then lays her hand on those of the medium, thus doubly securing him. Then another shawl is hung before them, reaching only up to the neck, leaving the heads of all exposed above the shawl. The light is then turned on full and placed upon the railing of the platform directly in front. They sing for a few moments; soon bells are rung, the guitar is played, hands are shown above the shawl. Writing material is now called for, and several names were written. Dix did the writing, using a tambourine for a desk, held in the hands of William Eddy. A small bell was then placed on the tambourine, an ordinary glass tumbler was then placed over the bell, thus covering it completely. In a few mo-ments the bell was heard to ring as though it had been struck. Some one asked Dix how it was done, and his reply was that a spirit hand was thrust in through the tembouring, and in was thrust up through the tambourine, and in that manner the bell was touched and made to sound so that all could hear. Of course we could not see the hand, it not being material-ized. The hands that came out over the shawl were plainly visible, differing in size. The hand of George Dix. was distinguished from the rest by being minus the little finger, which had been cut off while in life. Some of the instruments were then thrown out among the audience. The parties that held the medium said it was impossible for him to move a hand without their knowing it. The medium was controlled throughout the seance by a spirit calling herself Mary.

#### THIRD SEANCE.

The next evening there were some new arrivals, a Russian lady and a French lady. They were quite skeptics about materializing, but were convinced before they left that denizens of the other world do come back and assume a temporary body that looks like veritable fiesh and blood. This evening Honto came out and danced to a lively tune played by Horatio on the violin, balanced back and forth, swinging Mrs. Cleveland around, and seemed in high glee. Then dancing out to the other end of the platform where the steps lead down to the floor, all thought she was going to come down; but no 1 She was trying to attract the attention of Horatio. She tried by gestures to make him understand that she wanted something. Just then Mrs. Eaton, speaking from the cab-inet, said, "Honto wants a pipe," whereupon Mr. Alcott favored the little lady with his, which he fortunately had with him. That was a novel sight surely,—a materialized spirit smoking a pipe. The fire in the bowl glowed and lit up her dark, copper-colored face. Her features did not in the least resemble those of William Eddy. She then made motions that she wanted all present to smoke the pipe of peace, she looking on while all took a whifi, the pipe going the round of the circle. She seemed greatly delighted at this. Then weav ing more of her ephemeral garments she disappeared in the cabinet. The next one that came was a nephew of Mr. Pritchard. He did not come clear out, but stood in the door of the cabinet and answered several questions which Mr. P. asked him. He retired, and in a few moments the curtain was drawn aside. and a slight female form came out holding a child in her arms that looked to be less than one year old. The lady and child were immediately recognized by a Mrs. Dunbar, the lady I met at Rutland and rode out to the Eddys with, the Monday before. She seemed deeply affected, crying out in piteous tones, "Oh I my baby, my Charlie !" The spirit form held the child over the railing, that the sobbing mother might get a better view of her angel babe. She then retired to the cabinet with seeming reluctance, as though the grief of the mother held her to earth. The next one that came was an elderly lady dressed in black, resembling velvet, that swept the floor in graceful folds. Her throat was encircled in something white re-sembling fine lace. The hair was combed sembling fine lace. The hair was combed smoothly back from the face and confined in a knot at the back of the head. The lady was my grandmother. She stayed but a few moments, then bowed and retired. The next one that came was Wanda, a Equaw. She was dressed in some kind of fancy material embroidered in Indian style. She belonged to the Eddy band. The next was for the Russian lady. He was dressed as an Arab, and proved to be an Arabian guide which she had known while traveling in that country. She asked him several questions in his native tongue, and he replied in the same language. He then retired, and a Turk came for the same lady dressed in his native costume. He spoke the Turkish language and she replied in the same. The next was a Russian. She thought she recognized him as her father, but as he did not come out very distinctly she was not positive. The curtain was then moved aside and Mr. Brown's tall manly form was een, and in a distinct voice he thanked the audience for their attention, said the power was exhausted, and retired. In an instant the voices of Mrs. Eaton and Mr. Brown were distinctly heard, as if in dispute, when Mrs. Eaton was heard to say . "Well, Mr. Brown, I guess you're about right," and almost instantly Mr. William Eddy emerged from the cabinet, looking worn and haggard. Horatic not feeling well, the dark circle was omitted this evening. FOURTH SEANCE. Thursday evening Honto came first, as usual. Dancing up to Mr. Pritchard she took him by the hand, as though inviting him to dance with her. He arose from his chair and begged Miss Honto to excuse him, as he was partly paral-yzed in his lower limbs. She receded from him, and dancing off to the other end of the platform where Mrs. Cleveland was seated, who seemed to be a great favorite of Honto's stooped and commenced weaving more of her gauze garments. She then returned to the cab-inet, and holding back the blanket revealed the white form of a woman standing inside the cabinet; also the form of William Eddy in a reclining position, as though in a trance. She then bowed and retired. In a few moments Mrs. Eston, from within the cabinet, requested Mr. Pritchard to take his chair and sit with his back to the cabinet and place another chair at his side. The singing was then resumed a few moments, when Mr. Pritchard's mother stepped from the cabinet and seated herself by his side. They conversed about two minutes on family matters, he in his usual tone of voice, she in a loud whisper. She also spoke of Katie King, and said she could do better still if the right conditions were given her. She then requested her son to introduce her to the audience. They rose and stepped to the front of the plat-

medium height and very slight build. They then seated themselves and conversed awhile longer, when Mrs. P. rising bowed and went into the cabinet. Mrs. P. had been in the spirit world fourteen years. Several others, among them Indians, came and were recog-nized by different individuals present.

#### . FIFTH SEANCE

Honto, as usual, came first, dressed in a dark skirt reaching just below the knee, with an over garment resembling a polonaise of the present day, her hair hanging loose, which she ook unusual pains to exhibit to the audience. Her feet were encased in moccasins, which she held up, showing a dainty foot of which she seemed to be very proud. She remained but a short time this evening. In a few moments the curtain was moved aside and Mrs. Eddy, the mother of the mediums, who has been dead two years, stepped out, and in a loud and distinct voice offered up a fervent prayer to the great source of all light and knowledge. She spoke very feelingly of her children, and asked that the "blessing of the Great Giver night rest on all those assembled in my house. She was thick set, above the medium height dressed in a dark skirt and light waist, with knot of dark ribbons at her throat. Miss Alice the daughter, who was seated near her, spoke very affectionately to her mother, and said she was glad to see her. I recognized her as soon as she stepped from the cabinet from a photograph I had seen the day before. Others came but were of no particular importance. Horatio's dark circle was held afterwards, but nothing new occurred.

#### "SIXTH SEANCE.

Honto first, as usual, dancing to lively tunes played by Horatio. She wove more gauzy garments, throwing them in the cabinet. were told that other spirits used them in mak ing up their wardrobes. The German came next for Mrs. Lencenberg. He spoke in Ger-man and she replied in the same language. He retired and her two children came, holding each other by the hand. Her little daughter about twelve years old spoke to the children and they replied in German. They courtesied and retired. Next came a French gentleman for the French lady that was there. He was dressed in a full suit of black. He spoke several words in French, to which she replied in the same language. He retired and several Indians came, one after another. That closed the light seance, after which came Horatio's dark circle. He was secured as usual. Geo. Dix played his "Storm at Sea," a piece com-posed by himself. Mary then recited several pieces of poetry, and Dix answered several questions that were asked, explaining the modus operandi of materializing.

This was the last scance I attended. I was delighted with my visit and with the kind manner in which I was treated by the family. I left with regret Sunday night for my home MRS. M. B. CAREY. in Chicago.

# Poices from the People.

CHILDSTOWN, DAKOTA.-Mrs. L. Wormwood writes.-I shall never forget your kindness You may put me down as a life-time subscriber.

PRAIRIE DU SAC, WIS .- Mrs. A. Perry writes -I honor you for the bold stand you have taken against freelovelam. May the good angels guide thee. I can not do without your paper.

CONCORDIA, KAN.-Mrs. M. K. Doerr writes. -I am glad to have the JOURNAL coming these hard and dreary times, with its cheering news of the day.

LYNCHBURG, PA,-E. B. Martindale writes.-I now wish to tell you something about what we are doing. We saw in your paper the account of the Divining Rod. We immediately went to work with that, and I am happy to say that we are hav-ing some good results. The rod at times works readily, and in the main correctly. We have some very good communications. I will give you a specimen. In response to a question about the Spirit-world, the answer came quickly, "The Spirit-world, how beautiful it is; a fairer and bet-ter world than this; such perfect happiness, you have no idea how beautiful the Spirit-world is."

DEC. 12, 1874.

PLUM HOLLOW, IOWA .-- J. S. Shirley writes. -LUM HOLLOW, IOWA.-J. S. Shirley writes. -This Mr. Williams has a daughter 15 years old to-day, who was once a trance medium, through whom several spirits spoke and acted, but owing to the opposition and ridicule she had to endure from her brothers, older than herself, she has lately resisted the infinence, and its power over her is no longer fold. One spirit support to be her is no longer felt. One spirit purporting to be that of Mr. Jackson, was most generally her con-trol. This Jackson was hung by a mob in this county some eight years or less ago, for murder. In speaking through her he gave her older eister advice, which, if it had been heeded, would have saved her a great deel of sorrow. saved her a great deal of sorrow.

NEBRASKA.—Mr. C. P. Sanford, State Mission-ary for the Iowa State Association of Spiritualists, writes from Nebraska, Nov. 21at:—The Spiritual-ists are quite numerous, and their number is in-creasing in this State. Large audiences greet me everywhere I go, and I am invited to return by an almost unanimous vote of the audiences where I lecture, and I am invited to go to more places than I-can visit at present and fill all the advance calls I have received. I hope the friends will be calls I have received. I hope the friends will be patient with me. I will "come over and help patient with me. I will "come over and help them," just as soon as I possibly can. I speak every Tuesday, Wednesday, Thursday, and Satur-day evenings, and Sundays, both morning and evening, as I go. If the friends will still send in their calls I will fill them as fast as I can, in this way. I find the people every where anxious to hear our gospel. The harrest in the Weat is truly great, but the laborers are too few. Why don't some of our Eastern laborers come into this oven, and good field of labor? open, and good field of labor?

WARRENTON, GA.-Joshua Nicholls writes.-If these so called Spiritual manifestations should prove ever to be the work of demons, as some sup-pose, it would be a great proof of the existence of another life, since if the spirits of evil have kingdom to themselves, the spirite of good persona may claim a like privilege. Any way, it will clear up a great doubt in my mind as regards a future existence, whether it be of good or evil. I hope there is truth in them. If the scriptures were, as they purport to be, a revelation from on high, it is most extraordinary that there should be any doubt of their truth, as that can scarcely be called a "revelation" which admits of a doubt. It seems strange that the Almighty God should not be able to communicate some truths to his creatures, and to place them in such a light as to be beyond the possibility of a doubt. No candid man can say the present Scriptures belong to that category. Christianity made its first appearance in an age where there were no Savans. I wish to see the claims of Spiritualism fully examined, nor can I understand the indifference which many manifest in regard to it.

N. FAIRFIELD, O.—Benj. Hill writes.—It is my 79th blirth-day. I desire to drop you a line while I can, although it is difficult for me to write, for mervousness and want of sight. I want to express my gratitude to you for sending me your excellent JOURNAL free when I could not get it otherwise. It was a means of progress to one, and I shall re-member it a long time in the hereafter. On Mon-day of this week a copy of the JOURNAL, Nov. 17th, was put into my hands by a friend. I could not restrain my tears on meeting my old friend and benefactor, neither could I refrain from looking it benefactor, neither could I refrain from looking it over a little, although it cost me much suffering in my head and eyes. I have had two or three numrs of the JOURNAL within three or four months, and am pleased with the fearless and bold course you manifest on all subjects, and especially in regard to freelovers. I learn with unfelgned sorrow and regret that a talented medium and lecturer has sold his, birthright to Moses-Woodhullism for mess of this vile and detestable pottage. I hope he will find place for repentance when he seeks it carefully and with tears, although he may think his punishment is greater than he can bear.

At half past seven we, were called to the scance hall, a large room, 16 by 48 feet, with three windows on either side. Two plain benches were drawn to within eight feet of the stage, a narrow structure about three feet above the level of the floor. About twenty or twenty-five persons were seated on the benches Among them were Miss Alice and Mr. Hora tio Eddy-the latter sitting at the end of the circle. After the company had become seated and quiet gained, Mr. William Eddy, a man about five feet eight inches tall, made his appearance, some of the company, myself in cluded, having previously examined the cabi net. The cabinet is a small closet, lathed and plastered on all sides, with a small window to give air to the medium. Col. Alcott, a corres-pondent of the New York *Graphic*, had taken the precaution to fasten a piece of mosquitobar over the window from the outside, and then sealing it with sealing-wax, to convince skeptics that the different persons or spirits that made their appearance from that little closet did not come through the window, or if they did, they did not disturb the frail fabric or wax that covered the aperture. The open-ing in front is two and one-half by six feet, with a dark army blanket suspended for a door. Mr. Eddy now took his seat in the cab-inet, when Mr. Brown, a brother in-law of the Eddys, turned the light down, but not so low but that persons or objects could be distinctly seen in the room. The violin had been played for a while by Horatio, and the flute by Mr. Lencenberg, when singing was called for, the better, as they said, to promote harmony. Soon the blanket was moved aside, and Honto, a small and beautiful Indian maiden, stepped out on the stage, her long black hair hanging in heavy braids to her waist. She remained a few moments, then returned to the cabinet, from which she soon emerged again, looking around as if there was something she could not understand. The buzzing noise that had caused her uneasiness proved to be a galvanic battery that a Dr. Beard had brought from New York to test the power of the spirits to endure. Mr. Pritchard, a gentleman from Albany, in whose charge the instrument had been placed, and who occupied a seat on the extreme with of the platform, explained to Honto that the buzzing fiend would not harm her; that he wished to apply a little sponge to her hand. She approached him shyly, exhibiting all the wari extending her hand gracefully, the full force of the battery was turned on. When the sparks flew from the sponge that rested on the top of her hand, she seemed greatly amused, and throwing up her hands and laughing, she danced back to the other end of the platform, where a Mrs. Cleveland was sitting, and stooping down she wove as by magic a fabric recombling lace shawl. Giving one end of the fabric t Mrs. Cleveland, and holding the other end in her hand, she stepped back, so that the company might get a better view of the ephemeral creation. Then throwing it over her shoulders she bowed gracefully and returned to the cab-

Singing was again resumed, when in a few moments of time the curtain was again moved aside, and out stepped a majestic Indian. He was dressed as a chief. Some of the guests spoke to him, he answering by raps and bow-ing. His name was Santum. Some one re-quested hin to turn around that they might get better risk of him. He complied he slowing a better view of him. He complied by slowly turning round, then looking earnestly at the company for a few moments, he bowed and re-

were there, that many Indians, male and female, materialized and came out dressed in picturesque costumes, such as only Indians wear. We also visited the grave of Santum, he being one of the controls of William Eddy. who materialized while I was there. He said he was buried one hundred years ago in that spot. The place is marked by a large flat stone set up on end, the greater part being im-bedded in the earth. A cross is cut on one side and overgrown with moss, showing that Old Time leaves his mark on all things. It was getting late by this time, and we returned to the house to be in readiness for the evening's entertainment.

At half past seven we again repaired to the eance room. After all had been seated, we had the music and singing the same as the night before. In a few moments Honto again made her appearance, looking searchingly around for the buzzing fiend of the night before. Mr. Pritchard reassured her by telling her it was gone. She then went through innumerable evolutions, dancing up and down the platform, all the while keeping perfect time to the music played by Horatio on the violin. She seemed indeed to control the atmospheric forces, for at will she wore innumerable fabrics, some looking like lace shawls, others seeming to be of firmer texture. She was out in all this evening fifteen minutes. / The next one that came was Santum, the Indian whose grave we had that day visited. He was six feet, two and three fourths inches in height. Col. Alcott had tacked up on each side of the cabinet strips of white muslin, on which he had marked off feet and inches, so that as the spirits came out their exact height could at once be ascertained. He stood erect against the wall, as if to give us an opportunity to note his height, then turning slowly around retired. The next one was a German, a man I should judge about forty five years of age. He was recognized by Mrs. Lencenberg as her brother. He spoke several words in German, to all of which she replied in the same lan-He was dressed like a German emiguage. grant. The next one that came was a fine looking Indian warrior, dressed in a complete suit of buckskin fringed with the same material. The tunic was also embroidered with porcupine quills of different colors. His moccasing were decorated in the same manner. He stood six feet seven and one-half inches high. Around his head he wore a band of wampum decorated with feathers. He walked out firm decorated with/feathers. He walked out firm and erect and stood up against the wall for two minutes. Several asked, "Is it for me?" "Is it for me?" when slowly raising his arm he pointed it directly at me. I then asked, "Is it you, Wasso?" He rapped and bowed, and turning quite around looked earnestly at me for a moment, when I asked him if Dr. Fuller was there. He replied in the affirmative by rapping three times. I was sitting on the front rapping three times. I was sitting on the front seat, the light being as good if not better than the night before, thus giving me a good view of all that came. The next one was Light Heels, an Indian squaw. She was dressed in a dark blue cloth, picturesquely embroidered with beads. She was for me also. The next, one was a sister of Mr. Brown. She had a large honquet of flowers. She held it up so that all could see it. Mr. B. spoke to her and she answered him by raps. She retired, and Bright Star, an Indian, came forth. All these different spirits differed in dress, height, and general appearance. There were several others came, but they did not come out distinctly enough to show their dress clearly. Mrs. Eaton, one of the controls, then spoke in a sharp falsetto voice from the cabinet and said The next one that came was a sister of Mrs sharp false to voice from the cabinet and said Strong, a lady from Albany. She stayed but that the power was exhausted, and almost im-a moment, when Mr. Brown, one of the con- mediately William Eddy came out of the cab-

PROVIDENCE, R. 1.-F. G. Howland writes.-As I want to see the JOURNAL'S face another year at least, I take time by the forelock, and send the sum required, and think it is a good investment

BRIDGEPORT, O.-S. B. Williams writes.-I dearly love the good and independent RELIGIO-PHILOSOPHICAL JOURNAL. I. like the stand it takes against the free-love infamy; in fact I like the stand it takes in everything.

KIRKSVILLE, MO.-J. Thomas writes.-I have been at Mr. J. H. Mott's house, at Memphis, Mo. His little girl, 3 years old, is a writing medium. I helped her hold the slate several times; it would be covered with communications from my nearest relations. relations.

E. RUPERT, VT.-Gustavus Reed writes. hope you will be inspired in the future as in the past, to battle for the truth. You have succeeded in lifting Spiritualism out of that horrible pit of filth and nastiness.' I am controlled to talk in dif ferent languages.

SHIRLEY, ILL .- F. Hollinshead writes .- Find enclosed a remittance due for my subscrip-tion for the coming year. I feel thankful for the confidence you have placed in me by sending the paper and allowing me so much time on the payment:

MARILLA, N. Y.—Mrs. A. Cary writes.—In last week's JOUENAL I noticed a letter from Horatio Eddy (medium) on free-loveism. Every one that reads it ought to return him many thanks for thus defending and sustaining our grand truth in its purity. May he ever be warned of such rottenness and expose the same.

JAMESTOWN, TENN.-H. W. Bush writes. On reading your heroic deeds in relation to the social question, I would say good for Brother Jones. We have several thousand acres of land which we would like too see settled by true Spiritualists, and are keeping the titles good, the knowledge of which has caused us much correspondence.

SYRACUSE, N. Y.-Mary A. Clute writes, We are to have a Spiritual convention here in Syracuse the 18th, 19th and 20th of We are expecting to have December. good time, and hope we shall not be disappointed. I prize the JOURNAL very much. We are having considerable interest here in the cause of Spiritnalism this fall. We have some excellent mediums.

SACRAMENTO, CAL.-R. Butterfield sends a long list of subscribers and says:-If each and every old subscriber and friend of the JOURNAL every old subscriber and friend of the JOURNAL would send one or more new subscribers, your list of patrons would soon be enormous. I be-lieve the JOURNAL is welcome in most all well regulated families, and generally liked for its bold stand taken against the Woodhull infamy. Push on,—drive the enemy to the wall,—annihilate the foul pack. It is freeloveism that has curaed, and ever will curse Spiritualism, if it has the ascenden-cy in the rank and file of the Spiritualists.

MIDDLEBURY, IND.-Mrs. Ann Tefft writes. We are progressing somewhat in Spiritual things here; only a few years ago we had no one through whom the spirits could communicate; now we have those who can see and hear, the angels, and those who can sing the heaven-born poetry they give them. We have different kinds of developments. We have just been favored with a court of lectures by Mrs. Emely Homes Trego, of In-dianapolis, Ind., formerly of Philadelphia. She is a trance speaker—eloquent, scientific, logical and poetical. Her tests can not be surpassed, not even by the "Gentle," She is a lady at all times and in all places, and if we mistake not, one we even by the "Gentle." She is a lady at all times and in all places, and if we mistake not, one we can recommend to all true Spiritualists. May the good angels protect her and all those who are laboring in the great field of reform. Go on, Brother Jones; teach good sound doctrine in the future as you have in the past, and the powers that be will sustain you. You may be burned out every year, but out of the year ashes you will get stranch to so on in the great work you are doing strength to go on in the great work you are doing to lift up the fallen and help others to stand up in the strength of their manhood and work for

TORONTO, CANADA.-F. P. G. Taylor writes. -I am aware of the great moral influence which your JOURNAL Is shedding abroad, teaching the people outside the ranks of professed Spiritualists that true and unalloyed knowledge, as well as be-lief in the great and glorious communion with the Spirit-world, does not consist in the doctrines as set forth and proclaimed by Moses Hull's Wood-hullism, but has a great principle of uprightness and teachings for the advancement of mankind, and of which the people are learning to treat with greater respect all over the world. The writer often wonders why learned men, and men of sense, treat this subject (which equally interests them in common with all mankind) so lightly when they are spirits in the body; but upon considera-TORONTO, CANADA.-F. P. G. Taylor writes they are spirits in the body; but upon considera-tion, it is not, however, to be wondered at, when we stop to consider their orthodox teachings from childhood to mature age, and to surmount above such teachings, they first have to become freethinkers, and reasoners for themselves, in order to appreciate and examine into the reality and truthfulness of our heaven-born philosophy, which is certain to give the evidence to all who investigate throughout the enlightened world.

C

ST. CLAIR, MICH .- M. Milleson writes .- I sed by a late JOURNAL that you have mentioned me so being here at St. Clair, for the month of No-vember, ready to answer calls to lecture, etc. Now Brother, that is a mistake, I do not devote any of my time to the lecture field during the winter season. I am at the home of Col. Wm. B. Barron (one of God's noblemen) at work with my artist guides executing a group of spirit (life size) to conclude that I have abandoned the pencil—s thing I never expect to do, so long as spirit por-traits are in demand. I have kept myself secluded during the past three years, going on slowly with my beautiful phase of work, but now I am pre-pared to guarantee a success, a thing that no me-dium has ever done before, and now, my Brother, I wish to come forth with my skill before the world. The great jaring on this social question, has made sad havoc with the quieter forms of me-diumship, especially the art phase, so it is with great difficulty that I can carry on my share of the work—my end of the line. My business is to take spirit protraits; am now ready to guarantee success—wish that fact made known to the readers of the JOURNAL so that my guides can keep me of the Journal so that my guides can keep me busy doing good.

SCHOOLCRAFT, MICH .-- Dr. Grimes writes.--Will you be kind enough to mention among your notices of speakers, that after having been laid by for a time with bad health, I am again in the field, having just spoken at South Bend and Van-dalla, that 1 have a firm determination to deal some blows against all forms of error; and more some blows against all forms of error; and more especially those that have arisen from a false ed-ucation, and are the result of superstition and big-otry. I have spent over a year in doing a kind of missionary work, upon my own plan; at my own expense mostly; in visiting places where the trumpet is never sounded by those who aspire to, and perhaps enjoy, the reputation of first-class speakers. This effort has been made to encourage the real friends of that kind of Spiritualism that will build up and extend a genuine morality, a will build up and extend a genuine morality, a real purity and elevation of character that alone can advance and elevate the race to higher and clearer light. In this effort I have tried to inspire more hope in the ultimate triumph of the princi-ples of eternal rectitude, as well as a determination . to keep the camp fires burning, until the cloud that rests upon us now, and which is upon us in consequence of having a subject thrust upon us, that never was germain to the truths of real Spiritualism—the social question. True Spiritual-ism is the science, or philosophy of Spiritual com-munion and control, the comprehension and reali-zation of natural processes, the tracing of effects to their causes, a religion also, for it binds us to certain rules of conduct towards the right. What-ever evils there are a growing out of the sexual relation of the human family, we are to wage a war sgainst them, for the same reason we do more hope in the ultimate triumph of the princiwar sgainst them, for the same reason we do against those arising from any other relations. For a philosophy, or a religion that does not take hold of our lives, and elevate the moral as well as the intellectual natures is worse than none, and should be thrown aside.

## DEC, 12, 1874.

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# RELIGIO-PHILOSOPHICAL JOURNAL

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| ist, and Eld. 7. M. Harris, Christian,   | Life of Wm. Denton by J. H. Poyvell   | Christion Spinitulist<br>Endelished with a pine still posteally of the<br>Authon  | CHRISTIANITY, SCIENCE AND<br>SPIRITUALISEL<br>By Rev. Saml. Watson, D. D.   | will, without delay, return a most potent prescripti<br>remedy for eradicating the discase, and perma<br>curing all curable cases.<br>Of herself she claims no knowledge of the health<br>but when her spirit guides are brought <i>in rappor</i><br>a cick person, through her mediumship, they ney   |
| by A. J. Davis.<br>A receptual New Testament.<br>A receptual N | Manual for Children (for Lycsums), by A. J. 7<br>Davis, Cloth   | THE REV. SAMUEL WATSON<br>OF THE<br>ILETHODIST EPISCOPAL OHUROH.<br>BEING A SYNOPSIS OF THE INVESTIGATIONS OF SPIRIT  | In the long list of distinguished divines connected<br>with the Methodist Episcopal Church, few have enjoyed<br>to high a reputation, and none have been more beloved   | to give immediate and permanent relief, in curable<br>through the <i>positive</i> and <i>negative</i> forces latent<br>system and in nature. This prescription is sent by<br>and be it an internal or an external application, it<br>he given or applied precisely as directed in the acc<br>hying letter of instructions, however simple it   |
| Arcans of Nature,<br>Arcans of Nature,<br>Arabuls; or, the Divine Guest, by A. J. Dovin., 160 10<br>Approaching Crisis, by A. J. Davis   | cles, by J. H. Powell   | INTERCOURSE BY AN EPISOPAL DISHOP, TERED LIN-<br>ISTERS, FUE DOCTORS AND OTHERS AT MEMPHIS, TENEL,<br>IN 1855; ALSO, THE OFMION OF MANY DRIMENT DIVINES;<br>LIVING AND DEAD ON THE SUBJECT AND COMMUNICA-<br>TIONS RECOUVED FROM A NUMBER OF PRESONS RECOMMENTS.  | days of Modern Spiritualism he honestly believed it to<br>be one of the vilest of humbugs and the work of the<br>Devil. Nor did he everintend to give the subject any   | seem to be; remember it is not the quantity of the<br>pound, but the chemical effect that is produced<br>science takes cognizance of.  |
| Valo   | J. Davis  | "TRUTH 16 MIGHTY AND WILL PREVAIL."<br>The "CLOON STRUCK ONE" Is an intensely interesting<br>work in itself, and derives great additional interest from<br>the high standing of its author in the MethodistEpiscopal  | stiention, but that about twenty years ago it forced it-<br>self unbidden into his own family circle, a deeply inter-<br>sating history of which he gave to the world in <i>Olock</i><br>Struck One, which, has already passed through several  | application for a second, or more if required, the<br>made in about ten days after the last, each time<br>any changes that may be apparent in the sympt:<br>the disease.<br>Mrs. Rosswaws also, through her mediumation  |
| A Kies for a Blow, a book for children, by E.<br>C. Wright.<br>Antiquity and Duration of the World, by C. E.<br>Toulmin, M. D.   | Gilt  | Church in which he has been a bright and shining light<br>for a quarter of a century, a man who is personally known<br>to nearly all the clergy of the South and to a wide circle<br>in the North and wherever known is held in the highest   | editions; creating a decided sensation in the church and<br>causing the author to be cited for trial.<br>"The Clock Struck Three" contains avery able review<br>of the first book by a master-mind and a reply to the   | noses, the disease of any one who calls upon her<br>residence. The facility with which the spirits cont<br>her accomplish the same, is done as well when this<br>cation is by letter, as when the patient is present<br>gifts are very remarkable, not only in the healing a<br>sage approximation of the sector of the sector of the sector<br>sector of the sector of the sector of the sector of the sector<br>of the sector of the sector of the sector of the sector of the<br>sector of the sector of the sector of the sector of the sector<br>of the sector of the sector of the sector of the sector of the sector<br>of the sector of the sector |
| Avlinds or Game of Birds   | Natty a Spirit, by A. Patnam. Oloth,  | esteem. These circumstances cause the book to be<br>eagerly cought for. This anxiety is heightened by the<br>action of the Methodist Conference of which the author<br>is a member in disciplining him for publishing the book,   | same by Dr. WATSON. Then follows eleven intensely,<br>Interesting chapters, detailing the author's rich and<br>varied experience and giving the result as showing that<br>in the author's opinion, there exists a harmony between   | THEME:-Diagnosis and first prescription, \$2.0<br>subsequent one, \$2.00. Psychometric Delineat<br>character, \$3.00. Answering business letters, \$3.0<br>money abould accompany the application to insur-<br>ply.  |
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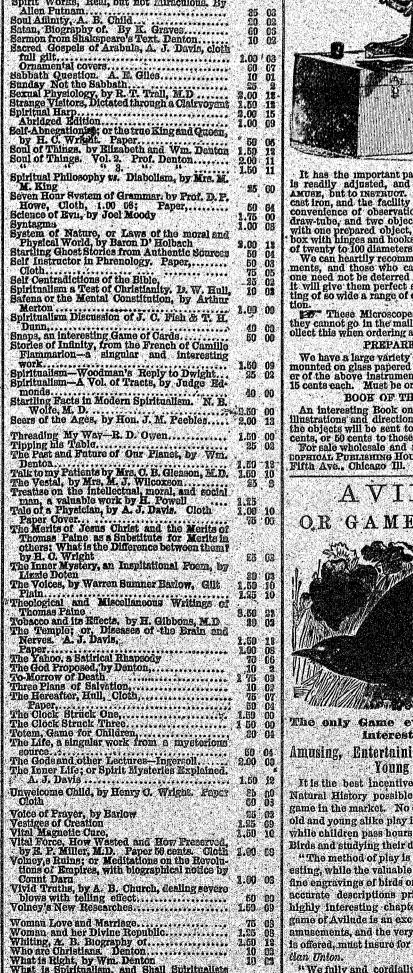
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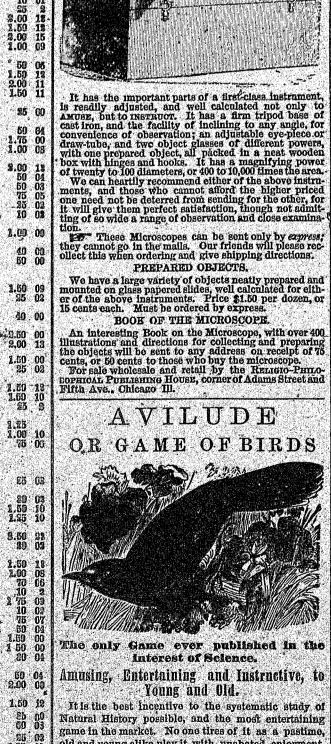
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17

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## RELIGIO-PHILOSOPHICAL JOURNAL.

# DFATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE-CONTINUED-NO. 4.

and determine the state of the state of the

"How many times we cry with mournful voice and lacerated hearts, and pearly tears dropping to the earth." Another is like this: "After thy departure we remember what thou wast while living. It shames us that we are not able more fully to record thy virtues. Approaching thy funeral car, we only have grief and tears to offer."

8

It is not uncommon to mingle with these expressions of praise for the dead and grief for their own bereavement, some petitions to the deceased, that as he has opportunity he will personally aid or employ his intercession. in behalf of his surviving relatives or friends. Prayers are addressed to ancestors, imploring them to appear for the curing of diseases, to evert calamities, and in whatever way they may be able, to bestow prosperity and happiness upon their posterity.

A full discussion of this subject, viz: the care bestowed upon the dead and the provisions made for the souls of the departed, would require us to give an account of the Buddhist doctrine, of purgatory, and of the transmigration of souls; of the Tauists' notions respecting spirits-their agency and interference in human affairs, and the methods of dealing with them. It would require also that we describe the whole manner of, and the reasons for, ancestral worship, which is older than the religions of Buddha

and Tau. No such task, however, do we propose to undertake at present. The religion of which we have spoken as more ancient than either that of Buddha or Tau, included the worship of heaven and earth, the gods of the land and grain, of the hills and rivers, and the spirits of ancestors. The worship of the sages and of the Emperor has been added to the list of objects worshiped. While, however, there are these separate sects, still it is very seldom indeed we may meet with a Chinaman who has not his head full of the superstitions of all the three. All Chinamen worship ancestors; all live in the dread of the spirits; scarce any are sure that there may not be purgatorial torments, or that they may not be doomed to myriads of births in an unending series of transmigrations. Without enlarging upon either of these topics, this much it seemed necessary to say in order to furnish a clue to reasons for the various rites performed for the dead, and we will in what follows-speak merely of two or three additional ceremonies of the Chinese in behalf of the deceased, and respecting which questions are so often asked.

On the second month of the Chinese year, and twenty-fourth day, corresponding to April fourth of our calendar, which day-this year occurred on the Sabbath, every man, woman, and child in the Chinese quarter seemed to be excited about something. Great numbers of backs and baggagewagons were standing at their doors, and all day long there were streams of vehicles going and returning on the Lone Mountain road; and every wagon, besides its load of human beings, carried a baked hog, with travs of provisions of various kinds, and baskets of paper money, candles, and incense.

What was the cause of that extraordinary encitement? That was Tsing Ming, the pure and resplendent festival. It was the day on which the doors of the tombs and the gates of Hades were thrown open, and all the spirits were set at liberty, and granted an entire month's holiday; therefore all their surviving relatives, friends, and neighbors hastened to meet them on their coming forth, with congratulations, with feasting, and presonts, and gayety.

One hundred and twenty-six hogs had previously been selected at the butchers for the occasion; these were baked whole in their large ovens having been previously prepared by boning and spicing. The chickens, ducks, and fish made ready for the day were in much greater numbers, with an unlimited amount of pastry, fruit, and wine.

A visit to the Chinese burying-ground on the following day would give one some idea of what had been done by the worshipers at the tombs on Sunday. Before the vault in which some of their dead are deposited, and all around amongst the graves, were piles of ashes, where had been burned the paper money; half-burned candles and stumps of incense sticks standing everywhere, showed what an amount of money must have been expended on these articles; heaps of boiled rice lay here and there; for it seems that a nore abundant meal was provided than the spirits were able to consume-Each company of worshipers had spread out their provisions before the graves of their own dead, had poured out libations of wine upon the ground, had repaired the tombs, and had prostrated themselves, and bowed in the various attitudes of worship before the graves, and had said some form of prayer. Before leaving the place they had scattered broadcast many handfuls of rice, and sprinkled wine upon the ground around them, which might be appropriated by any foriorn spirits who had no friends or kindred to meet and feast them.

The Chinese spirits at Lone Mountain appear to be as claunish as are their surviving relatives in the city; for the dead of the different companies lie in separate enclosures.

Those poor women, the courtesans, while their bodies are buried amongst. the people of whose district they were natives, yet there is a separate tablet and a rude altar crected to their memory; which tablet and altar are enclosed with a wall; and here also were the evidences that expensive sacrifices had been offered to feast the spirits of these unfortunates.

This worship at the tombs is designed to be not only for the benefit of. those who have recently deceased, but for the whole of ancestors, reaching

payment of a special sum to their Ut Kun, or to some independent association, which guarantees to find the body wherever it may be buried, and at the proper time to send it to his friends. The reception of the hody, or the ashes, and its reinterment when it arrives in China, involve a considerable expense. Also there must be religious ceremonies to lure home the spirit, as well as the care in bringing home the body, so that, as we see, it must cost a large amount for a Chinaman to die and to get finally laid down where "the weary may be at rest."

Perhaps there is no thought more prominent in a Chinaman's mind than this which concerns his future condition. In China, as before remarked. old people in some instances buy coffins for themselves long before they need them; and filial sons present coffins to their parents against the day of their departure. Likewise many prayers are said, alms given, and good works performed, in order to procure a favorable reception in the world of spirits; but above all there is a desire for male children, and descendants who may perpetuate the family line, and so secure the ancestral offerings from generation to generation, and thus on forever.

From the evidence here presented, few, we think, will doubt that the spirits of the Chinese dead, if they still retain the animal appetites and human sensibilities unrefined, have any ground of complaint that their surviving friends or descendants have not done all that was in their power to secure for them an eternity of bliss according to their estimate as to what constitutes the essence of bliss; nevertheless, much as we ourselves might relish a savory dish of pig and chicken, none of us, we think, would be willing to exchange the anticipations of a paradise in which hunger, thirst, and carnal desires may never more torment us, for a heaven of tinsel money, tallow candles, paper garments, boiled rice, and samshu, with Chinese theatricals and Buddhistic mummeries intermingled. Neither is there one of us who does not admire the earnestness with which they endeavor to make provision for a future state, while at the same time it makes us very sad to see how utterly mistaken they are. There is room for them all in that place where "the many mansions be," and there is a power which is able to fit them for companionship with prophets and apostles.

TA DESERVED CENSURE-FUNERAL FOLLIES-FUNERAL OF LINCOLN. Excepting his immortal statement, "I never despised any man because he was poor, or because he was ignorant, or because he was black," the most memorable words of John A. Andrew were those in which he requested that the bodies of Massachusetts soldiers, murdered in the streets of Baltimore, should be "tenderly" prepared for burial. Regard for a lifeless frame is inseparable from reverence and love for the ascended spirit of which it has been so long the dwelling-place; and nothing can be more natural or touching than modest and sincere manifestations of sorrow, especially in the freshness of a great bereavement. It is only when they are evidently simple, spontaneous, and real, however, that expressions of grief attract our sympathies or command our respect. The least appearance of studied affliction, or ambifious sadness, repels and disgusts us. Nor can we be always patient with that morbid clinging to a mouldering form, which insists upon having it cross occans and traverse continents, as if that were a necessary condition of faith in the existence and constancy of the disenbodied soul. To us the Chinese ceremonies are absurd-they are exceed-[ ‡ Old and New, Vol. 1, 1870, pp. 474-6] ingly so.

We have been firm believers in the wisdom of Solon, ever since we read that the great law-giver sought to repress the luxury of cemeteries, by ordaining that no tomb should have an arched roof, or require more labor than could be performed by ten men in three days. It was a well-directed blow at the extravagance and ostentation, which in all ages have thrust their impertinent and profaning presence into places that should have excluded all earthly pride and vain display. And sometimes these costly tombs have strange tenants. While nobody knows the sepulchre of Moses, what grand mausoleums will distingush the dust, and proclaim the virtues, of railroad swindlers and shoddy contractors!

Even in eases where funeral honors are far less misplaced, citizens of our Republic have, something to learn from the better instances of royalty in the Old World. Isabella of Spain did all in her power to discourage and suppress ostentations funerals. Adelaide of England, who was so finely culogized by Frederic W. Robertson, gave the following directions for her own interment:-

"I die in all humility, knowing well that we are all alike before the Throne of God, and request, therefore, that my mortal remains be conveyed to the grave without any pomp or state. I request to have as private and quiet à funeral as possible.

"I particularly desire not to be laid out in state; and the funeral to take place by daylight; no procession, the coffin to be carried by sailors to the chanel.

"I die in peace, and wish to be carried to the tomb in peace, and free from the vanities and pomp of this world. I desire to give as little trouble as possible."

Fashionable weddings are bad enough, but fashionable funerals are a great deal worse. They involve so much expense that persons in moderate circumstances are often in a strait where they find it hard to live, but can not afford to die. The etiquette of porrow, too, is getting to be a very elaborate system. It is said that in Garrick's published directions for reading the Liturgy, when he comes to "miserable sinners" he decrees that you are to "lower your voice and roll your eyes; here you are to whisper, here to groan; there to look miserable." Surely stage directions for mourning are no more dreadful than such rules for praying; and we seldom look into the advertising columns of a New York paper without expecting to find the title of a volume on the "Proprieties of Woe," containing instructions in the art of carrying the handkerchief when wiping weeping eyes, and the right expression for the face of a widow or an orphan. Sensible persons, who are familiar with the passion for imposing cercmonies which is indulged by their nearest relatives, and know that their carnest and repeated requests for that supreme favor, a private funeral, will be certainly disregarded, must drend death, unless they are comforted by a compensating perception of the ludicrous. Hone's "Table Book " says that a certain king of Prussia was an extremely vain man. In the last illness of his queen, a woman of superior mind, she was very calm; and when one of her attendants observed how severely it would afflict the king, and that the misfortune of losing her would plunge his majesty into the deepest despair, the queen said, with a smile," With respect to him, I am perfectly at case. His mind will be completely occupied in arranging the cercmonial of my funeral, and if nothing goes wrong in the procession, he will be quite consoled for his loss." DWe invariably seize our hats and start for the door, when dyspeptic. clergymen broach the dismal and threadbare question, " Is Christianity a Failure?" But if anything shall ever compel us to listen to such discussions, it will be the pains and waste incurred by believers in transporting corpses from one end of the earth to the other. It is one of the triumphs of materialism. "Bury me where I fall," is the wish of every man, soldier or civilian, who has laid a firm hold on eternal things, and for whom death is swallowed up in victory. If his friends can not remember him in the homes where he loved them, and the churches where he knelt at their sides, and where they look into the faces of his children, he is willing to be forgotten. The magnificent funeral car of Alexander the Great, though drawn by eighty-four mules, was more than a year in being conveyed from Babylein to Syria on its way to Alexandria; but this was long before the discovery of steam-power and the birth of public opinion. In our day the popular mind chafes against all attempts to detain its attention long. To persist in doing so, is to risk a most painful reaction of thought and feeling. When the body of the beloved President was borne through the North to the home he loved, the symbols of mourning were symbols of mourning indeed. Not a strip of bunting, not a flutter of crape, from the stately and claborate decoration of art and wealth, to the rusty ribbon knotted upon the door-latch of the negro's cabin, but spoke the love and loyalty of some sorrowing heart. The spirit of the hushed erowds that thronged the halls where the sacred body lay, was no spirit of curiosity. It was not to gaze upon the sombre surroundings that they pressed in, but upon the beloved face, deep furrowed with its awful care; and every line of that haggard face, resting in the iron sleep, only brought fresh tears and the tenderthought-"for us, for us he died." C) , " MOSLEM CEMETERIES—SEPULCHRES—MOHAMMEDAN GRAVE. With all the Mohammedans, the corpse and even the grave are sacred, and the result is that, neither being disturbed, their cometeries stretch over vast tracts, often altogether disproportioned to the cities or towns from which they are nourished. Constantinople is surrounded by immense graveyards, suggesting to the mind of a stranger that the principal business of Stamboul, as indeed of all civilization, has been for ages entipely of a mortuary character. They present a strange and extremely gloomy appear-ance, their white marble columns, surmounted by turbans, shimmering like phosts through and above the groves of cypresses that always murk the last repose of the Moslem sleepers. The shape of the carved turbans indicates the condition of the dead. The pillars marking the graves of women are furballess, those over the unmarried having a sculptured rose at the top. The rose monuments almost invariably denote young girls, since celibacy is thought discreditable in Mussulmanic countries, and the highest province of the opposite sex to be the bearing and rearing  $\lambda^r$ children. The inscriptions are in letters of gold, and abound in such hyperbole of commendation, that an English-speaking person might naturally suppose that some of the cpitaplis of his own race had been translated into the Turanian tongue. Few carved enlogies are bestowed upon women, and the unwedded are treated with the silence of charity, because, to the Ottomanic mind, their lofficest functions have been unfulfilled. Sepulchres. of particular families of wealth and distinction are railed in and environed [\* Harper's Weekly] with the omnipresent cypress

## New Zublications.

EULOGY ON CHIEF JUSTICE CHASE, dellyered by William M. Evarts, before the Alumni of Dartmouth College, at Hanover, June 24th, 1874. J. B. Parker, Publisher, Hanover, N. H.

Neither the subject of the oration nor the orator need any thing at our hands to com-mend them to the public-for the publisher we will say that he has made a tasty little pamphlet well worthy of the noble theme it perpetuates. Price 25 cents.

LET ME DREAM OF HOME, SWEET HOME, is the title of a beautiful new song by John T. Rutledge, set to music by W. T. Porter. Pub-lished by F. W. Helmick, 278 West Sixth Street. Cincinnati, Price 40 cents.

EATING FOR STRENGTH. By M. L. Holbrook M. D., editor of the HEARLD of HEALTH, etc., New York. Wood & Holbrook-Chicago. For sale by the RELIGIO-PHILOSOPHICAL PUBLISH-ING HOUSE. Price \$1.00.

This book treats the subject under four distinct heads, viz: The Science of Eating. Receipts for Wholesome Cooking. Receipts for Wholesome Drinks. Answers to ever recurring Questions. The author brings to the task the rich experience of an active progres-sive professional career, together with aid of many intelligent reformers, to whom he is indebted for assistance in the department of Recepts, one and all of whom are practical experimenters and deeply interested in the subject of preparing wholesome and palatable food for our tables. As this book is intended not so much to supplant other cook books as to fill the place of a supplement, no receipts are given for cooking meats or fancy dishes. Dr. Holbrook suggests that those who read this book, experiment and invent new methods of their own, and he will gladly print the result in the HEBALD OF HEALTH. We believe this to be a very useful little work well calculated to aid in a marked degree every reader in pursuit of the science of eating, than which, nothing is more important.

OLD AND NEW for December comes to up brimming full of new matter, some of it is about old subjects, which, however, is not the least interesting part of the number. Mr. Hale's address delivered before the graduating class of Vassar College and of Cornell University, and entitled "A Life of Letters," is printed in this number, it is an able and scholarly effort. The book and musical reviews of this magazine are worthy especial attention. This number also contains a very complete college directory. a Roberts Bros., Publishers, 143 Washington St. Paster Washington St., Boston.

Young Folks Monthly for December comes to us as the outgrowth of the Young Folks Rural, started some four years since by the enterprising publisher of the Western Rural, as an eight page monthly for his young con-stituents who were then numbered by the thousand—in four years the periodical has grown to be a thirty two page issue, much im-proved in every department, and with a sub-scription list that is envied by many publications four times its age.

THE MASONIC REVIEW for November is as ever, made up of matter of vital interest to the craft. Cornelius Moore, editor, 187 Central Ave,, Cincinnati, O.

FRANK LESLIES NEWSPAPER for the week ending Nov. 28th is the one thousanth number of that auccessful publication, and the publisher celebrates it with a grand holiday number, and presents each subscriber with a striking engraving entitled "Meditation."

Sr. Nicholas for December opens with a handsomely illustrated article on the celebrat-ed "Garden of the Gods," in Colorado. Among the other instructive articles are "The Boy Astronomer," by Hezekiel Butterworth; "The Chickades," by Harvey Wilder; "Afri-can Fashions," by Oliver Thorne; "Altorf and William Tell," by Emma D. Southwick; and "Holiday Harbor," an excellent article by S. B. C. Samuels showing the boys and girls S. B. C. Samuels, showing the boys and girls how to build a city, with all the public buildings, steamboats, railroad trains, etc., neces-sary for its prosperity. The stories in the number are, many of them, remarkably good. Very interesting announcements are made for the January number of the Sr. NICHOLAS, which will be the Holiday number, and will contain, besides ever so many Christmas stories, the opening chapters of the new serials: "The Young Surveyor," by J. T. Trowbridge, and "Eight Cousins," by Louisa M. Alcott. HEARLD OF HEALTH with the December number completes its twenty-flourth volume. new series, in addition to its unusual rich table of contents, it has a general index for the numbers of the past year. As we have often said before we regard this as the best health magazine published. Wood & Holbrook, publishers 15 Laight St., N. Y. PETERS' MUSICAL MONTHLY for December is is the last number of this, valuable periodical under the old name, the publisher proposes to divide it into two Magazines-Vocal and Instrumental. The one entitled Peters' Household Melodies containing songs, choruses, etc. The other containing easy and moderately difficult piano music, and called Petert' Parlor Music. The publisher says, "This change we have long contemplated, but disliked to make on account of the enormous correspondence it would entail upon us in answering letters, etc.; but inasmuch as we could not af-ford to continue Peters' Musical Monthly at \$3 per year, and prepay postage as required by the new postal law, we thought it best to make a complete change, and by an alteration in names, endeavor to prevent the confusion which might otherwise arise. Again, we wished to please both our Vocal and Instrumental subscribers; one side constantly writ-ing for more Vocal, and the other for more Instrumental Music. The change we make will enable each party to subscribe for the music that is most desirable, and at the same time enable them to secure almost double the quantity of music at a trifle above the former cost. CHURCH'S MUSICAL VISITOR for December is also at hand. The aim of this magazine is to be useful and interesting to all singers and players; in short, indispensable to all who have the faintest glimmer of love for music and art. Nothing is spared to make it a complete musical magazine in every department. Its literary contents are varied, and not too abstruse for the general reader. It contains contributions from the best writers, both of music and its literature. SCRIBNER'S MONTHLY FOR DECEMBER: "Notes on Kentucky and Tennessee," in the December number of Scribner's form the final regular installment in the Great South Series. by Mr. King. A description of the Mammoth Cave forms a large part of this article, and there are several fresh illustrations of this wonderful place. The other articles illustrated, either by means of pictures or diagrams, are "The Transit of Venus," "The Probabil-ities of Rivers," "The 'Silver Age," and "Rambles in Madeira." . In fiction we have the continuation of Jules Verne's "Mysterious Island" with illustrations ; and of Saxe Holm's curious story, "My Tourmaline ;" also,

"Jeannette," by Miss Woolson, and "In a Trumpet," a Thanksgiving story by Miss Hop-kins, author of "One of Miss Widgery's Evenings." Mr. Stedman gives us another of his essays on "The Victorian Poets," this time grappling with that tough subject, Rob-ert Browning himself. There are poems by Celia'Thaxter and others. In "Topics of the Time" Dr Holland writes about "The Great South Series of Papers," "Christianity and Color," "Investments for Income," "Nature and Literature." The Doctor says that Ed-ward King traveled in all twenty five thousand miles in gathering materials for his papers. In the department of Etchings there is an amusing account of "The Devil in Literature." Dr. Holland's new novel, "The Story of Sevenoaks," will begin in the January number of Scribner's.

POPULAR SCIENCE MONTHLY. Contents for December: The Paces of the Horse (illus-December: The Paces of the Horse (Hus-trated); Odors and Life, by Fernand Papillon; The Natural History of the Oyster, by Rev. Samuel Lockwood, Pu. D. (illustrated); Some Superstitions on Hydrophobia, by Charles P. Russell, M. D.; Physiological Basis of Mental Culture, by Nathan Allen, M. D., LL. D.; Thermal Death-point of living Matter, by H. Charlton Bastian, M. D., F. R. S.; Ad-drees before the American Association, by dress before the American Association, by Prof. Joseph Lovering; The Early Study of Geography, by Msj. Wilson; The Transit of Venus, by Prof. S. P. Langley (illustrated); The Great Conflict, by John William Draper, M. D. L. D. Sketch of Dr. L. Lawrence M. D. LL D.; Sketch of Dr. J. Lawrence Smith (portrait); Correspondence: River Hydraulics ; Editor's Table : Prof. Newcomb on American Science; Literary Notices; Flint's Physiology of Man, Gill's Evolution and Progress, Marey's Animal Mechanism, Fotherzill's Maintenance of Health, Dawkin's Cavehunting, Hill's Lecture Notes on Qualitative Analysis, Rodenberg's Deutsche Rundschau: Miscellany : Does the Earth Rotate at a Uniform Rite? Growth and Reproduction of the Antlers of the Deer, A Remarkable South American Valley. A Rare Species of Rabbit, Steel Bars for Bells, The Transmutation of Species, The Corrosion of Glass, etc. ; Notes.

ECLECTIC MAGAZINE. The December number of this excellent magazine is at hand, closing the twentieth volume of the new series. It has a fine portrait of President Eliot, of Harvard University, a companion of that of Pres-ident Porter, of Yale, which appeared in the October number, and is to be followed by a number of others in a series intended to include the leading college professors' and educational men in the country. The editorial departments present the usual literary, scien-tific, and art miscellany, and are very interesting.

DECEMBER ATLANTIC MONTHLY. Close of thirty-fourth volume. Poetry : Cadenabbia, by H. W. Longfellow ; Visit of the Wrens, by Paul H. Hayne; Land and Sea, by Hiram Rich; and other poems. Fiction and Narrative : A And other poems. Fiction and Narratve : A. Foregone Conclusion, by W. D. Howells ; About a Barrel of Lard, by Ajax T. Lamon ; A Rebel's Recollections, by George Cary Eg-gleston (the End, and After). Nature and the Supernatural : Contrast between English Scenery and our Own, by E. S. Nadal ; Old Trees, by J. S. Barry ; Martha's Vineyard, by N.S. Sheler : Some Results from my Sairitad N.S Shaler; Some Results from my Spiritual Studies, by Robert Dale Owen. Ethics: The Righteousness of Money making, by Edward Atkinson. Art: Water color painting, by Henry S. Mackintosh, and editorial criticism on The Drama. Criticism : Mr. Aldrich's poetry, by Edgar Fawcett, and reviews of American and German literature, with criticism on new Music, and interesting papers on Education.

## Books Received.

back to the very beginning, even to the original parents of the family.

The sacrifices and prayers are offered and the worship rendered to the entire line of ancestors in the one ceremony. Written prayers are sometimes laid upon the tomb, and left there till the spirits may have sufficient time to consider them, or until the winds tear them to fragments. We add here a specimen of such prayers: "I ----------, (say, I, Wong Ah Ching) in behalf of this family, (or this company of individuals) with sincerity of purpose, present these hogs and sheep and fowls and the five cooked sacrifices, together with fruit, candles, incense, and money, with the prescribed ccremonies; and we presume to announce that and and ----- (mentioning the names of the several worshipers) are now before thy tomb, and are saying thus: 'Ages following in their order, a flowing stream of years, it, has come so quickly to the second month of this present spring; following down far from the origin, (from the bead of the ancestral line) yet not so far as to obliterate our memory of our ancestors. With exceeding circumspection we take now the offerings and presents. our annual sacrifices, praying and expecting that illustrious blessings will he conferred upon us your posterity. Our ancestors have souls; let them now descend and accept these offerings." "

The worship being ended, and the tombs having been repaired, the barbacued hog and other provisions are gathered up, and the party returns home to-spend the remainder of the day in feasting upon that portion of the meats which the spirits have been unable to devour; and not unlikely some portions of the "golden pig" may find their way back to the butcher's shop again, to be " sold in the shambles."

The belief that the disembodied spirit needs such attentions from survivors leads the Chinaman to make provision, should he die away from home, that his remains-may be conveyed back to his native village, where kindred to remote generations may visit the resting-place of his ashes, and minister to the wants of the spirit, which it is hoped may be called home by the ceremonies appointed for this purpose, and which are employed in the case of those who die abroad.

In their native country also is the ancestral temple, in which are deposited the ancestral tablets of the family, or the clan, and which is thrown open for feasting, or worship, or theatrical performances, at certain seasons which are memorable in that particular family. Such entertainments are supposed to be gratifying to the spirits, and will propitiate their favor.

The want of ancestral temples in California is, to a certain extent, supplied by a provision which is made by the several companies. In each of the Ui Kuns, or company houses, a room is devoted to the dead. Instead of separate tablets for each individual that has deceased, the name of the person whose death has been reported is inscribed on one common tablet, and before the constantly increasing mortuary record an altar is erected. and above the altar a lamp is suspended, the light of which must never go out. Here relatives and fellow-villagers come to drop a tear, and to present the offerings to the souls of those whose fathers and mothers, wives and children have long been waiting their return, but who wait in vain.

Besides the attentions paid to their own dead, there remain, as is supposed, myriads of souls who have no surviving friends to care for them. Orphan souls," " wandering souls." Not only does the feeling of benevo. lence prompt them to devise measures to meet the necessities of such friendless spirits, but self-interest also; because these souls, as is believed, have it in their power forterment and harm whomsoever they may harbor spite against; and if allowed to remain houseless, or hungry and naked they may follow with persecutions those who might have relieved them but did not. For this reason the fourtcenth day of the seventh month of every year is set apart as the festival for vagrant, orphan, and pauper spirits, when the streets of every Chinese city, village, and borough are decorated with miniature garments made of paper; when feasts are spread by the road-side; when bands of music are employed to regale the ears of the spirits with notes they once delighted in, and which they are believed still to love; and when priests are employed to chant prayers for the release of any friendless souls still shut up in purgatory. Such occasions do not pass without the consumption of large amounts of fire-crackers, paper money, incense, and eandles, accompanied with ceremonies and noises already far too familiar to the cars of all who have resided long in the neighborhood of these people so mud upon their idols.

Partly because of the Chinaman's love for his native land, and the desire that his last resting-place shall be where the ashes of his kindred lie, but principally in order that his bones may receive from his relatives and descendants the attentions which are above described, it is that so much solicitude is exhibited that the remains of those who die abroad may be returned for final interment in the ancient tombs. Consequently a large portion of the Chinese in California have secured this object by the pre-

JUSTIN HARLEL, A Romance of Old Virginia, By John Enteri Cooke. Illustrated by W. L. Shephard. Twelve-mo., 292 pp. Claxten, Rem-son & Haffelfinger, Philadelphia.

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NOTES IN ENGLAND AND ITALY. By Mrs. Nathaniel Hawthorne. Illustrated Edition. Square Svo., 64 pp. 549. New York: G. P. Putnam's Sons.

THE HANGING OF THE CRANE. By Henry Wadsworth Longfellow. With Illustrations. 8vo., pp. 64. Boston: James R. Osgood & Co.

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