

Religio-Philosophical Journal

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TERMS OF SUBSCRIPTION: One copy, one year, in advance, \$3 00. Three copies, one year, in advance, \$8 00.

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

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CHICAGO, SATURDAY, MAY 29, 1875.

A Tempest in a Teapot.

PAWLING, N. Y., May 7th, 1875. To THE EDITOR, S. S. JONES:—I take this opportunity to let you know that I do not want you to send me your Infidel paper any longer.

Mrs. MARY E. DIBBLE.

Individuals, like nations, may be divided into distinct classes, viz.,—enlightened, civilized, half-civilized, barbarous, and savage. The enlightened are those who ascribe to God the possession of a philanthropic spirit; who entertain the idea that he never pleases, either in this world or the next, a single obstacle in the way of those who desire to reform.

It is needless to say that there are very few that belong to that class, the truly enlightened! You will not find them in the churches, standing in a pulpit beautifully ornamented, reading out of golden-bound hymn-books and Bibles, and receiving a salary of ten or fifteen thousand dollars a year.

We come now to the other extreme, the savage. She may have the appearance of an angel, the majesty and bearing of Queen Elizabeth, the attractiveness of an Anne Boleyn, and the winsome ways of a Cleopatra.

tions, a combination of all the foul stenches that ever collected together in the pools of licentiousness; a human being with the heart of a vulture, the aspirations of a hyena, the tongue of a viper, the rapaciousness of a wolf, and the devilishness of a malicious monkey!

THE ABOVE LETTER. She is a "Miss," perhaps just blooming into womanhood, and moving in society, where she wishes to be esteemed, ready to put a rope around the neck of those whom she considered an erring, and cruelly murder them!

THE STATEMENT THAT CERTAIN PERSONS WHO DIFFER WITH HER IN OPINION OUGHT TO BE HANGED, IS A HORRIBLE REFLECTION OF ONE'S NATURE. It is not the erring one who drifts from the paths of virtue, and occupies a room in a low brothel, that are the worst beings living.

It is woman, like the one who writes the above letter, that gives birth to murderers, thieves and assassins. No woman should take on the sacred mission of maternity who feels unkindly towards a human being.

Over this unfortunate woman we would throw the veil of charity. She wishes our life destroyed. We hope that she may live to a good old age, to enjoy all the comforts of life, be instrumental in doing good, and that she may so change that she will feel kindly towards all who differ with her in opinion.

Jesse Shepard.

In our previous issue we gave several extracts from leading papers in this country, showing their views of Jesse Shepard, the musical medium. Since then we have listened to his soul-inspiring music, and we do not think that the extracts alluded to overrate him in the least.

The Little Bouquet for June.

The LITTLE BOUQUET for June contains the following:—Angels Saw the Tear, by Madge Truthful; A Midnight Peril in Florida (illustrated); An Earthly Angel; Heavenly Consolation; A Child's Dream of a Star; Kite Flying in China; Angel Guarded; No Death; Faces; Growing Old; In the Bottom Drawer; Child; Midway the Evening; A Vision; Nip's New Year's Vision; by C. D. Gavett; Luna; by John C. Saxe; Saved from Suicide by a Dog (illustrated); the Philosophy of Life, and many other choice articles.

Dr. Dean Clark.

Dr. Dean Clark has just issued a sly little pamphlet, entitled "The Two Ways of Salvation, the Theological and the Rational." It is well worth its price, 25 cents, and Spiritualists who send for it, will not only get the worth of their money, but aid the Doctor who is in poor health.

B. F. Underwood. This distinguished Materialist and Liberal lecturer gave us a call last week, looking hale and hearty, after a vigorous winter campaign.

THE TWO SIDES.

Spiritualism Vindicated against the Unfounded Aspersions of the Rev. T. DeWitt Talmage, D. D., of Brooklyn, New York, a First-class Sophist.

A DISCOURSE DELIVERED IN GOSWELL HALL, GOSWELL ROAD, LONDON, ON SUNDAY EVENING, APRIL 11TH, 1875, BY GEORGE SEXTON, M. A., LL. D., F. R. S., F. A. S.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Proverbs xix. 9.

This is an age of sensationalism. Nothing goes down with the public but that which is calculated to startle and surprise. The most popular men of the day are not the profoundest thinkers, the greatest scholars, the most renowned scientists, the most brilliant writers, or the most distinguished orators; but the men who pander to the wretched taste for sensation now so prevalent.

The religious sensation-mongers seem to have considered it so unusually good as to be deserving of wider circulation than it could obtain in the Christian Age, and they have consequently issued it in a separate form, and distributed it far and wide.

The objections urged against Spiritualism by Dr. Talmage, are some of them very curious and novel. Several of them might be answered by being placed one against the other.

I.—SPIRITUALISM IS AN IMPOSITION PRODUCED BY TRICKERY. Dr. Talmage remarks:—"Nine hundred and ninety-nine out of every thousand achievements on the part of spiritual mediums are arrant and unmitigated humbug."

II.—SPIRITUALISM IS A HALLUCINATION PRODUCED BY EATING HOT MINCE PIE, AND TO BE CURED BY MEDICINE. The Brooklyn preacher proceeds:—"You have seen strange and unaccountable things done by almost every man, at some time had touch of hallucination."

could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book; and ventriloquism, and legerdemain, and slight-of-hand, and optical illusion accounts for nearly everything.

Of course, this is all clear enough, and easy to be understood, and were this the only objection urged by Dr. Talmage against Spiritualism, we should have no difficulty in ascertaining his whereabouts. The whole thing is resolvable into a series of conjuring tricks, effected by means of sleight-of-hand, or mechanical contrivances.

III.—SPIRITUALISM IS THE RESULT OF SOME OCCULT FORCE, WHICH MAY BE HERETICALLY DEMONSTRATED. Dr. Talmage remarks:—"Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated."

IV.—SPIRITUALISM IS WITCHCRAFT, SORCERY, NECROMANCY AND COMMUNION WITH THE UNSEEN WORLD CONDEMNED BY GOD, AND MERITING THE PUNISHMENT OF DEATH.

"Nothing in the Spiritualist circles of our day has been more strange, mysterious, and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed, charmers, those who put their subjects in a magnetic state, sorcerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who can read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history."

Heatations after eating "hot mince pie," nor do they find that antibilious medicine will produce any effect upon the phenomena. Their experiences do not come in dreams, but when all concerned are wide awake. Nor do mediums select night, in order to work their marvels under cover of the darkness, many of them having as strong a liking for daylight as Dr. Talmage himself, though if the whole thing be the result of imagination, the mediums—or witches, as Dr. Talmage chooses to call them—have little, indeed, to do with the matter.

It appears, then, that there are phenomena that can be accounted for neither by trickery nor by imagination, but will have to remain unexplained until some occult, and at present unknown law is brought to light. We should be glad to be informed what Dr. Talmage knows of this occult law, or the phenomena which it is supposed to be capable of explaining.

"Here is a violent explosion for you. Spiritualism is, it seems after all, what it professes (Continued on 85th page.)"

Law, and the Plan of Salvation.

A LECTURE DELIVERED BY DR. C. P. SANFORD AT LINCOLN NEB., NOV. 12TH, 1874.

(CONTINUED)

We have taken the poison, and we show our good sense, as prompted by the revelations of the law, in our observations or experiences in not loping time by useless prayers and repinings, but by sending for a physician to assist nature in restoring us from the wrong we have thus been made to suffer.

Again, as a further illustration of the effects of the violation of the law, either willfully or ignorantly, we may fancy ourselves in a ball room. Here are gathered the elite of our society, among them, like a fragrant rose blooming in a bed of pinks, is the belle of our town.

We are at first thought to our minds, prejudiced by our early teachings, this may not seem true. But let us see. We may live in a community until they are perfectly confident that we are a lover of peace, good order and right.

We have sometimes thought that ministers would be doing a vast deal more of good if, instead of continually talking to the young and old, particularly the young, so much about dying, and presenting the pale horse and his rider, the skeleton figure of Time with his forelock, with scythe ready to cut them down at any moment, they would teach them the laws of life and health and how to live, and thus have good bodies, in which they might develop good souls;

We sometimes think it would be better for the children who attend Sunday-schools, if their superintendents, instead of requiring them to commit passages of Scripture which neither understand, would learn themselves, and teach the children where their brains are, and what they are for; where their hearts are, and their use; where their stomachs are, and their office in the perpetuity of life, and the harmful effects of improper food and drink; and teach them the use of every member of their bodies, their hands and feet, and the positive consequences of an improper use of any and every part of their physical system;

When we enter the moral field of action, the law goes with us there also with its ever true revelations, and it tells us there are two consequences entailed upon its violation, or perhaps we may say but one, with a different degree of intensity. The one is regret; the other remorse, which may in reality be regret intensified. Regret is the consequence of the sin committed in ignorance; remorse the consequence of our willful sins, and the depth, force and duration of our regret or remorse will be in proportion to the knowledge we may possess or acquire of the just claims of the law of right which we may have violated.

At first thought to our minds, prejudiced by our early teachings, this may not seem true. But let us see. We may live in a community until they are perfectly confident that we are a lover of peace, good order and right.

He says to us, you must have made a serious mistake. The man James Reid has come here and established himself in business, and he is the exact counterpart of what you have represented him to be. We are proud of him. He has raised the moral status of our young people at least twenty-five per cent, by his persevering efforts in interesting them in things entirely above the nonsense so common in fashionable life.

We enter into our closet and shut the door, and while the bitter tears of sincere repentance chase each other down our cheeks, we pray to our Father in secret, and thus with none but God to hear, we importune, until we feel, in the confidence inspired by our creeds, that we are forgiven. We arise from our knees and go into the street, and the first man we meet is him against whom we have sinned.

ing brings peace of mind more positively than good praying. Repeating the rituals of a creed may soften the feelings, but if we would feel the full pleasure of well doing, we must work out our salvation by deeds as well as words in the every day affairs of life.

(CONCLUDED NEXT WEEK)

Is Spiritualism a Science?

Science, from *scio* to know, in a general sense means knowledge; and knowledge is a "clear and certain perception of that which exists, or of truth and fact." In a special sense a science is a collection and systematic arrangement of the facts belonging to a subject.

Not faith, nor theory, but facts, are the demand of this investigating age. Even the church is reading the signs of the times, and its leaders are using all possible efforts to reconcile religion with science.

It is at this juncture that Spiritualism comes on the stage and challenges the attention of the world. It claims to demonstrate man's immortality, and his relation to a future state, by living facts, instead of basing these questions on old and doubtful records as the church does.

The remarks of Alexander Winchell, former professor of geology, zoology and botany in the University of Michigan, published in his Sketches of Creation four years ago, are so appropriate in this connection, that I quote them at length:

"There is nothing which it is reverent to pronounce inscrutable among the works of God. It remains for us to penetrate the world of invisible things. We have already sundry rumors and pretenses—shadows cast before, perhaps—but as yet unsatisfactory and unintelligible, and above all, unredacted to a philosophy. There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams, and spiritual manifestations.

God in the Constitution.

The House of Representatives of North Carolina has expelled one of its members, J. W. Thorne, for non-belief in the existence of God.

Many liberal people think that an amendment to the Constitution recognizing the existence of God would produce no injurious results—that such a measure would simply gratify the religious vanity of an over zealous class, while it would not interfere with the rights of any one. It is to be hoped that such will be convinced by the logic of facts, that was a maxim among the early Christians that "the blood of the martyrs is the seed of the church;" let us hope that the expulsion of Mr. Thorne will open the eyes of the American people to the danger of this invidious enemy of human rights.

Does Hon. Hanson Hughes not remember that the God-Idea embodied in the American church, was for many years the oppressor of his race—that the priests throughout the country rivited the chains of slavery by a "Thus saith the Lord?"

The God-in-the-Constitution party is making such little progress that many treat it with contempt; but we should remember that some of the greatest revolutions of history were slow and feeble in their beginning. We know that the essential elements of religious despotism still exist in the old theology that still prevails, and it needs only the necessary exciting circumstances and master mind to organize a party that may prove formidable to religious liberty.

Dowagiac, Mich. H. STRAUB

Curious Customs.

In Wendish, Prussia, there are villages where certain old customs are still observed on the death of the head of a family. If the man should happen to have been a beekeeper, one of the family goes to the hive and striking the comb, exclaims, "Bees, arise, your master is dead."

It is at this juncture that Spiritualism comes on the stage and challenges the attention of the world. It claims to demonstrate man's immortality, and his relation to a future state, by living facts, instead of basing these questions on old and doubtful records as the church does.

Voices from the People.

BRADLEY, ARK.—Frank M. Marks writes.—Three years ago I was thoroughly convinced of spiritual communion. My father's spirit gave me a test that I could not doubt, since which time I have done all I could, both publicly and privately, to promulgate the truth.

CARTERSVILLE, ILL.—R. Hill writes.—Your paper is interesting to me when it speaks of the Philosophy of Life, the laws of nature, and the ruling power of the universe. As to the manifestations reported, I don't know what to think of them. I have never had the opportunity of witnessing any.

PERU, NEB.—Wills Carter writes.—I can not do without the JOURNAL; it is food for the mind.

SILVER CREEK, KAN.—Charles W. Saunders writes.—I came to Kansas in the year of 1858, and have been a permanent settler here ever since. I have lived through droughts and grasshopper plagues, but I never saw Kansas in so tight a place as at the present time.

WINNEBAGO CITY, WIS.—Helen G. Thatcher writes.—The JOURNAL is to me food of inestimable value.

GRATTAN, MICH.—Jennie Storey writes.—Each week we read the angel teachings of the JOURNAL, hoping and trusting that we may be the better for it, and may the loved ones that have gone before ever guard and guide us, until we too shall cross the mystic river, where we all will meet and know each other on the other shore.

WACO, TEXAS.—E. P. Walden writes.—I like the way you express yourself in opposition to certain claims. I am an outspoken Spiritualist in the little city of Waco. I have no doubt good test mediums would find it greatly to their interest to come here, the harvest is plentiful though the laborers are few.

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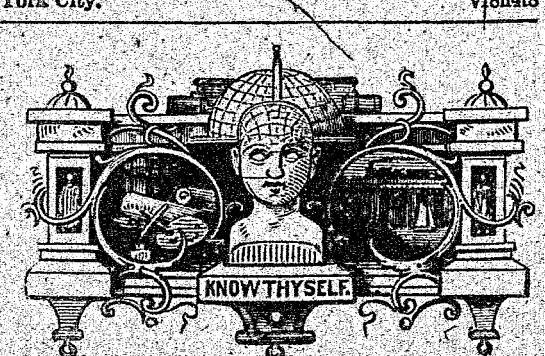
JESUS OF NAZARETH, OR A TRUE HISTORY OF THE Man Called Jesus Christ. WITH ALL THE INCIDENTS OF HIS TRAGICAL DEATH, GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MODALS WITH JESUS WHILE ON THE EARTH. By Paul and Judas, THROUGH Alexander Smith, Medium.

of Philadelphia, by the spirits taking possession of him about one hour ago, every twenty-four, snuffing all his powers, giving a continued series of well connected scenes, presenting scenery, characters and personages, dialogues and actions in their regular order and succession, embracing all the most important personages and incidents which occurred during the sojourn of Jesus while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every detail and country village, every river, brook and mountain, and scenery in general, so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this unexampled drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end and had already passed through several editions when the plates were entirely destroyed in the Great Fire, since then we have had a very great demand for the work from our subscribers and the trade. The edition about to be issued will be far superior in mechanical appearance to any of the predecessors and we shall print a large edition to enable us of supply standing orders and all new demands. It is 180 pages, cloth bound. Price \$2.00; postage free.

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Issued Wednesday, Dec. 16th. THE PROOF PALPABLE OF IMMORTALITY: BRING AN ACCOUNT OF THE MATERIALIZATION PHENOMENA OF MODERN SPIRITUALISM, WITH REMARKS ON THE RELATION OF THE FACTS TO THEOLOGY, MORALS, AND RELIGION.

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