

Religio-Philosophical Journal

H. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, Associate Editor. TERMS OF SUBSCRIPTION: One copy, one year, in advance \$1.00...

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CHICAGO, SATURDAY, MARCH 20, 1875.

Noah's Ark.

BRO. S. S. JONES.—Will you please answer the following questions? 1st. Which was the largest, the Ark or the Great Eastern of British fame?

2d. What was the length, breadth and depth of each vessel? Yours for truth, J. H. N. Blue Springs, Neb.

It is a well-known fact that there are Seven Wonders in this world that historians have given peculiar prominence—they are the pyramids, the temple, the walls and the hanging gardens of Babylon, the statue of Jupiter Olympus, the temple of Diana, at Ephesus, the Mausoleum at Halicarnassus, the Pharos at Alexandria, a lighthouse erected by Ptolemy Lotor, at the entrance of the harbor of Alexandria, 450 feet high, and seen at a distance of 100 miles, and lastly the Colossus of Rhodes, a brazen image of Apollo, 105 Grecian feet in height.

Our wonder would be excited, no doubt, in viewing the achievements of genius in the past, in rearing massive walls and columns, and chiseling out works to immortalize a fictitious god; but still greater would be our astonishment in this brilliant nineteenth century, to see human beings burned as witches; to witness the Catholics murder in cold blood unoffending Protestants; to know that the Protestants disfigured a beautiful monument in Michigan, belonging to Mr. Coveney; that pious and devoted followers of the Mother Church in Canada, refused to allow the bones of a heretic to be interred in a consecrated graveyard. To us these are greater wonders, for they have occurred in the days when telegraphs, railroads, schools, and churches exist on all sides.

Our correspondent's wonder, however, is excited in a different manner. His mind is not directed towards molecular atoms, or molecules, nor does he care for the ancient rubbish which still stands as a greater monument to man's folly than his wisdom, but he desires to know something about an ancient craft, an old hulk, in its time seaworthy, made under the direct supervision of God himself. It was, however, a burlesque on ship building, a travesty on ingenuity, and resembled the Great Eastern as nearly as a wash-tub would the pert little schooner belonging to Bennett, of New York city. It was the most bungling piece of work ever constructed, yet it was of sufficient strength and capacity to carry all the animals necessary for future propagation on the face of the earth. It was 450 feet in length; 75 feet wide; 45 feet in height, and had three stories, the largest "story" being its carrying capacity, which is considered by those who assume to know as an infernal lie.

have made an impression on our sensorium that would have been permanent, even if we had been constantly reincarnated from the days of Noah down to the inauguration of the Telephone, which sends music by telegraph. Not having been there ourselves, we must of course rely on the figures of others, and as figures never lie, only when they convey a false impression, these that we furnish may be considered as correct as any ever given on the subject, even if the Ark had no existence.

A writer, whose name we do not recollect, but whose figuring made a deep impression on our mind, says that the Ark must have contained 43,862 birds; 5,000 clean beasts; 914 reptiles; 1,500,000 insects; 9,200 snails; 422 monkeys (what antics) All this motley crowd was in the ark 375 days.

Our credulity is not sufficiently elastic to believe that the above collection of animals could have been properly taken care of by the eight persons on board. We might get out of the dilemma by supposing that they were all put into a sound sleep, and never yawning once until the announcement was made that the waters had subsided, and did not finally wake up until the doors and windows were opened for them to go forth again. You ought then to have seen the rollicking rumpus. The white bears took one leap and landed on an iceberg in the Arctic ocean. The reindeers jumped hundreds of miles into Iceland. The lions skipped over to the jungles of Africa, and the bedbugs sought Noah's bed at once. Indeed, there was a general stampede when the windows of heaven were closed, and the water returned to its accustomed place.

Our correspondent desires to know something of the Great Eastern. This magnificent ocean steamer was built for an entirely different purpose than the old-ancient tub of an Ark. She is 680 feet long and 82 feet wide. She is estimated at 28,000 tons burthen. The rudder alone weighs thirty tons. She has been employed in a grand work in behalf of science. Under the leadership of a Yankee by the name of Fields, she carried the Atlantic cable and successfully deposited it at the bottom of the Atlantic ocean. Had the old Ark been employed in behalf of science, after the deluge, and kept constantly in repair, which, of course, would have involved the necessity of keeping it in water, and not landing it on the top of an inaccessible mountain—then humanity would have the facts before them.

The Bible, from which an account of the deluge is taken, only contains about 150 direct contradictions, which if made by a witness would somewhat weaken his testimony. This, however, does not affect the truthfulness of the Bible in the least. Its discrepancies, its allegories and obscurities, are its principal virtues for reliability. If a straight story had been told, it would have savored of complicity—a pre-arranged plan on the part of the various writers.

But how little we know of the past. There is no mirror in which we can gaze that will truly present the same. The Bible reflects contradictory assertions, and leaves us in more of a muddle than ever. To what, then, shall we turn for reliable information? Shall we do as Holman Hunt, the artist, did, who represented the Savior in the ludicrous light of sawing wood with his left hand, in the "Shadow of Death," and who defended himself on the ground "that he expected the spectator to fancy that the Savior had stepped over the plank to approach his mother, or to see how far the sun had yet to sink, and recognizing that it was already late enough to prepare for the evening's relaxation and studies, that he had assumed the position which gave the most relief physically and mentally before turning to put away his tools?" The same license has been employed in Scripture, and it requires an inordinate stretch of the imagination in order to believe it.

J. M. Peebles at Grow's Opera Hall.

We are glad to know that the First Society of Spiritualists of this City, have secured the services of Bro. J. M. Peebles to lecture during the month of March. Mr. Peebles is the author of several works, that are full of substantial ideas and wise suggestions, and he ranks among the first as an eloquent and instructive lecturer. His experiences in all parts of the world, his keen analytical observation of men and things, have stored his mind with a fund of knowledge possessed by few in this country. Hence his lectures are instructive, fascinating, and well calculated to improve the mental and moral welfare of his auditors.

On Sunday, March 7th, in the morning Mr. Peebles selected for his subject, "The Present Status of Spiritualism—The Eddy Brothers, and the Katie King Exposure." Man, said the speaker, is a spiritual being, and death simply severs the physical from the spiritual. The spiritual idea runs through all things. Zoroaster, Pythagoras, Plato, Jesus, Tasso, Bruno, Louis XVI, Joan of Arc, the Wesleys, George Fox, and Ann Lee were all gifted with spiritual manifestations. This new wave was inaugurated about 27 years since, at Hydeville, N. Y. The tappings, like telegraphic sounds, were minute prophecies of future wonders and marvels. There are now millions of Spiritualists. They are an unorganized army, but all agree in regard to spirit communion. This is the central thought with them. Several years since, Mrs. Conant, of Boston, prophesied that the time was approaching when spirits would materialize themselves, and walk in our midst, startling Atheists, convincing sceptics, and astounding scientists. This prophecy is now being fulfilled.

He spoke of the Eddy Brothers, marvelous accounts of whom have been published in the JOURNAL from time to time. He visited them last October, when Col. Olcott of The Graphic, was there. The first night eight spirits walked out on the rostrum—some were Indians, some

were Americans, and some foreigners. The second evening, Mme. Blavatsky, a Russian lady, of considerable distinction, reached the Eddy's, and on that occasion oriental spirits appeared in their native costumes, and spoke in their native tongues. In Horatio Eddy's circle, he grasped the hand of a spirit which dissolved in his hand. Various musical instruments were played upon, poetry improvised, and many marvelous tests given the investigator.

Mr. Peebles is confident that these mediums are genuine, and knows he was not psychologized when visiting them. He had the testimony of the majority of his senses in connection with his reasoning powers, together with the corroborating testimony of the spectators. If he knew anything, he knew that he saw spiritualized beings, the same as appeared on earth in the prophetic apostolic times.

The bodies of the saints that came forth at the crucifixion of Jesus were materialized spirits. When he said to Thomas, "Reach hither thy hand," the finger was thrust into the wound in that materialized spiritual body. These manifestations corroborated those of the scriptures, and those corroborate these. Every argument brought to bear against modern spiritual manifestations is a poisoned javelin hurled at the temple of Christianity itself. Modern Spiritualism and those so-called miracles of the Bible must stand or fall together.

Mr. Peebles is not merely a believer in the reality of spiritual manifestation. To him it is a positive, tangible knowledge—a knowledge that demonstrates a future existence; that brushes away the mourner's tears, that comforts the sick and tends to mentally and morally educate and purify the world.

He then alluded to the Katie expose. He visited these Philadelphia mediums and saw the purported Katie King. Knowing this spirit calling herself Katie King, and that she said in Prof. Crookes' seance held in London, that she was about to leave the earth, and pass into a higher sphere, he had some doubts as to the reality of this spirit being the genuine Katie King. The circle having formed, the curtain was moved aside, and a hand and arm protruded. Then there was a beckoning for individuals to approach. Several did so, and at length he approached so close that his face was but 12 inches from the face of the purported spirit. He could see the red lips, the eye-lashes, and the color of the eye. He returned to his seat, and said to his neighbor, "It looks too human to be a spirit. It looks so unlike the spirits that appeared at the Eddy brothers' seances." Still he believed Mrs. Holmes to be a genuine medium, but that there has been imposture and deception he has no doubt. On whom to fix the responsibility of the imposture, however, he can not decide; He does not blame Robert Dale Owen at all. Allowing that there has been deception in this particular, what of it? There was a Judas in Christ's time. There was a Peter that denied his Lord and swore he never knew the man. There were rebels in '76; there were some in our recent civil war; but our government stands, and the flag of the union floats. There are counterfeit bank bills, still men have faith in banks, and faith in humanity.

Mr. Peebles said he had heard spirit voices when alone; felt the presence of spirit hands upon his form when there was no mortal present. His strength is largely due to the magnetic influence thrown over him by spirits. Spiritualism is to him a fact and a matter of the most positive knowledge. The speaker claimed that Spiritualism was never progressing so rapidly as it is at present. This is true of all the enlightened nations of the earth. In Australia there are published Spiritual papers and there are Spiritual societies. They have Spiritual organizations in New Zealand, in India, in Egypt, and in England the work is marching on with rapid strides. London publishes seven periodicals devoted exclusively to Spiritual philosophy, and many of the most distinguished scientists of England and the continent are avowed Spiritualists. Among these are Prof. William Crookes, C. F. Varley, the great naturalist, Alfred R. Wallace; the French astronomer, Camille Flammarion; the German metaphysician, Von Fichte, and Baroness Vay of Austria. The scientists of the old world are manifesting a most notable enterprise in probing the phenomena to the very bottom, and the result is that such investigation is proving the immortality of the human soul, and settling many problems of theology which the clergy have no means of determining the truth or falsity of.

Progress, Mr. Peebles claimed, appertains to this and all future worlds; spirits become angels, and angels become arch-angels, arch-angels seraphs, and then when millions of years have rolled into the abyssal past even seraphs have but just entered the vestibule of the temple of Infinity. These thoughts exalt and dignify the human soul. Just as certain as a God, so certain Spiritualism will be the religion of the nineteenth century. Old dogmas are crumbling, old creeds are dying, and the watchword of the day is, "Progress, upward, and onward."

In the evening, Mr. Peebles lectured on "What I Saw in the South Sea Islands, Australia and China," to a large and appreciative audience. Twenty-Seventh Anniversary of Modern Spiritualism. The Spiritualists of Battle Creek, Mich., and vicinity, will celebrate the 27th Anniversary of Modern Spiritualism on Wednesday, March 31st. J. M. Peebles is engaged to deliver the address. The meeting will continue through the day and evening. Other speakers are expected. All are invited. PER ORDER COMMITTEE.

Prof. A. H. HUBB, of 328 West Madison street, is an excellent trance and test medium.

MATERIALIZED HANDS, FACES AND ENTIRE BODY SHOWN IN THE LIGHT.

What is it, Spirits or Humbug? Seances at Wood's Music Hall, Cor. West Washington and Green Streets.

By Horace Wickham, Jr., Inventor of the Famous Chicago Perpetual Motion Machine, which was Destroyed by the Great Chicago Fire of 1871, but now being rebuilt for Exhibition.

SEANCES, JAN. 30th, 31st & FEB. 1st, 2nd, 4th, 6th and 7th. ADMISSION 50c.

The above is a copy of a little hand-bill circulated about Chicago, for the purpose of collecting, in the half dollar admission fees, from those who believe in Spiritualism, or from those who are willing to improve opportunities offered for investigating its claimed truths.

That impostors and counterfeiters always multiply in proportion to the demand for the genuine, is a fact fully demonstrated by experience in the practical affairs of every-day life. And yet there are thousands that love to be duped, and will hug the counterfeit and its author to their friendly embrace, while they denounce the exposé of the impostor.

The very language of the foregoing hand-bill, should put Spiritualists and seekers for truth, upon their guard. It is cautiously worded, evidently with the intent of being able to say when detected, or arrested for obtaining money under false pretenses, I did not claim it to be spirit manifestations, I said "what is it, spirits or humbug?"

We will answer Mr. Wickham's inquiry, by stating these facts. Mr. Wickham called upon us, we had a long talk with him, he detailed the wonderful manifestations that transpired at his seances. We listened to his statement with a hope that it was all true, and told him that we personally vouched for no medium that we did not know from our own observation to be genuine. We told him that if he would come to our seance room with a few of his friends, we would call in a few people and test his powers as a medium, and publish the result, as the facts warranted. To this proposition he assented, and on Sunday evening the proposed test seance was held.

We do not choose at this time to consume further time and space than that which is necessary, to answer the inquiry in the hand-bill, "What is it spirits or humbug?" It is humbug.

The probability is that Mr. Wickham will get plenty of affidavits from a certain class of Spiritualists, certifying to his being a genuine medium, and that faces, hands and the whole materialized persons of spirits appear to the astonished gaze of the beholders, while he is securely tied up in a bag with the knots of the bag strings sealed.

Let them so certify;—we denounce the same as a shallow trick, which was fully exposed in two minutes after Mr. Wickham came out of the cabinet, and then he confessed, that it was a trick, claiming however that he could by trickery, do all that is done in the presence of any mediums.

Our readers will do well to preserve this notice, as Mr. Wickham even after the exposure avowed his intention to pursue the vocation, referring us to the statement in his handbill that he did not claim it as the work of spirits, but inquired "What left?"

We have answered, it is sheer imposture. While the cord is drawn up apparently tight, closing the top of the bag tied and sealed, he holds sufficient slack cord to enable him to drop the bag down off from him, and when thus liberated he plays spirit—then puts the bag back into place, holding the slack cord inside of the bag, while the incautious observer finding his knots and seals remaining just as they were left, comes to the conclusion that the trickster is an honest medium.

To expose impostors is to sustain genuine mediums, that the RELIGIO-PHILOSOPHICAL JOURNAL is in duty bound to do.

Notes from Jonathan Koons.

Jonathan Koons, in whose family very remarkable manifestations took place while residing in Ohio, writes as follows: "I am moved to arrange the articles in the JOURNAL on 'DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE,' into scrap-book form, and file it away for future reference. It may be of great importance to those who follow after me."

He says further: I have just interviewed John Hughes, late of Athens county, Ohio, now a resident of an adjoining county, who was a frequent guest at my Spirit-Room in Ohio. I spent some time with him and his family, who called to memory many of the wonderful scenes witnessed at my Spirit-Room. Bald Hughes witnessed the allegorical scenes of the night, when the negro and white generals (spirits) performed a battle scene in the presence of a crowded audience, with pistol and powder, as tangible as if performed by persons in the flesh. The spirit generals who conducted the

SYMBOLICAL SINEC of war, were distinctly seen by the audience during the flashing light of their pistols; one a white, and the other a negro general. Previous to this enigmatical spirit performance, your correspondent was requested to furnish the Spirit-Room with toys of men and horses, pistols, powder, gun caps, etc., by which to demonstrate national events. At the close of that night's allegorical contest, President King, a spirit of the Spirit-Room Band, placed the negro toy general upon the spirit altar (a table), in possession of all the arms, instruments of music, powder, gun caps and military toy horses. In conjunction with this scene was placed on the opposite, extreme of the table

the white general toy in a retreating posture, showing thereby the vanquished and victorious party.

When the light was struck at the spirit's request, to behold the scene, and again extinguished, Hon. Judge Fulton interrogated the chieftain of the spirit stage of action, to know if the scene alluded to our national domestic slavery, which was answered indirectly by the chief of the Spirit band, saying, "Some of the witnesses present will live on earth to witness the fulfillment of what is therein prefigured, leaving all present to draw their own conclusions in application to what was then and there set forth.

ALLEGORICAL MANIFESTATIONS

commenced October 8th, 1852, and concluded in January, 1853, during the time of which the assassination of President Lincoln was prefigured, with a multiplicity of other national convulsions and revolutions, of which your correspondent took note. At the date of these astounding seances, the chieftain of the Angelic Band, with a trumpet voice proclaimed, saying, "The present head of your government is a fool; his successor will be a fool, and his successor will be a wise man." At the prefiguration of Lincoln's assassination, the trumpet proclamation was, "The chief of the Nation is slain, and another takes his place." This allegorical tragedy was spiritually conducted by placing a doll representing "the chief of the Nation," upon the table, which was shot, placed on a bed like a corpse, and then acted out the national lamentations for his loss in unearthly accents of deep mourning. This, and various other Spirit-Room occurrences, were rehearsed during my late visit to Mr. Hughes, which will give you a slight clue to the phenomena that was witnessed in Ohio. JONATHAN KOONS Taylor's Hills, Franklin Co., Ill., Feb. 28th.

B. F. UNDERWOOD delivered an able and eloquent address at the dedication of the Paine Memorial Building at Boston.

Mrs. MARY C. MARSTON, an enterprising Spiritualist, has established a circulating library at St. Paul, Minn.

GILES B. STERRINS will speak in New York City on the 14th of March; in Cleveland, Ohio, April 4th and 11th; in Waverly, N. Y., April 18th and 25th.

Miss NELLIE L. DAVIS has been located in Louisville, Ky., during the winter, but resumes lecturing in April. She will speak in Waverly N. Y., April 4th and 11th. Permanent address 25 Washington Street, Salem, Mass.

J. MORAN's labors have closed for the present in Greenfield, Mass., and he now goes eastward, his address for March being care H. B. Maynard, 57 Centre street, Bangor, Me.

Dr. H. P. FAIRFIELD will lecture for the Association of Spiritualists in New York City, Sunday March 14th. Would like to make an engagement to speak for some Spiritual society for three months. Address P. O. Box 74, Lynn, Mass.

Mrs. BLADE, a most excellent medium for independent slate writing, and Mrs. Carey, who has remarkable powers as a healer, have dissolved partnership. Mrs. Carey, we are glad to learn, is being developed for a new phase of manifestations, which will be apt to startle the world somewhat, and will introduce Spiritualism in new quarters.

CAPT. H. H. BROWN has been lecturing, and Mrs. T. M. Brown holding seances during the last month, in Afton, Cromwell, Melrose, LaGrange, Bloomfield and Centerville, Iowa. They will soon visit Memphis, Mo., and Ottumwa, Marshall, and Tama City, Iowa, and intermediate points. Address during March, Ottumwa, Iowa, care of Jacob Millisack.

JOHN COLLIER is prepared to answer calls to lecture on Spiritualism, in the vicinity of Springfield, Mass., on week-evenings, during March. He would also be glad to hear from Societies who can offer him engagements for Sunday lectures during April, May, and June. Address care of Harvey Lyman, Springfield, Mass.

W. S. BELL, who has recently delivered two addresses, before the "Music Hall Society of Spiritualists" in Boston, with such good results, would like to make engagements with other societies, committees or individuals desiring lectures in their neighborhoods. He may be addressed care of BARNER OF LIGHT office.

Quarterly Meeting.

The Central New York Association of Spiritualists will hold their quarterly meeting at Stanesteele, on the 20th and 21st of March. H. S. M. Wiley, of Vermont, and others, are engaged as speakers. C. H. HERRARD, Sec. W. C. IVES, President.

Shall We Organize?

There are many good people in every community who would like to investigate our philosophy who are not sufficiently confirmed in their opinions in regard to its principles to justify them in joining a Spiritual society; while others who are convinced of its truths, have not the moral courage to face the odium that is cast upon Spiritualists generally by ignorant and bigoted church members; therefore, in order to open the way and give these individuals an opportunity to investigate, we have drawn up a comprehensive platform, to which we think all honest investigators and good Spiritualists could attach their signatures without doing themselves any injustice whatever. If Spiritualists would organize themselves into societies in every place where half a dozen or more of its followers reside, it would not only be highly beneficial to their own progress and development, but sooner or later result in great good to humanity. I am fully convinced that Spiritualists will have to organize and unite their forces in one solid phalanx, before they will become anything like "a power in the land." Our opponents are not only well organized, but thoroughly drilled. We have a grand army at our command, and why not marshal its forces and meet the enemy on their own chosen ground? It is useless to expect much from individual efforts alone so long as they have to contend single-handed with such formidable bodies. Hence the sooner we organize for work the better. In ignoring creeds, we must not discard principles. DANIEL WHITE, M. D. Girard, Ill.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

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...

Communications Through Katie H. Robinson, of 2123 Brandywine Street, Philadelphia.

Mrs. Mattie Hulet Parry, who has been giving a very interesting and practical course of lectures in this city...

THOMAS FAINE.

We are beginning to look forward, friends, to your Thursday morning circles with pleasure...

We greet thee, sister, with feelings of love, and we know that when thou art done with this outer form...

ELIZA HAZLETT TO COL. HAZLETT, OF HUNTINGDON, PA.

Knowing that the subject of Spiritualism has awakened in my husband's soul an interest in your philosophy...

them of the olden times. It has made my spirit happy that in the last year he has taken so much interest in the cause of truth.

There are two spirits here who were thrown out of their bodies at Atlantic City by drowning...

She says when a sudden death comes to any family, it casts over them a feeling of gloom.

Remarkable Spiritual Manifestations in Milwaukee.

A correspondent says a new medium has been developed in Milwaukee of remarkable powers.

On Wednesday evening, Feb. 3, which will be remembered as one of the coldest days of this unusually severe winter...

My informant also mentioned some remarkable physical manipulations which are produced through this medium...

Kidney Disease Cured by Spirit Prescription—Mediumship Developed by use of Magnetized Papers.

Mrs. Mary G. Miller of Howard, Minn., writing to Mrs. A. H. Robinson for a prescription for a sore mouth and bad cough...

Mrs. Kate D. Frisby writing from Wayneville, Ill., on 20th of February, says she has by the use of the magnetized papers sent her by Mrs. A. H. Robinson...

\$1.65 cents renews trial subscription one year.

Business Notices.

We would no more be without Dobbins' Electric Soap, (Cragin & Co., Philadelphia), in our family than without a stove.

Never neglect a cough or cold, as it is the most dangerous ailment you are subject to, but get a bottle of West's Pulmonary Balm and be cured.

Wanted an Honest and Powerful Test Medium.

We want a good test medium, one that can give tests that can not be disputed, for such a medium we are willing to pay well.

The Advance, on the Bhagavad-Gita - A Strictly Orthodox Opinion.

The Chicago Religio-Philosophical Publishing House has issued a handsome edition of J. Cockburn Thomson's translation of the "Bhagavad-Gita..."

Complaints of Short Credits.

We have received letters from some subscribers who have renewed, complaining that we have not given them full credit.

TRIAL SUBSCRIBERS who renew for one year must not fail to state, when they remit, that they are trial subscribers.

Big Invention.

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published...

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A Higher Science of Life and Health! A Home Doctor, With Special Treatment for 100 diseases by nature's simple delightful methods...

DEATH OF MRS. DR. BARNES - It is with no little surprise that we received the tidings of the sudden death of Mrs. Dr. Barnes...

Passed to Spirit Life.

Passed to Spirit Life, one of the truest Spiritualists that ever lived - SAMUEL S. BRADLEIGH...

Passed to Spirit Life.

Passed to Spirit Life, from Bank Rapids, Minn. Feb. 17th, 1875. A. W. MORRISON, aged 63 years.

Passed to Spirit Life.

The subject of the above obituary was born in Danbury, N. H., Aug. 20, 1811 and lived in New Hampshire and Massachusetts until 1851...

Passed to Spirit Life.

It is in sadness that I pen this that on the 21st of Oct. of my son, a promising boy of sixteen years...

Passed to Spirit Life.

Passed to Spirit Life, from Northfield, Vt., Feb. 18th, 1875. ALVIN BRADLEY, aged 66 years.

Passed to Spirit Life.

Judge BRADY was one of the most wealthy men of his town, but unlike many men of wealth...

Passed to Spirit Life.

He had been for years a firm believer in the doctrine of spirit-communication, and was always very liberal in his contributions...

Passed to Spirit Life.

Last Sunday morning, at half past 1 o'clock one of your old subscribers, Dr. A. B. WILLIAMS...

Passed to Spirit Life.

He was a thorough believer of the facts and philosophy of Spiritualism. Possessing to some extent the gift of seeing spirits...

Passed to Spirit Life.

Dr. WILLIAMS had been engaged in the practice of medicine many years in this place. He was a man of vigorous mind and indomitable energy...

Passed to Spirit Life.

Mrs. ANNA CARROLL FITZGERALD SMITH, widow of the late Gerrit Smith, died at Peterboro, Saturday, March 6th, 1875, aged 71 years.

Passed to Spirit Life.

Sister SMITH was a firm believer in Spiritualism, and an ornament to the cause. But a few short months elapsed after her husband's decease...



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FALL AND REDEMPTION OF MAN.

Viewed in the Light of Astro-Theology.

BY W. SCOTT.

If we would gain admittance into the inner sanctuary of the tabernacle of Judaism and Christianity, we must apply the key used by savans for unlocking the mysteries of Pagan Mythology.

A crude philosophy taught that all material substances were derived from ether. And it is to that philosophy that Jupiter (Father god) is indebted for his divinity.

The Hebrew god, Jehovah—whose name is derived from the Chaldee *Yah* (god) and the Hebrew *El* (father)—is but one among the many Jupiters of the Pagan world.

The word rendered *Eden* in the first chapter of Genesis, is written *Edeon* in the Hebrew, which denotes a plural number.

The word *Lori* is written *Adonai* in the Hebrew, and would seem to be identical with *Adonis*, or *Tammuz*, the Sun god of Assyrians and Phœnicians.

By referring to Genesis, the careful reader will observe that there were two or more gods engaged in the work of creation. When the story of Eden was written, the Hebrews had not yet emerged from the wilderness of Polytheism.

The characters, whose deeds are recorded in the sacred writings of the Hebrews and Christians, are the heroes of Pagan Mythology; and whoever, in good faith, attempts to draw a line of distinction between them, is simply the victim of prejudice and a false education.

The Arabians, Assyrians and Phœnicians received their religion and learning from the Egyptians. The Jews received their knowledge from all these and other sources. First, they claimed that Abraham was a Chaldean. Next, according to their records, they dwelt in Egypt four hundred and thirty years.

Moses is an Arabian character. Having committed a homicide, he fled from Egypt to Arabia, where he married the daughter of an Arabian priest, and lived with his father-in-law forty years. His acts are identical with the facts attributed to the Arabian Bacchus.

Rev. Taylor Lewis, LL. D., Professor of Languages in the University of New York, asserts that the book of Job is a piece of Arabian literature, and assigns to it a date earlier than that of any of the Mosaic writings.

The following extract is from Dwight's Mythology: "Originally the gods were but two in number, Heaven and the Sun, the only gods of the Ethiopians, from whom Egypt is said to have derived both its religion and learning."

Here we have the ground-work of the Mosaic creation: We will now take a view of the aspect, as presented in the orthodox panorama.

See! the man of clay, dressed in the garb of innocence, surrounded with all the luxuries that earth can produce, all the blessings that heaven can bestow. How lovely the woman by his side. There goes the serpent, poor, innocent thing.

Look again. But oh! how fallen! All their blessings are changed to curses. The serpent is doomed to go on his belly; the woman, to bring forth children in sorrow; the man, to earn his bread by the sweat of his brow.

Does the serpent cease to go on his belly? Does the woman cease to bring forth children in sorrow? Does the man cease to toil for his bread? Does the earth cease to produce thorns and thistles?

Does man cease to sin? or has Death ceased to stride the pale horse? Let these speak for themselves. If they answer not in the affirmative, may we not be permitted to question the truth of the things seen in this panorama?

If we would convict a man of a crime, we must first believe him to be guilty. To hear the evidence in the case first, would, of itself, imply a doubt as to his guilt, and a verdict might be rendered contrary to our anticipations.

But look again. Behold a tree—the upas of theology, the asylum of a venomous reptile—standing alone, in the midst of a garden. It is

said to be the progenitor of the golden pippin, but, on a close examination, it more nearly resembles a fig tree.

That tree has a secret history, preserved by our heathen neighbors, which shows to what vile uses even a tree may be appropriated. The "Tree of Knowledge" was known to the ancients for ages before it became a stumbling block in the hands of an indurated priesthood.

The priests of Jewry, knowing that the gift of prophecy was free to all, without distinction of caste, and that it was a thing "to be desired," formed an ecclesiastical "ring," for the purpose of perpetuating the priesthood and monopolizing the seership.

The book of Genesis was written some twenty-five hundred years ago, at a period when the sun passed the vernal equinox in the sign of the lamb. The stories therein contained are founded on traditions of remote antiquity, and were compiled and arranged by Ezra and his swift scribes.

The story of man's fall is an old story whitewashed. The idea once entertained of the fall of man, would, of itself, suggest a remedy—a fat job for the priesthood, and in this they were not at a loss, as Pagan mythology readily furnished all the necessary materials.

These introductory remarks will serve to prepare us for taking an astrological view of the panorama. Without first removing our goggles, it would be difficult for us to recognize our "first parents," and their theatrical habiliments. Such, however, is the appearance they presented previous to making the discovery that they were naked—before badger skin coats were invented.

DRAMATIS PERSONÆ: Elohi, Helios, charioteer of the Sun; Animals, Constellations. Adam, Sun, or Sun's rays; Eve, Moon, or goddess of Spring; Eden, Northern hemisphere of Zodiac; Nerpent, Constellation of Draco; Fall, Fall of Sun to the Winter Solstice; Promise, Return of the new born Sun; Virgin, Virgo, goddess of Spring; Savior, Sun in his return from Winter Solstice.

In the story of Eden, Eve is styled the mother of all living. In mythology, the same honor is bestowed on Cybele. Cybele is said to be a modification of the ancient goddess Terra, who in reality might be termed the mother of all earthly characters. In her Phrygian character, Cybele is identified with the moon goddess of the East. She is the goddess of Spring and the mother of the gods.

About six thousand years ago, the sun entered the constellation of the virgin in the Summer solstice, which may have given rise to the story of Eden. If so, then, indeed, did Adam and Eve enjoy together the luxuries of Eden in the midst of the garden. And it is from that period that the Jewish chronology is reckoned.

THE ZODIAC. For the benefit of novices, it will be necessary to call into requisition the Zodiac, which is a belt divided into twelve parts of thirty degrees each, and sixteen degrees in width, extending from West to East around the heavens, through which the planets pass in their journey around the sun.

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Psycho Magnetism.

BY DR. J. R. HALL.

Vital magnetism as a curative agent is being acknowledged by the best educated medical practitioners of this age. Some of them, even now, do not hesitate to prescribe its application in some cases apparently beyond the reach of medicine.

I do not propose to find fault with them for this, but I simply wish to make some suggestions for their consideration. If an electrician wishes to apply the potential agent under his control, to the human system, he tells you that by placing one pole of his battery at your head and the other at your feet, the electric fluid will permeate the entire system.

If we reason from analogy, and assuming that a healthy physical organism is a natural battery, the intelligent operator can by simply touching the head of his patient, send a healthy life-giving magnetic current through the diseased organism, effecting his object quietly without the violent muscular exertion which many operators seem to think it absolutely essential to success.

Friends, be punctual in paying for this, our dear good JOURNAL. We that love to read it, so well, must not be dilatory in paying for it. May the good angels bless Brother Jones for furnishing us all with so good a paper.

As I remarked, I have made this subject a matter of earnest study for many years. I don't know much about it now, but I have learned from experience that certain results can be produced that have hitherto been considered among the impossibilities.

What is Christ and Who is Jesus. ANSWER TO D. WINDER, BY PROF. J. EDWIN CHURCHILL.

Christ, the spirit of truth, was, is, and ever will be; "was before the world (or age) was," spoke through Jesus the seer of Nazareth, as it does through every medium who is fitted by culture or development, for the influx of the Divine life-principle.

First, does science warrant the idea of a miracle in the sense which the church teach, in regard to the conception, birth, life, and works of the "man Jesus?" This is the fulcrum on which the whole superstructure of the whole matter of the superior Divinity of the Nazarene rests, and when science is fully asserted and understood by the people, then, I say, will all the assumed fallacies of the "Mother of abominations," become as a thing of the past, and pass to oblivion with all the rest of the twaddle of the priesthood.

Jesus, the "true reformer," was a noble type of manhood; lived his highest thought; was a martyr for the truth (Christ) spirit communion. He never thought of founding a new religion, nor did he expect, much less hope, to be a saint.

Paul had much to do in making the world believe that Jesus was more than the rest of his disciples. When John was about to worship Jesus who appeared to him on the "Isle of Patmos," he said, "See thou do it not, for I am one of thy brethren, the prophets." But Paul was not a medium like John, therefore he knew not that Jesus could communicate. He, like the Pharisees (the clergy of to-day), denied spirit communion; and like them believed "without the shedding of blood there is no remission of sins."

Any system which is founded upon a person or on an idea, can not stand. Hence I conclude; that the Christianity of the church militant must decay and perish, like all systems which are the inventions of men for self-aggrandizement to make men and women bow down to edicts, forms, ceremonies, ritual, creeds, sects and ecclesiastical hierarchies.

THE CHRIST spirit is the life of every human soul, is the Son of Father God, and Mother Nature. "Came down from heaven" out of the Divine mind. "The word which was God" always was, is now, and ever will be, had no beginning, therefore can have no ending, and will ultimately subdue and bring all dependent minds to the knowledge of the Christ spirit, which is truth.

Voices from the People.

HARRISONVILLE, MO.—V. R. Miller writes.—The JOURNAL is my meat and drink, and I would not do without it for anything.

LUDINGTON, MICH.—W. Parker writes.—It seems that I can not do without the JOURNAL. Spiritualism is taking deeper root here every day.

NASHVILLE, TENN.—B. F. Adams writes.—I am very well satisfied with Brother H. T. Child's explanation, and feel that I have done him injustice by doubting his honesty.

MOUNT ROCK, D. C. Danner writes.—I have been a trial subscriber. Though hardly able to take another paper at this time, I find I can't do without the JOURNAL.

SANTA CLARA, CAL.—J. W. Candel writes.—There are many Spiritualists here, but they are afraid to come out and let the world know their sentiments. Free-lovelism has been a great drawback to Spiritualism in California.

SYRACUSE, N. Y.—Mary A. Cline writes.—Friends, be punctual in paying for this, our dear good JOURNAL. We that love to read it, so well, must not be dilatory in paying for it.

ACKLEY, IOWA.—W. H. Roberts writes.—Spiritualism is growing with us, and if I am correctly informed, we have a medium in process of development that will shake the orthodox foundation of this little "burg" from center to circumference.

CEDAR FALLS, IOWA.—M. W. B. John writes.—The JOURNAL comes to me regularly, and is full of interest. After I read it through I put a wrapper around it and send it to some orthodox friend, or put it in the hands of some of my neighbors that have never seen it before.

CAWKER CITY, KAN.—J. C. Parker writes.—I am a trial subscriber for the RELIGIO-PHILOSOPHICAL JOURNAL. I love the grand truths and the glorious principles it advocates and sustains. I am a severe sufferer from grasshoppers. I can hardly earn enough to keep soul and body together, but I want the JOURNAL another year; it is more than meat and drink.

ARELIUS, N. Y.—Lyman Smith writes.—I like your style in dealing with Woodhull; it's the Devil's doing, and as his works are to be destroyed, there will be an end of it sometime. The little King swindle, I say there is no use in trying to patch up this thing. There is first a genuine, and then a counterfeit. Dr. Child and R. D. Owen are true men.

PAROWAN, UTAH.—Richard Benson writes.—I take much pleasure in reading my JOURNAL. I don't want to do without it. One of our Mormon preachers the other night said that the life-giving principle that was in all things and through all things, was God. I thought that if he took that view of the matter he would soon get taken up by his superiors for heresy, and behold before he got through he stated the Adam was our god, and the only one we had to deal with.

INDEPENDENCE, IOWA.—J. M. Milliken writes.—We have been holding seances at my house for about two months, every Saturday night, when the log-cabin of the weather has not prevented our coming together. At our second sitting the hands and arms of some of the sitters was considerably agitated. Subsequently he was constrained to personate an Indian, also to write and speak. This phase seems to be passed, and now, although greatly agitated at the beginning of our seance, his breathing at times is long and rather labored, and he says he experiences a sensation of pressure upward on his chest, and an inability to see his physical organism. Will a continuation of our seances do any good toward a further development of our medium?

Certainly. Continue your sittings regularly, and good results will follow.

WEST WINFIELD, N. Y.—L. D. Smith writes.—Let me say for your encouragement that your readers here are much pleased with your noble JOURNAL, and we heartily thank you for the good service you are doing our cause in teaching that "to be spiritually minded is life and peace," and to be carnally minded, "is to be corrupt and selfish, and dangerous to humanity." We find that the disciples of "social freedom" and "liberty" shirkers generally are not what they should be in society, and, of course, they do not have a care for true Spiritualism, but only to find gratification for their animal natures in lust and wantonness, and then proclaim their shame "from the housetops," in fulfillment of the ancient prophecy. Did the world ever see such a spectacle before?

BRUSH CREEK, KAN.—G. R. Hickox writes.—I expect R. S. Jones runs the JOURNAL to suit his own taste—he would be a big fool if he didn't—without special reference to my taste, or that of any other, in particular. But whether it suits me or not in every particular, it contains news of a character I can not afford to deprive myself of, and which is not so easy to reach as through the columns of the JOURNAL. I like to see independence, but I like no less to see the same accorded to others with a spirit of charity. Ideas founded in the nature of things, move the world. But the mind must awake to a responsive condition before ideas can effect any progressive movement. The end being the value sought, should, it seems to me, be the paramount subject of inquiry, while the means employed, having their lack of wisdom, should hold a minor position. But that is your business. Go ahead.

NEBRASKA CITY, NEB.—J. Craddock writes.—During last Winter and Spring a few of us held circles, mostly at 3 to 4 P. M. on Sundays only, until sickness prevented. Had twenty-one sittings; a little singing each time we met. After the ninth sitting we had intelligent raps, and answers to mental questions, also slate-writing of names, written back wards very rapidly; some correct names of departed friends, through, or by the hand of Mr. R. Ashworth, though no regularity kept there to the raps, or slate, or raps. I saw, and learned, Mr. R. Ashworth's remains were found and interred, we and his family began sittings, although, irregular as to time and seats; four or five of us have been influenced in our hands, arms and feet; many intelligent raps given when two persons, hands were on the table; one was made unconscious for ten or fifteen minutes, who spoke in some unknown tongue.

N. M. Ewer writes.—In Columbus, Pa., is a house which belongs to Sabarel Barnes upon which pictures are forming very curiously. It is quite a large two story frame house, fronting the South,

and about thirty lights of glasses are covered with a deep rainbow coloring, and upon this glowing work are figures, forms and faces. They commenced forming last July, and bid fair to be some thing more wonderful than any thing we have heard of before. They are not, respectively, upon the glass, but directly in front, the glass forms the background, and the coloring and figures seem to hang in the air, and one has to stand in one particular place to see them. The pictures are very clear and plain after sundown or on cloudy days, but can not be seen when the sun shines. Now here is a phase of spirit power which can not be called a humber. There is no medium to be criticised and condemned; no dark cabinet to be exposed. Skeptics and unbelievers gaze on it in wonder.

THE BHAGAVAD-GITA

A DISCOURSE ON DIVINE MATTERS, KRISHNA and ARJUNA.

A SANSKRIT PHILOSOPHICAL POEM, TRANSLATED, WITH COPIOUS NOTES, AN INTRODUCTION ON SAMSKRIT PHILOSOPHY, AND OTHER MATTERS.

By J. COCKBURN THOMSON, MEMBER OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE ANTIQVARIAN SOCIETY OF NORMANDY.

THIS WORK contains curious details of the Manera, Customs, Mythology, Worship, etc., of the Hindus. The principal design of these dialogues seems to have been to unite all the prevailing modes of worship of those days; the Brahmins esteem it to contain all the great mysteries of their present and former ages, and particular care to conceal it from the knowledge of those of a different persuasion.

Among the incarnate deities that different systems of religion have recognized as having existed, through equivalent here for fallen humanity, by the overhauling of the senses of mental purity, Krishna, by that character as important in the Brahminical system of religion, as Christ is "in the plan of salvation" instituted by the Jews Great Jehovah, believed in by Christians. It will be seen, however, that Krishna was not Christ. At the age of sixteen, Krishna was sent to teach, and was like Christ, the founder of a new religion.

Press Comments on the Bhagavad-Gita.

"More than ordinary 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.

"This curious volume purports to give a full and accurate compilation of the tenets taught by Krishna. * * * The text contains many brilliant thoughts, well worth the attention of the thoughtful student of history, literature or science."—Our Freesoil Friend.

"This translation of a Hindu poem, dedicated by Mr. Thomson, to his sometime instructor, Professor Wilson, of Oxford, is one of a class of works demanding all the consideration and assistance that scholars everywhere can afford. It belongs to a class of books believed by great numbers of our fellow-men, to have been supernaturally inspired and trusted by them for their guidance in the ways of this life, and for light to pierce the dividing darkness between death and a future existence."

No such book can in the nature of things have been thus esteemed by rational beings without having in itself much that is intrinsically valuable for comfort and instruction in righteousness, or at least, considered at its lowest, much that is curious and suggestive, as affording insight into the desires and needs of the souls that found therein their bread and water of life."—Overland Monthly.

"This is an unusually interesting publication. Mr. Thomson has rendered good service to the more thoughtful class of readers. There is a peculiar charm about ancient literature of the profounder sort. The old Hindus were an intellectual people. The poem before us is probably older than the time formerly fixed in Christian chronology for the creation of the world. It breathes a lofty spirit of unselfish devotion to good objects."

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