

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

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ROMANCE AND GENERAL REFORM

Truth fears no task, notes at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE PHILOSOPHY OF DEATH. A Notable Discourse at Hartford, Ct. by Prof. Wm. Denton.

Death a Universal Blessing.—What Would Happen, Without Death.—Amazing Facts in Psychometry.—The Birth of a Spirit, Clairvoyantly Described.

Death a Universal Fact. Yes, the great globe itself, million-centred, rock-ribbed, fiery-hearted...

The earth is a grand sepulchre; the sea but a wide, deep grave. Our bodies are but the walking ashes of the departed...

Let us be thankful that we live in a world where there is death; it is one of the great blessings. All stories that tell you that death is a curse, are false.

is no curse. You will see, that the common notion that Death was imposed as a curse, is utterly false. Death is no curse, it is perfectly natural...

THE EARLY AGES. Go back in the history of this planet, and mark the march of the globe through the ages. Go back to the Silurian time...

THE REPTILE WORLD. Come nearer to the Jurassic period, when reptiles flew through the air; when reptiles basked on the rocks, reptiles floated on the surface of the deep...

THE MAMMOTHS ANIMALS. Come up to the Tertiary age—you will find the same condition again. The old hosts have gone; the great reptiles have vanished.

A NOVEL IDEA. More than this, if death could have ceased when man came, what would have been the result? We could only have had a world full of brutal, savage men...

IF DEATH COULD BE ABOLISHED.—THEN WHAT? Let death cease to-day, and it would be the most unfortunate thing that could happen. In one thousand years this planet would be full.

KNOWLEDGE COMES SLOWLY. Let us be thankful that we live in a world where there is death; it is one of the great blessings.

planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. There isn't a foot of ground that has not been a battle-field and a grave-yard.

THE LIFE WE DO NOT SEE. We are of necessity born ignorant. 'Tis a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know-it-alls are the most hopelessly ignorant persons on the planet.

A CURIOUS FACT RELATED BY HERSCHEL. Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood...

THE NO-EXPLANATION AND THE REAL ONE. Herschel's explanation of what he saw—"a nervous impression"—is really no explanation at all. To make a nervous impression something must be, or occur, to produce that effect on the nerves.

gigantic tree ferns, unrolling their fronds in the world's primal ages, and sees reptiles rushing through the waters, or lying dead on the shore, but even sees cockroaches run out when the dead carcass of the huge reptile is turned over by one of the land-slides on those torrid hills of mighty rains.

LET US NOT FEAR TO TELL THE TRUTH. You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true.

I hold that nothing dies absolutely. I hold that everything that exists has an existence in the spiritual world. That building is not only a house; it has its spiritual counterpart.

There is a conscious life for the individual—in the great hereafter for the human spirit. What we see with the eye is the least part of the real man. You never saw a person—you see the flesh, the eye; you see the eyes, but not what looks out of the eyes.

"Here lies John Jones," nobody lies but the tombstone! (Laughter and applause.) Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors.

That a grand thing that we can lay off this body when the time comes. There is the old man, feeble and worn-out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit.

There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; the body is there, but not the man. Back

to the earth—let it go back to the bosom of our universal mother, and help make material for the new men and women that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-agony of the departing. This is what makes death so terrible. But there is something we do not see; a radiant spirit doing its best to rid itself of the old body.

SEEING A MAN LEAVE HIS BODY. My oldest son, Sherman, who was a clairvoyant from his very infancy, has given me a description of a dying man whom he saw while making a psychometric examination.

A MOTHER'S DEPARTURE SEEN BY HER DAUGHTER. A young woman, the daughter of the spirit, after the departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker, she was treated by mesmericism for epileptic fits, and soon became a good clairvoyant, and eventually a seer of spirits.

My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual light was first given me. By your assistance (Baker's), I acquired the power of putting myself in that state without the assistance of an operator.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up towards the chest. As fast as this took place, the veil seemed to drop over the part from whence spiritual life was removed.

"I returned, and soon awoke—but not to sorrow, as those who have no hope. This

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er on the Cross, not those who look toward natural religion, with the Bible as a book valuable yet fallible, and Jesus as a rarely good and gifted man.
But we will give the Independent and its like due credit, as far as they go, and the liberal Universalists and Unitarians as well. They do not clearly see that so long as they profess to be Protestant christians, they are bound, as with chains of iron, by the Pharisaic and exclusive and persecuting spirit of the Protestant church.

Dodging the Spirit and Fighting the Letter.
We find the following paragraph in the Alliance of this city, for May 3d:
The London Spiritualist says that President Lincoln attended a seance at Boston, and lay at length on the piano, and let the spirits give him a ride. And the Spiritualist organ of this city copies the item with apparent approval. Inasmuch as President Lincoln never was in Boston in the flesh, this musical ride must have been taken since his death.

and is silently preparing for itself a future, when all forms of pure religion shall recognize in it their reason for being; and shall look to it as their guarantee and their conservator, and as the very salt, without which universal life and universal nature would lose their savor.
The Life Beyond.
Silently, but certainly, the life beyond is fast coming to be realized as a potent fact; and, sooner or later, its force will be felt as a great factor in civilization. The agencies that are at work demonstrating the truth of a life beyond the grave, are wide-spread; and, fortunately for the welfare of society, they seldom fail to furnish convincing proof that nearly all preconceived opinions concerning that life, especially such as are expressed in religious dogmas, are fallacious. Returning spirits teach that happiness here and hereafter is dependant on the practice of virtue; that there can be no sudden transition of a bad man into a good one; that a good character needs no priestly endorsement to save its possessor from a burning hell; that growth is the law everywhere; and, just as certain as the sweep of the centuries, must man evolve from his low condition into a higher.

"The Nun" would no doubt come to his aid. She did so, and again prayed for the darkened one most fervently, apparently much to his benefit. The fearful sensation of hanging had clung to him till "The Nun" relieved him, and he in piteous accents begged that the horrid rope might not again gall his neck.
Reader, do not think of suicide; do the best you can, not the worst. The accumulation of evil is only increased by the addition of fresh guilt to the soul. A knowledge of spiritual science, and a means of healing the wounds in the inner nature of one another, would be of unspeakable benefit to men in their trials and difficulties of life. Spirit-communion is also a grand agency for raising those in despair who have gone to the other world without due preparation. The good which may come to this poor lost soul may in itself repay for all my labors in going to Bishop Auckland. Our work is not to be estimated by outward effect alone, for when we are true spiritual workers we subserve greater purposes on the invisible side of life than on the physical plane.
I would in conclusion, ask our friends in West Auckland to supply, as far as they may be able, the needs of the survivors, and the blessing of him that was ready to perish will fall upon them.
Laborers in the Spiritualistic Vineyard, and Other Items of Interest.
Spiritualism in Edinburgh, Scotland, is said to be on the increase.
Mrs. R. Shepard is lecturing at Binghamton, New York. She remains there until the first of June.
L. F. Griffith writes to us, but as he fails to give his postoffice address, we cannot attend to his requests.
Samuel Sipe, of Zimmermansville, Ohio, speaks in high terms of the lecture that Bro. J. M. Peebles delivered there.
Wm. C. Hurd writes to this office, but fails to give his postoffice address; when he does we will attend to his request.
Bishop A. Beale lectures at Sheboygan Falls, Wisconsin, having attracted great interest. He is engaged to lecture there during May.
The Rev. A. J. Fishback and Mr. M. C. Vanderook will hold a "two days" meeting at Kendallville, Indiana, on Saturday and Sunday, the 24th and 25th of May.
E. V. Wilson, who has been so long sick, hovering midway between the two worlds, has returned home. He expects to recover his usual health soon, and be able to battle for Spiritualism in the future as he has in the past.
Mrs. Mary Dana Shindler will leave her Southern home in Nacogdoches, Texas, for New York city, the last of May. She will pass the summer North. The many friends of this gifted lady will be most happy to welcome her.
"N" writing from Kansas City, speaks of one Edwin Keen, and his reputed half brother, having been playing upon the credulity of the good Spiritualists of that place. As usual, they made money, and went to other sections to find more dupes.
The Liberals of Kansas contemplate holding a camp-meeting at Bismarck Grove, near Lawrence, some time during the summer. They expect to secure the services of Col. Robt. G. Ingersoll, B. F. Underwood, Dr. Monroe, and other distinguished speakers are expected to be present and address the people.
Dr. C. P. Sanford is still laboring in Kansas, and has farther engagements. He expects to go to Iowa City, Iowa, soon, and would like to make engagements on the route north. Address Minneapolis, Kansas. His wife, formerly Mrs. Addie E. Frye, an excellent test medium and business clairvoyant will accompany him.
Dr. Shaw, the popular pastor of the largest Presbyterian church in Rochester, and one of the largest in the country, says that women shall pray at his prayer-meetings, and he would like to see any one trying to stop them. And the women of his church doubling up their little fists and shaking their pretty heads, emphatically agree with him.
Spiritual Notes, of London, speaks as follows of J. Wm. Fletcher, a Boston medium: "J. William Fletcher has, we observe, been referred to in the provincial press as the favorite medium of London, and certainly, if we may judge from the manifest success which accompanies every name of his work on behalf of Spiritualism, there cannot be a doubt that the description is in every way a just one."
The Lacon (Ill.) Journal says: "The Religio-Philosophical Journal of Chicago, subscription three dollars, will be sent to new subscribers three months for fifty cents. It is by far the ablest exponent of modern Spiritualism published, and commends itself to all classes by its fairness, its independence, and its determined warfare on frauds and impostors. It is said man's belief in spiritual phenomena is gauged by his intelligence. To some it is given, possibly, to see and know the secrets of the future before death intervenes; to the most of us this is denied, yet to all the subject has a mysterious fascination, and spiritual literature is growing in demand every day."
Dr. Monek, the successful materializing medium of London, England, is in very poor health, and is now sojourning in Switzerland, in hope that he may soon recover. It appears from the Medium and Daybreak, "that the first symptoms of his weakness and prostration appeared some two years ago, and were induced by the outrageous persecution he was subjected to by malignant foes, and the rabble of Huddersfield. His marvelous materializations afterwards, so graphically described by a clergyman of the Church of England, and attested to by so many names of weight and influence, were a magnificent answer to the denunciations of the ignorant and the calumny and spite of the evil-minded."

Protestant Ecclesiasticism Pharisaical and Exclusive.

The signs of the times point toward broader thought and finer charity toward honest differences of opinion; yet they show, too, the exclusive and Pharisaical spirit of Protestant christianity. The Roman Catholic church is consistent to its own logic. It holds to the supremacy of the church over the conscience of the individual, and so recognizes but the one true church, and repudiates freedom of conscience and liberty of thought that go beyond Popes and councils. The logic we hold as wrong, but the great ecclesiastical organization stands consistently by it, which is so far well.
Protestantism started with Luther's protest against the claim of the old church to hold authority over the conscience of the individual, and was full of life and power, spreading over half of Europe in a generation or so, under that watchword. Then it stopped. Luther did not outgrow the dogmatism of his age and education. That was hardly to be expected. He dogmatized, and Protestantism grew cold, its spread stopped, and it has made no comparative gain in Europe for three hundred years since. In place of papal decrees and verdicts of councils, came Bible and dogma as masters of the soul and barriers to spiritual progress, and the anathema of Luther against heretics who doubted his decision, was as hot as had been the papal anathema against him and his friends. This is still the spirit of ecclesiastical Protestantism, modified by the softened light of a growing charity, which is of the age and not of the church,—a charity which comes of a ripening of spiritual life and a freedom of thought which Protestant churches oppose, yet yield to.
The central dogma differs, but the spirit is ever the same. With Luther it was "justification by faith," then it was trinity, election, fate, fore-knowledge, free-will and so on. The evangelical churches have ceased to dispute over most of these matters, and come together in Ecumenical councils. Pan Presbyterian synods and christian associations are in a friendly spirit toward each other, yet with the same walls of exclusion against the outer world. For this union there are two reasons: One is a real growth of feeling that their differences are not very important; and the other that they see the great growing power of heresy, the subtle sway of a freedom of thought that transcends all dogmatism, and feel they must unite to meet and check this common danger. But the old Pharisaic idea still lives. The central dogma to-day is Christ—not "the man Christ Jesus," with his sweet and tender humanity, his precepts of love and fraternity, his receptivity to spiritual influences, his kindly touch full of magnetic healing to the sick, his prayer on the cross, "Father forgive them, for they know not what they do," but an anomalous being, superhuman, unnatural, seen through the haze of myth and miracle, dying to appease the wrath of a tyrannical and autoerotic Father, his vicarious atonement a poor shift by which cowards can cast on another their sins, which they should, and must themselves bear and repent and outgrow.
"Come to Jesus," in their poor way, and sprinkling or immersion, election or free grace, are quite minor matters; but refuse so to come, or to recognize some glamour of supernaturalism about Jesus, and the old spirit bursts out, with all the wrath it dares to show, all the mean cruelty it dares to exercise.
Yet even these walls begin to shake a little; a stone here and there loosens and drops out, with a whiff of dust as it falls. For instance the New York Independent is quite inclined to fraternize with some Universalists and even Unitarians, to "utterly scout the doctrine of church exclusion of christians; and take these into the sacred pale. This looks bad, but is not so very bad as it looks after all, for its style of Universalists and Unitarians is that portion of these denominations who have a lingering love for the shadow of the Holy Bible, and the "scheme of salvation" through some special and supreme merits of the Redeem-

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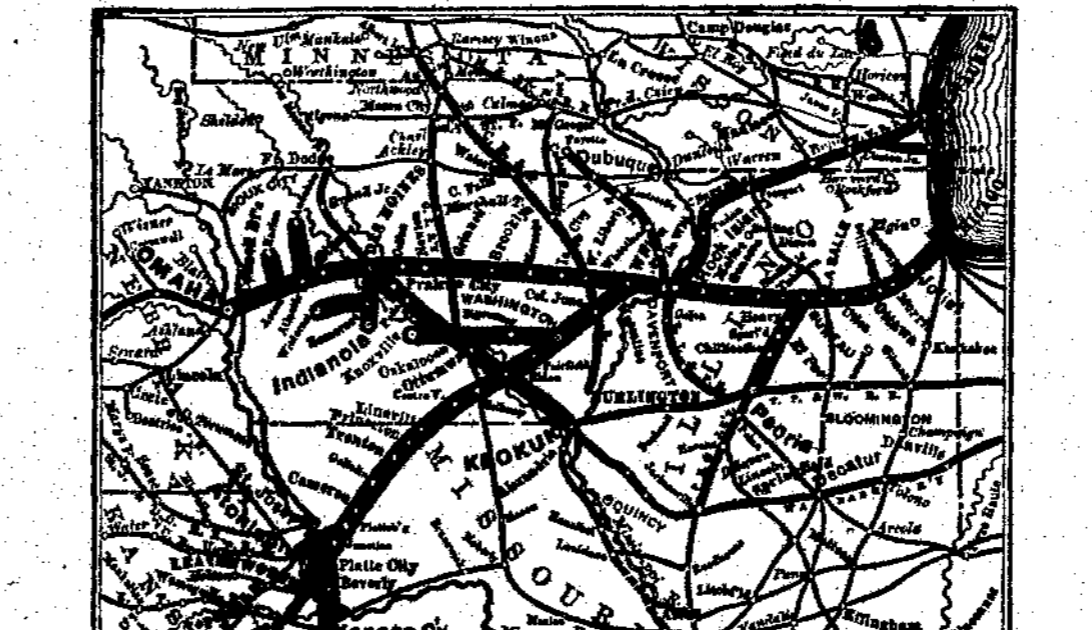
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vision, far more beautiful than language can express, remaining stamped upon my memory. It is an unending comfort to me in my loneliness.

PATRIARCH AND NOVICE. The Wise Andrew Jackson Davis Calmly Criticizes Mr. Kiddle's Youthful Rashness. In a cottage on one of the quietest streets of Orange, N. J., Mr. Andrew Jackson Davis, the patriarch of American Spiritualism, talked with a World reporter yesterday about the novitiate of Superintendent Kiddle.

"What will be his probable treatment at the hands of the world?" "I am afraid that Mr. Kiddle has a very hard row to hoe. He has experience before him of which as yet he has not the slightest conception. He is to be a martyr—or a wonderful exception. Yet there is a great change coming on. In the west especially there is much more freedom than heretofore, but in the eastern states, outside of Boston, the same intolerance exists, and the heat of the moment is a suggestion of softening of the brain. The immediate movement upon him was no more than Mr. Kiddle should have expected.

by some enemy. Still we know that he has been the cause of great scandal and injury. I might go on and enumerate scores of names. To remedy these troubles and protect the mediums who are honest, I advocate that public mediums be held accountable for any apparent fraud; that they must protect themselves, and that if they fall to do so, they be branded "unworthy" and be disowned by all honest Spiritualists. It may be asked, "How can they do it?" I answer, by never holding a public seance for the higher class of manifestations, as flower producing, materializing, etc., until a proper committee shall have completely disrobed their bodies and re clothed them in other and examined garments, and shall also so place their bodies as to render outside confederacy and machinery unavailable. Then if fraud appears it will be so resolutely attributed to spirits, and while naturally exciting the observer to try again rather than turn away in disgust, would be an exculpation of the medium.

A. J. Davis and Mr. Kiddle. We do not wonder that such a veteran Spiritualist as Mr. Andrew Jackson Davis regards the performances of Mr. Kiddle, from the strictly Spiritualistic point of view, with ill-disguised indignation. LAME BACK. WEAK BACK. BENSON'S CAPSICINE POROUS PLASTER.

The Independent Age, of Alliance, Ohio, says: "Dr. J. M. Peebles, well-known to our readers, is in the southwestern part of the State, organizing independent christian churches. He will be in Dayton, Cincinnati and Springfield during this month."

"Am I to understand that Shakespeare has been personated by an evil spirit?" "In a measure, yes. All human beings pass on and live in the world of spirits. It is a belief in which to be a convert brings assurance of one thing, that there is no such thing as annihilation; that you are sure to 'turn up,' so to speak, and that a human soul is never lost. It is this firmly seated conviction which accounts for much that is peculiar in the lives of Spiritualists. It permits and urges more freedom of action. The fear of consequences is in a measure removed, and some remarkable results have followed. When Mr. Kiddle became convinced that he had the entrance to the spirit-world his doubts should have been removed, but the propagandizing feeling overcame him, and he saw that it was his duty to publish as he did."

"You are advocating tests for mediums, but not half earnestly enough. Put on more steam. Men loving honesty are sure to sustain you. Why, every true medium ought to insist on never giving a public seance, without having absolute protection from enemies in and out of the flesh, who by introducing implements of fraud surreptitiously, have almost ruined some honest mediums. Vide Hazard's efforts in behalf of the Bliss family, Holmes, etc., and yet he cries out against interference with the mediums. Doubtless as an acute observer and trained business man, he can quickly detect fraud when present, but our duty lies with the presentation of the facts to unbelievers who seek for light, not convinced minds, who seek through these phenomena for pleasure or personal profit. Hundreds of thousands read of, and believe in, the Bliss exposure, who will never even hear of Hazard's expurgation, and the Blisses by neglecting very thorough examinations of their surroundings, have, innocently, if you please, but none the less thoroughly, hurt the cause of Spiritualism more than a thousand life times of effort on their part can counterbalance. See the 'Williams' alleged exposé in Holland. It certainly seems as if he was a true medium victimized

DEAR SIR—I have read from time to time during the past year with great interest, the communications of different persons, regarding dark seances and materializations, and have thought you might like to hear the opinion of one medium who gives dark seances for the vocalization of spirit voices. In the first place I was, and still am, averse to seances where the full light is excluded, simply because I would have every honest medium shun any unnecessary condition which would favor deception, and I am sure that every man or woman who wishes to prove the truth of spirit communication to the world, will most cheerfully submit to any *patentes test condition* that will disabuse the skeptic's mind of the idea of mortal agency in the manifestations. It is true that you cannot satisfy every one. I have learned by experience that each member of a circle will probably have a different idea of what may be the best 'test conditions,' and I think where they (the test conditions) are to be given, it would be better to discuss their respective merits out of the medium's presence, since the discussion often wears him or her as the case may be, and may possibly, under some circumstances, cause such inharmoniousness as to interfere with the subsequent manifestations. We have been told to 'try the spirits, whether they be good or evil,' and since we know that 'to err is human,' why should we as mediums, not be willing also that Judge C. in a recent letter in your paper admits, but I am not willing to admit that *any good pure spirit* will ever, as the guide to a medium, ask him or her to do that which will bring odium upon the truth the Spirit-world wishes promulgated. I know that spirit voices can be heard when the lips and vocal organs which give utterance to them are invisible to the physical eye, and I know, too, that if we would reap a good harvest, we must siff the wheat from the tares, and I feel sure that the angel-world will smile in approval, and will bless, as will every true medium, the fearless efforts you put forth to get at the truth in its purity. MRS. LOUIE M. LOWE. Washington, D. C.

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