







Religio-Philosophical Journal

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Is the Devil Dead?

The Subject of Dark Spirits further Considered—Darkness and its Outwelling Influence—Objections—The Boy and the Demon.

NUMBER XXIX.—(WHICH IS NUMBER LII.)

On this earth man's knowledge is very circumscribed. Standing in Chicago, the radius of his vision extends but a short distance...

In determining, then, the characteristics of certain localities of the Spirit-world, the investigator is beset with difficulties that it is barely possible for him to surmount.

The average spirit that visits earth, knows but little of the Spirit-world, and the information you get, is only a reflection of his own experience...

"On March 11th, 1830, the Plymouth Telegraph mentioned the case of John Evans, about 10 years of age, afflicted with an extraordinary malady...

features resemble in a marked degree those of the brute creation.

Why is this so? Why is there such a condition in Spirit-life? Simple in response to the demand of millions of spirits. What place is a cannibal fit for? What region in Spirit-life is adapted to a depraved Congo negro, or Digger Indian?

The atmosphere of that day, if it existed now, would depopulate the earth in ten days. No one now could breathe the qualities peculiar to it then, or drink its water, or eat its food...

The earth, you well know, if you have ever investigated the matter, was once adapted to the abode of monstrous and ferocious wild animals. The atmosphere, the soil, the water, the climate, was then in a condition just adapted to them...

The seed forces its own way to the beautiful outer world. The cramped leaves in the bud works its way out of the same in search for sunshine. The scorn bursts its shell and seeks the illuminated atmosphere.

The depraved spirits in certain regions of the Spirit-world could never rise unless confined for a time in darkness. Darkness is a condition necessary for their development.

The desolate places, then, of the Spirit-world, are admirably adapted to the growth, and advancement of dark spirits. This may not be a pleasant thought to the children of earth...

"On March 11th, 1830, the Plymouth Telegraph mentioned the case of John Evans, about 10 years of age, afflicted with an extraordinary malady which deprived him of articulate speech...

when he had the use of speech, deemed himself to be possessed by a demon of which, in his frenzy, he presented a similitude. Some of his attitudes were graceful and elegant, but on the whole, the sight was 'most awful.'

Obsession is much more common than people generally imagine, and it would be well to measure the criminal's guilt independent of these dark influences with which he is in rapport, and which urge him on to the commission of crime.

VIEWS OF G. V. VARLEY ON EVIL SPIRITS.

O. F. Varley sets forth his views on evil spirits in the London Spiritist. He said even frivolously at spirit circles had its use, since it showed the nature of the people in another life.

Three persons, unknown to the great mass of Spiritualists, have gone before a prejudiced, self, and not Czar appointed committee to show up themselves, and not mediumship, at the expense of ridicule upon a great truth—real spirit communion.

The London correspondent of the Liverpool Courier writes to that journal: "A committee of scientific gentlemen belonging to the University of St. Petersburg have just concluded an investigation into the cause of so-called Spiritualist phenomena, and of course the report is decidedly adverse to the doctrine of supernatural interference for the production of raps, ringing of bells, table-turning, and spirit forms, as pretended by certain English mediums who had been brought over to Russia especially to give manifestations intended to withstand scientific scrutiny."

The man that has the courage to go farther, loses caste with his fellow scientists, as the physician does with his fellows of the old school, or as the Rev. Swings do with the Presbytery, if he presume to look beyond the approved orthodox medical or religious formulas.

Dr. E. J. Witzmann, physical and clairvoyant medium, has removed to more commodious rooms, at No. 217 West Madison street.

OLIVER FISK sends \$3.25 to this office, but gives no post-office address; also, Chas. Sherman sends \$3.50, but does not give his address.

SCIENCE AND SPIRITUALISM.

The Russian Savans—Mediums Examined and Pronounced Tricksters.

Spiritualism is a Superstition.

The above is a specimen of the captions to sensational articles that are going the rounds of the press in regard to a much talked-of, and merited scientific investigation into the merits of spiritual phenomena by a so-called commission of Russian savans.

Most of the spiritual papers have teemed with articles from professed agents of certain remarkably liberal (?) scientists who proposed to receive mediums from foreign countries and fairly test the merits of Spiritualism.

Col. Olcott's and Madam Blavatsky's names have often appeared in connection with this movement in behalf of Spiritualism. Somehow the RELIGIO-PHILOSOPHICAL JOURNAL isn't worth a cent for following in sensational tracks...

Probably fifty fifth-rate mediums—(ten parts fraud to one of real mediumship)—have imagined that they were going to have free passages to and from Russia, and a per diem of, from ten to twenty five dollars from the time they left the American or English shores...

However many may have been disappointed, it appears that two boys, about as good mediums as the celebrated (for rascality) "Michigan Boys," went from England and were detected as cheats. A Mrs. Olayne, of what nation we know not, was also present, but was only able to convince the Russian savans that she was at most nothing but a self-deceived individual, if not an impostor.

Three persons, unknown to the great mass of Spiritualists, have gone before a prejudiced, self, and not Czar appointed committee to show up themselves, and not mediumship, at the expense of ridicule upon a great truth—real spirit communion.

Here is the result as published and going the rounds of the press:

The London correspondent of the Liverpool Courier writes to that journal: "A committee of scientific gentlemen belonging to the University of St. Petersburg have just concluded an investigation into the cause of so-called Spiritualist phenomena, and of course the report is decidedly adverse to the doctrine of supernatural interference for the production of raps, ringing of bells, table-turning, and spirit forms, as pretended by certain English mediums who had been brought over to Russia especially to give manifestations intended to withstand scientific scrutiny."

The committee complain that so soon as they adopted scientific precautions against duplicity they could get no manifestations at all, and it was only by allowing considerable liberties to the operators that the spirits could be got to do any business. After dismissing the Newcastle humbugs, they had sent to them an English lady medium, Mrs. Clayre, who proved more adroit; but decidedly coy. She gave four sittings to the committee, but as they had made the mistake of preparing tables with special tell-tale apparatus attached, she had to insist on an ordinary table being used; and also to forbid more than three members of the committee being present at one time.

So called scientists deal exclusively with the physical—many of them utterly deny a spiritual plane of life. They analyze the ingredients of compounds in the crucible. They trace compounds to sixty-three, more or less, elementary properties.

Those men assembled with an outside show of candor, but really to deny the truth of spiritual phenomena, and bring reproach upon Spiritualism.

This is apparent from the closing paragraph of their report. This commission of savans were not content to say we have had naught but impostors or self-deluded people before us, but they added thereto, and that, too, not from facts gathered, but from that prejudice which had already, before they met, determined the conclusions which they affirmed at

their final summing up; to wit, it is our "unanimous opinion that the spiritual manifestations come from unconscious movements, or willful imposture, and the doctrine of Spiritualism is a superstition."

And here is an end of the whole matter. Certainly, the Spiritualists of the United States owe the American agents of this wonderful commission of savans, a debt of gratitude that future generations alone can liquidate!

The question is settled—"Spiritualism is a superstition!" Your labors in behalf of the Russian scientists, have saved the world an immense amount of labor by consummating the work at one fell swoop. The question is forever settled! "Spiritualism is a superstition!" How is it about the elementarist? Why did not the learned savans pass upon them?

We have already commented upon the fact that so-called scientists confine themselves almost exclusively to the physical sciences—solid, if ever, looking deep down into the interior—the spiritual or moving element of life. Hence, the scientist is really less fitted by his profession to carefully scrutinize the spiritual phenomena than ordinary careful observers, who have devoted time and attention to the subject—material and spiritual.

It is a mistake to make an ad o ver a pretended honest investigation by a commission of scientists, obvious to every thoughtful person. It required no inner sight, to see exactly what the report of such men would be. In this sense alone it will prove profitable. (1) It will open the eyes of the Spiritualists, to see that high sounding words of professed agents of foreign commissions to investigate Spiritualism, and veritable booby; (2) that the reports from professed scientists against the truth of spirit phenomena, and their declaration that "Spiritualism is a superstition," is the placing of that class of men upon record, against well verified facts, as certain and as well understood by many of the best scholars and careful investigators, as is any undisputed truth in chemistry, astronomy and geology.

This record which the Russian commission has made for themselves and their fellow scientists, will be extensively reported and quoted by the clergy and their followers of all denominations, all over the world—skeptics will take up the refrain and "Spiritualism will continue to be denounced as a superstition," until angel forms shall be seen—angel touches be felt, and angelic communion shall be brought home to every family, and yet five years will not elapse before spirit communion will be a conceded fact that scientists will not deny. Then their recently made record that "Spiritualism is a Superstition," like the blood of Blue-Beard's victims, will remain indelible, to plague them,—never to be washed out.

The Rockford Camp Meeting.

In another column will be found a call for the Rockford camp meeting. A large number of Spiritualists have taken hold of, and endorse the movement, which is a guarantee that it will not be run in the "social freedom; germane to Spiritualism" groove. As we said some two months ago, the free-love hobby is so thoroughly quelled that even the author of the dodge perpetrated upon the Spiritualists, at the Elgin meeting, dares not contend longer for its germaneness.

Let the Spiritualists turn out en masse to the camp-meeting, and show that the reproach that was brought upon the heaven-born cause, by the advocates of the infamous doctrine that "social freedom" is "germane to Spiritualism," is not the doctrine believed in by the Spiritualists of Northern Illinois.

There are no better men or women to be found anywhere than the Spiritualists at Rockford and vicinity. They would spur the thought of allowing such a scene to be enacted there as was exhibited at the great "germane Woodhull social freedom" gathering at Chicago three years ago, and from the endorsement given by them, in the call, our friends need have no fears that it is again to be held by the officers of that meeting as it was at Elgin, that "social freedom is germane to Spiritualism." They have learned a lesson by sad experience that they are bound to profit by. And as the infamy is most thoroughly washed out, let us all unite at the Rockford camp-meeting, with naught but good will for each other, and the great and glorious cause of Spiritualism.

Until all attempts to run the meeting in the interest of the special advocates of the doctrine that "social freedom is germane to Spiritualism," was abandoned, and the interest of the great mass of Spiritualists at Rockford and vicinity, was pledged in behalf of a true spiritual meeting, the JOURNAL would have said to all true Spiritualists, beware; but now that a harmonious and united effort is being made to restore the "Northern Illinois Association of Spiritualists" to that honorable standing that it occupied before it declared at the Elgin meeting that "social freedom is germane to Spiritualism," the JOURNAL says to its thousands of friends, let us go to Rockford and have one of the very best spiritual meetings that was ever held in America. Fear not. No man or woman will dare to advocate the infamous doctrine of "social freedom," nor declare that it is "germane to Spiritualism" on that occasion.

Letter of Fellowship.

The Religio Philosophical Society granted a letter of Fellowship and ordination to Bro. A. E. Osborn of Forterville, Talere Co., California, on the 1st day of May, 1876, authorizing him to solemnize marriages in due form of law.

The Bakers.

The celebrated Baker family go to Fond du Lac, Wis., to hold coverts for the next ensuing two or three weeks.





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