

HARMONIAL PHILOSOPHY

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE

GENERAL REFORM

Truth Means no Mask, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXI CHICAGO, MARCH 10, 1877. \$5 IN ADVANCE SINGLE COPIES FIFTY CENTS. NO. 26.

SPIRITUALISM AND INSANITY.

"This form of delusion (Spiritualism) is very prevalent in America, and the Asylums contain many of its victims, nearly ten thousand persons having gone insane on the subject, are confined in the public asylums of the United States."—Dr. L. S. Forbes Winslow, of London.

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."—Rev. Dr. Talmage, of Brooklyn, N. Y.

THE FACTS.

The number of asylums or institutions for the insane in the United States, July 1st, 1876, according to the *American Journal of Insanity*, was:

- State Institutions,	58
- City or County,	10
- Incorporated Charitable,	10
- Private,	9
Total	87

And eight others were then in process of construction.

The whole number of patients in these 87 institutions at that date, as estimated by the same authority, was 29,558.

In December last, 1876, I addressed the following questions to each of the medical superintendents for the insane in the United States:

1st. The number of patients admitted to, or under treatment in your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2nd. In how many cases was the insanity ascribed to religious excitement?

3rd. In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies or published official reports—generally both—from 66 Superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question is favorably and adversely—in the reports and letters received, are here presented.

The Institution—Where Located—The Total Numbers of Patients during Periods Stated, and the Numbers of Those whose Insanity is Ascribed respectively, to Religion and Spiritualism.

Year	Whole No. Admitted	No. From Religious Excitement	No. From Spiritualism
Maine Insane Hospital, Augusta, Maine.	1875-6	274	4
Vermont Asylum for the Insane, Brattleboro, Vt.	1875-6	224	3
N. H. Asylum for the Insane, Copeland, N. H.	1876	368	3
State Lunatic Hospital, Taunton, Mass.	1876	583	7
Worcester State Lunatic Hospital, Worcester, Mass.	1876	829	10
Shady Lawn Insane Asylum, Northampton, Mass.	1876	31	3
Boston Lunatic Hospital, Boston, Mass.	1876	348	
State Lunatic Hospital, Northampton, Mass.	1876	470	9
Butler Hospital for the Insane, Providence, R. I.	1876	198	
Conn. Hospital for the Insane, Middletown, Conn.	1875	618	4
Retreat for the Insane, Hartford, Conn.	1875	323	
N. Y. City Asylum for the Insane, Ward's Island, N. Y.	1875	401	
N. Y. City Lunatic Asylum, Blackwell's Island, N. Y.	1875	413	
Bloomington Asylum, New York.	1875	387	
State Lunatic Asylum, Utica, N. Y.	1875	1004	
Monroe County Insane Asylum, Rochester, N. Y.	1876	350	4
N. Y. State Asylum for Insane Criminals, Auburn, N. Y.	1876	88	
Sanford Hall Insane Asylum, Flushing, N. Y.	1876	48	3
King's County Lunatic Asylum, Flatbush, N. Y.	1876	751	8
State Homeopathic Asylum, Middletown, N. Y.	1875-6	281	
Private Insane Asylum, Pleasantville, N. Y.	1876	6	
N. J. State Lunatic Asylum, Trenton, N. J.	1876	487	
Western Penn. Hospital, Dirmont, Penn.	1875	170	4
State Lunatic Asylum of Pennsylvania, Harrisburg, Penn.	1876	167	1
State Hospital for the Insane, Danville, Penn.	1875-6	630	9
Insane Dept. of Philadelphia Hospital, Philadelphia, Penn.	1876	383	7
Friends' Asylum for the Insane, Philadelphia, Penn.	1876	123	
Penn. Hospital for the Insane, Philadelphia, Penn.	1876	368	
Insane Asylum, College Hill, Ohio.	1876	95	3
Western Ohio Hospital for the Insane, Dayton, Ohio.	1875	826	20
Longview Asylum, Carthage, Ohio.	1876	767	5
Cleveland Hospital for the Insane, Newburg, Ohio.	1876	763	13
Northwestern Hospital for the Insane, Toledo, Ohio.	1876	158	5
Michigan Asylum for the Insane, Kalamazoo, Mich.	1876	850	8
Wisconsin State Hospital for the Insane, Mendota, Wis.	1876	181	6

Northern Hospital for the Insane, Winnebago, Wis.	1876	530	
Iowa Hospital for the Insane, Mount Pleasant, Iowa.	1874-5	1016	7
Hospital for the Insane, Independence, Iowa.	1874-5	464	17
St. Vincent's Institution for the Insane, St. Louis, Mo.	1874-5	437	7
St. Louis County Insane Asylum, St. Louis, Mo.	1870-5	721	26
State Lunatic Asylum, No. 2, St. Joseph's, Mo.	1876	136	20
Northern Hospital for the Insane, Elgin, Ill.	1875-6	755	18
Illinois Central Hospital for Insane, Jacksonville, Ill.	1876-6	995	13
Bellevue Place Asylum, Baltimore, Md.	1876	50	2
Ill. State Hospital for the Insane, Anna, Ill.	1876	146	3
Indiana Hospital for Insane, Indianapolis, Ind.	1876	469	
Minnesota Hospital for the Insane, St. Peter's, Minn.	1876	253	16
West Kentucky Lunatic Asylum, Hopkinsville, Ken.	1876	341	6
Alabama Insane Hospital, Tuscaloosa, Ala.	1876	95	
Central Lunatic Asylum, Richmond, Va.	1871-6	537	40
Eastern Lunatic Asylum, Williamsburg, Va.	1876	377	4
Western Lunatic Asylum, Staunton, Va.	1876	433	
West Va. Hospital for the Insane, Weston, W. Va.	1876	408	11
Insane Asylum of North Carolina, Raleigh, N. C.	1874-6	115	11
Maryland Hospital for the Insane, Baltimore, Md.	1876	168	1
Texas State Lunatic Asylum, Austin, Texas.	1876	109	8
Nebraska Hospital for the Insane, Lincoln, Neb.	1876	133	9
Insane Asylum of California, Stockton, Cal.	1876	201	36
Total	23,228	413	59

From the above table it will be seen that 23,228 insane persons now or recently, in 58 institutions, 413 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 57 asylums, there are only 76 insane Spiritualists who tenant them—less than one to each institution.

The following table presents the statistics of this subject for long terms of years, of thirteen institutions, as taken from their official reports, the other reports being deficient in like information:

Year	Whole No. Admitted	No. From Religious Excitement	No. From Spiritualism
Worcester State Lunatic Hospital, Worcester, Mass.	44	11,309	325
Conn. Hospital for Insane, Middletown, Conn.	9	1,273	34
State Lunatic Asylum, Utica, N. Y.	32	11,831	347
Penn. Hospital for Insane, Philad. Penn.	35	7,167	212
Western Penn. Hospital, Dirmont, Penn.	10	2,981	70
State Lunatic Asylum of Penn., Harrisburg, Pa.	35	3,988	10
Longview Asylum, Carthage, Ohio.	17	3,579	134
Wesleyan Hospital for Insane, Dayton, O.	20	3,818	196
Iowa Hospital for Insane, Mt. Pleasant, Iowa.	16	3,028	113
Eastern Lunatic Asylum, Williamsburg, Va.	8	554	20
Alabama Insane Hospital, Tuscaloosa, Ala.	15	1,306	54
Indiana Hospital for Insane, Indianapolis, Ind.	28	6,701	459
Minnesota Hospital for Insane, St. Peter's, Minn.	10	1,449	71
Total	58	58,875	1,994

We have here records of 58,875 patients, of which number the insanity of 1,994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the number of inmates of our asylums at the present time), would show 1,016 insane from Religion and 117 from Spiritualism, and the relative numbers of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism in previous years, and at the present time, appear as follows:

"In 30,000 patients in previous years, from Religion 1016, from Spiritualism 117."
 "In 30,000 patients at present time, from Religion 530, from Spiritualism 76."
 Showing a diminished number of cases from both Religion and Spiritualism at the present time.

One important fact should here be noticed, which is that as the knowledge of Spiritualism has extended, and the numbers of its adherents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement

may not justly be attributed in a large degree to the influence of Spiritualism, in disseminating more correct, rational, and consequently less revolting views of the nature and extent of future punishment.

Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums are within a fraction of 1 in 396, and one-quarter of one per cent of the whole number in the asylums, instead of 33 1/2 per cent as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane which have come to hand, there are tables showing the previous occupations of the patients admitted or treated within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in the same reports the total number of Spiritualists of both sexes is only 45. Insane clergymen are here in the proportion of 1 to every 159 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000,—which is less than their actual number,—we are entitled to a representation in the lunatic asylums of 1,333 while the number actually there, according to official reports, is only 76. Thus we are taxed for the support of these institutions without fair representation, but as we are taught by the precepts of our Religion to exercise charity towards all men, we are willing that clergymen, and the members of their congregations shall have the lion's share of the advantages of these institutions. Their needs are greater than ours.

Dr. M. Ranney, Superintendent of the Iowa Hospital for the Insane, in which, in 1874-5, 1,016 patients were treated, says in his letter to me, that there is not at present one Spiritualist under his care.

According to the Report of the Worcester State Lunatic Hospital, Massachusetts, in which, in 1876, 829 patients were treated, no Spiritualist had been a patient in the institution within the last three years.

Dr. John Curwen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn., in which institution during the past twenty-five years, 3,988 patients have been admitted, says in his letter to me, that, "We have not had for a long term of years any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N. Y., 11,831 patients were admitted during the past thirty-two years, the insanity of 322 of them being ascribed to Spiritualism, but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood, and since 1853, or for twenty-three years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Superintendent of the North-western Hospital for the Insane, at Toledo, Ohio, writes me: "The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooke now, or recently, City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, Tenn., says: "I have been in charge of the Lunatic Asylum of the Parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time I have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, the physician in charge of the Government Hospital for the Insane, at Washington, D. C., in which 931 patients were treated in 1876: "I see a paragraph attributed to Dr. Forbes Winslow in going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that statement may be one per cent. of truth in that statement."

Dr. J. W. Ward, Superintendent of the New Jersey State Lunatic Asylum, at Trenton, writes: "We have eight cases said to have resulted from Spiritualism, but whether Spiritualism was the cause, or the result of insanity in these cases, it is difficult to tell. Friends in giving histories of cases are very prone to mistake hallucinations, etc., expressed after insanity is established, as the cause of the mania itself."

Dr. J. R. Burrell, Resident Physician of the Brigham Hall Asylum, at Canandaigua, N. Y., says: "Statistics in regard to religious excitement and Spiritualism, as causes of insanity, are of little account at present. Friends often speak of these as causes, when they are merely results, as you learn upon obtaining, after weeks or months, a full history of the cases. Many of the so-called religious cases I have met did not think of religion, or become religious until after they were touched with insanity. Can not the same be said of Spiritualism as a cause?"

Dr. H. R. Stiles, Superintendent of the State Homeopathic Asylum for the Insane, at Middletown, N. Y., writes: "All of us have a touch of supernaturalism in our make up. It is surprising then, that where bodily and mental disease conjoined have slackened the rein which common sense (the will of our daily lives), holds upon this lingering relic of supernaturalism,

the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange, and (in its then state) fearful and foreboding, naturally revives what it has heard of spiritual influences, and the patient rants and raves about, and attributes his troubles to Spiritualism. But these delusions generally appear after the insanity is recognized, so I am inclined to acquit religion and Spiritualism, of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them."

Dr. B. D. Eastman, Superintendent of the State Lunatic Hospital, at Worcester, Mass., in his Report for 1873, says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published Reports, that: "Tables of this character are very unsatisfactory. The friends of patients, from whom the statement of causes usually comes, sometimes purposely practice deception, and often display great ignorance, by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already fixed malady."

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression, so prevalent, that Spiritualists must necessarily be to some extent unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other, and thus, doubtless, a certain proportion of the small number of the inmates of our asylums, upon whose warrants of committal Spiritualism is inscribed as the exciting cause, are in no degree indebted to their belief for the cause of their malady.

Dr. John P. Gray, editor of the *American Journal of Insanity*, says in his Report: "Every great religious movement, indeed from John Knox and John Wesley to Moody and Sankey, has been accompanied with its percentage of insanity, but that only shows that there is in every community, at any given period, a certain amount of constitutional or incidental morbidity, ready to be developed into insanity by every suitable occasion, and religious excitement only stands prominent among the number of moral influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. J. Ray, the eminent authority in medical jurisprudence, and who has made a special study of insanity, remarks in the *American Journal of Insanity* for October, 1867: "It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surprising that physicians, especially, with such well recognized affections before them as catalepsy, somnambulism, ecstasy, and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible."

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions and blind generalizations of Dr. Forbes Winslow and Rev. Dr. Talmage.

Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country, should be included, I addressed to them the following questions:

1. For how many years have you taken an active interest in Spiritualism?
 2. During that period in how many instances have you known Spiritualists to become insane?
 3. In how many of these cases—so far as you have knowledge—was belief in Spiritualism the exciting cause of insanity?

Their replies, in substance, are as follows:

Epas Replit has given attention to spiritual phenomena for nearly thirty years, and says: "You ask in how many instances I have known Spiritualists to become insane? I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, etc., within the sphere of the natural, will do much to allay excitement, and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnatural, in any form."

Robert Dale Owen says: "I engaged in the study of Spiritualism and cognate subjects, more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect among all my acquaintances a single Spiritualist who has become insane. I myself, after a dangerous illness in the summer of 1874, was during nearly two months insane; cause, insomnia and overtaxation of the brain. My family, and Dr. Everts Superintendent in the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady."

In the *Debatable Land*, pp. 522, 524, I have given two examples, which came to my knowledge, of the cure, by spiritual influence of insanity; one of the cases being of six years standing. Since then a third case has come within my personal knowledge;

that of a mother who lost a favorite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communications from her child embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says: "I have never personally known a single case of a Spiritualist becoming insane. I have been in the Northwestern States, by invitation to lecture, as far North as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism, yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says: "My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Prof. J. R. Buchanan says: "I have been interested in the Spiritual phenomena many years; my first experiments having been performed in 1841. In the thirty-five years since I do not now recollect that any Spiritualists of my acquaintance have become insane, which is the more remarkable as the refined and spiritual temperament, which sympathizes with Spiritualism, is of course more sensitive than a coarser organization of mind and body."

Prof. Wm. Denton replies: "I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peckham writes: "For twenty-five years I have taken an active interest in Spiritualism, studying in America and Europe, and witnessing its various phenomena. During this time I have met with but three cases where pronounced Spiritualists have become insane, and in neither of these was the belief in Spiritualism the producing cause of insanity. In one of these cases, certainly, mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused, and the self-balance evidently lost, by over taxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in, and been a student of Spiritualism, and says: "One or two cases—I think not more than two—within my observation, have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism. Had you inquired for my belief as to the number of nervous, irritable, desponding, and obsessed persons, who have been saved by Spiritualism from falling into insanity, I could have said, more than two dozen."

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes: "I can not truthfully say that I have knowledge of a single case; of what in my opinion was insanity, where Spiritualism was the real cause."

Henry J. Newton says: "I have been interested in Spiritualism twenty-four years, about ten years of which time I have been officially connected with organizations for its promulgation. I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism, through mediums or spirits acting through mediums."

W. H. Harrison, one of the oldest, most able, and active Spiritualists in England, says in the *London Spiritualist*: "With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

When a Catholic or Orthodox Protestant becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief, but if a Spiritualist happens, from one of the many exciting causes, to become insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism.

"Spiritualism," say they, "drives people to insanity"—or, he being insane, and a Spiritualist, his belief is the cause of his insanity. A false deduction from false premises, as the station of insanity in this country proves.

The charge against Spiritualism of its tendency to unsettle the mind, is nothing new. The same accusation has in all ages of the world been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil, and is mad."

If Spiritualism were the successful recruiting agency for our insane asylums, that persons of active imaginations, like Dr. Forbes Winslow and Rev. Dr. Talmage declare it to be, the physicians and managers of our institutions for the insane would be culpable, in the highest degree, for their failure to raise a warning voice against such an efficient cause of insanity, but while many other exciting causes of insanity are

Concluded on Eighth Page.

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WEST FRONT 187 FOURTH AVENUE. CHICAGO, ILL., MARCH 10, 1877.

"Well, What of It?"

The answer to the question standing at the head of this article, will now be the subject for further contemplation.

If we were to go into detail in our descriptions of conditions that actually exist in the lowest circles of spirits in the Second Sphere of human existence...

Our generalization of circles of society, which all enter on—the death of their mortal bodies, are not to be taken as composed of lines of demarcations as obvious to the senses as the boundaries of a State or kingdom...

In view of this explanation, we find by a review of our last article under the above caption, that those who at death gravitate to the very lowest depths of passion degradation do, sooner or later, become surfeited with the horrors of their condition...

This newly revived recollection of an old friend causes a thrill of his inmost being to extend throughout the corridors of the Second Sphere of human existence...

We have traced those of the lowest circles in Spirit-life through diverse meandering paths until we reached the slough of dependency, where the sin-sick soul in the deepest horror at its own degradation...

Here he is beginning a life in the Second Circle of the Second Sphere that, as a birth-right, he should have entered upon when he laid aside his physical body...

In our next we may speak more in detail of the inhabitants, the institutions, the topography, the scenery, the qualities and the whereabouts of the Second Circle of the Second Sphere of human existence.

J. V. MASSFIELD, the renowned writing medium, has taken rooms at the Matteson House, in this city.

loved ones of long ago is revived, and there it is that the angels of mercy manifest their presence and enter upon their work.

In our last week's article we alluded to the condition of the spirits who had ascended from the lowest to the Second Circle of the Second Sphere.

We have seen that extreme suffering has prompted the spirit to aspire for a better condition. Angels of mercy have responded to that aspiration of his soul.

The law of repulsion has set in where attraction once held him in abject servitude. The horrors of those old haunts are so apparent that he now shrinks away with fear and trembling from the scenes of demoniacal acts which once intoxicated and enchanted his very being with delight.

His aspirations for something better grow stronger and stronger as he gazes upon his old companions and the terrors of those surroundings, and clinging fast to his new found friend, prays for strength and more light. As his aspirations increase in intensity, they are felt throughout the corridors of the Second Circle, and they with love ineffable towards the newly awakened soul, respond with deeds of kindness.

This is really a new birth indeed to him. His life-line in both the rudimental spheres and for many, many long years in Spirit-life had been through the planes of the passions, downward in his excesses of passionate degradation step by step, until he seemingly could go no farther in extreme devilishness towards his fellows in his own circle, both on earth and in the Spirit-world.

That law which we have alluded to, by which the angel of light was called by the aspiration of a demon of darkness to his side, as a missionary spirit to teach him of a better way and a better mode of life, is equally potent in the lowest hells of mortal and Spirit-life.

Mortals feel their sensual desires and respond thereto by like indulgences, not knowing the prompting cause. The sensual excesses of mortals in eating, drinking, fighting, murdering, and all manner of licentiousness is prompted and aggravated an hundred fold, by coming en rapport with the lowest circles in Spirit-life.

While the spirits of low degree can see and realize the influence which they exert in debasing mortals, mortals neither see nor realize that any such influences exist. It is for the devotees of the Philosophy of Life to exert a potent influence upon public sentiment, that it may be utilized for the elevation of human character.

We have traced those of the lowest circles in Spirit-life through diverse meandering paths until we reached the slough of dependency, where the sin-sick soul in the deepest horror at its own degradation, in despair cried aloud with an aspiration for something better.

Here he is beginning a life in the Second Circle of the Second Sphere that, as a birth-right, he should have entered upon when he laid aside his physical body; a birth-right that will, in after time, when the world fully realizes that knowledge is the true savior—bestow upon all who pass the shores of mortal life.

J. V. MASSFIELD, the renowned writing medium, has taken rooms at the Matteson House, in this city.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER X.

HE WANTS A KEY. Have you any book or work giving a practical expose of modus operandi of those who sell or deal in evil powers, shells, charms, etc., such as is usually practiced by the colored Creoles of the South?

Cincinnati, O. Bro. Bogert desires a key that will enable him to open the various magical chambers and learn their secret devices and hidden mysteries.

Bro. Bogert desires a key that will enable him to open the various magical chambers and learn their secret devices and hidden mysteries. His aspirations are laudable, and if in our power we would impart to him the information he so much desires.

Taking ancient superstitions, the history of witchcraft, and the wonderful narrations connected with magic, gnomes, sylphs, fairies, elementary spirits, etc., it is not strange that the curiosity of different ones become excited, and they desire to know more of the nature of all this.

II., the celebrated magician, was married recently, and his wife doesn't have to get up at daylight to go to market. When she wants a dozen eggs, she simply hands her husband the empty egg-bag, and he produces them by slight of hand.

Of course we can not tell you how this is done. If you can corner the unknown author thereof, he even would not give you the key. There is an immense amount of rubbish connected with what is termed White and Black Magic.

Several months ago we called upon a magician of this city—a physician. He was sincere in his belief that there was a wonderful potency in magic, and with him there might be, as he possessed splendid mediumistic powers.

TO MAKE A PERSON COME TO YOU. Faggot burn the heart, the body, the soul, the understanding (of name) by the fire, by the heaven, by the earth, by the rainbow, by Mars, Mercury, Venus, Jupiter, Tepe, Tepe, Eleza, and in the name of all the devils, faggot possess the heart, the body, and the understanding (of name) till he (or she) come to accomplish my will or desire.

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There you have a most damnable, devilish incantation adopted by a devotee of magic. Its object, is to subdue, to reduce to abject subjection those you wish to serve you, and no one can sincerely utter the above and couple therewith a name, without feeling that he has degraded himself.

In this city, there are several who practice magic arts; their methods are perfectly familiar to us, and in all cases the only power exerted is psychological, or the power of one mind to influence another.

Animated with the spirit of investigation, and desiring to illuminate our sensorium with wonderful knowledge of a seventh daughter—we never had seen one—we quietly proceeded to 164 Curtis street.

"Yes, sir, I do all those things." "But I have a very distressing case. The man has left his wife, and I wish them reunited again."

"I can bring them together again, and they will live happily." "But," says he, "the man is obstinate, positive and refractory, with a will like a lion, muscles like a bear, and nerves like a steam engine."

"What do you require as a basis of operation?" "A lock of his hair, or some article of clothing he has worn!"

Not feeling that amount of interest in this family, we bowed ourselves out of the room, having gained the point we were after. Taking up the Times we glanced at another advertisement:

And we did go there. We were ushered into a parlor ornamented with various pictures and engravings, and there found a good looking lady, possessing more than the average intelligence.

How easy to detect their method. They must have a lock of hair or some article of clothing, and with that they come en rapport with the party, and the only magic about the whole thing is will force, a sort of silent ever working psychological influence.

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make money from those who are foolish enough to give it.

In answer to our correspondent, we would say that we have no book for sale imparting the information desired. Ninety-nine hundredths of the contents of works on Magic, is trash,—the merest subterfuge, a narration of events that probably never had an existence only in the fertile mind of the writer.

Bastian and Taylor's Seances.

We attended one of Bastian and Taylor's materializing seances a few evenings since, which was marked with the same success as heretofore. Indeed, the materializing spirits are constantly gaining greater powers to hold themselves in visible or materialized forms.

To the honest skeptic—one who has never devoted much attention to the subject, the seances are very unsatisfactory, and many such go away honestly believing that the materializations are really naught but a fixing up of Mr. Bastian to represent differently appearing persons—spirits.

We have attended a great many of their seances, and seen a great many spirits materialize, and dematerialize in a subdued but sufficient light to distinguish the forms as developed to view when the materialization took place, and the disappearance by slow degrees of the body as dematerialization occurred.

Many more things too numerous to mention have we seen at Bastian and Taylor's seances, which we know by our senses to be real spirit materializations. But so natural is it that many people can not attribute it to anything but fraud and deception.

We do not blame any honest skeptic for his doubts—such doubts are the very anchors that keep the craft from beaching on the quicksands or going to pieces on sunken rocks that lie concealed just beneath the placid waters of true Spiritualism.

There is a safe remedy for most of this skepticism. Mr. Bastian a few years ago would not even submit to sitting in a dark circle, nor to going into a cabinet unless he was put under strictly test conditions. It was such conditions that gave him friends who strengthened him during his development.

Now we unhesitatingly say that this condition of affairs should not exist. Impostors are abroad in the field, and refuse test conditions, such as we have often suggested, because they say that Bastian and Taylor do not submit to them, and still the RELIGIO-PHILOSOPHICAL JOURNAL vouches for their genuine mediumship; and so we do.

Furthermore, if the temptation (the Nazarene even was subject to such) should ever prompt Bastian to show his own face, when a spirit could not, there would be no danger of yielding to it, as so many good mediums have done before.—Dr. Monck for instance, who is now serving out a term in an English prison for yielding in his weakness to

Voices from the People.

A Glimpse Across the Sea.

Dreamed I stood upon a pebbly beach, Just where the waves rolled up within my reach. The wind was blowing off the waters wild, The swelling waves in mountains high were piled.

Mrs. Markee's Materializing Medium.—Col. C. S. Moring of Atlanta, Georgia, writes:—Some time since I read in your paper communication signed by B. E. Litchfield, Ellcottville, N. Y., in regard to the mediumship of Mrs. Markee of Rochester.

In Defense of Washington's Vision.—H. Augis of Camp Release, Minn., writes:—I see in the JOURNAL of Jan. 27th, a request of C. J. Johnson, of Utah, for you to republish Washington's Vision.

Religion of the Negroes.—The Negro, although possessing a country inhabited by the elephant, giraffe, and buffalo, and owning the cow, the goat, and the sheep, as domestic animals, has never attempted to use any of them as a beast of burden.

San Francisco, Cal.—Virginia Beecroft writes:—It is by request of several friends that I forward the following choice poetry, with the request that you give it a place in the columns of your widely read JOURNAL.

A few short years, and then— This dream of life will be, Like shadow, or a noontide cloud In its reality.

A few short years, and then— The idols loved the best, Will pass in all their pride away As sinks the sun to rest.

A few short years, and then— Our young hearts may be left Of every hope, and find no gleam Of childhood's sunshine left.

A few short years, and then— Impotent of his bliss, The weary soul will find on high, A bliss that this world lacks.

A New Religious Society.—A circus company, on its way to Australia, recently stopped to see one of the Fiji Islands. While wandering about one of them turned a somersault, at which the natives were astounded.

From the Arabic. Loving friends! Be wise and dry Straightway every weeping eye: What ye lift upon the bier Is not worth a single tear.

Cheating His Most Royal Highness, the Devil.—It appears from the New York Sun, that "cheating the Devil" was the subject of a sermon, lately, Chapel, Harlem, New York.

Prayer Answered.—John Taylor, of Mt. Pleasant, Iowa, writes:—One Sunday evening, as the shadows crept athwart the landscape, I retired to my secret chamber for meditation and prayer.

Abraham and Moses.—D. Weeks, writes:—Is it correct to judge a tree by the fruit it bears? Christ says the tree is known by its fruit.

A Personal Devil.—H. E. Seely, of Port Orange, Fla., writes:—I am somewhat interested in the Rev. Dr. Ryder's article on a personal devil.

Allan Kardec's Medium Book.—Of course the doctrine of re-incarnation stands conspicuously in the front as it does in all Allan Kardec's works, and the surprising thing to us is, as we remarked when reviewing the previous volume, that spirits of such superior intellectual powers as these appear to have been communicated with Kardec should have taught that doctrine.

While this earth is peopled with silly mortals, and they are allowed to pass to spirit-life, and to communicate their opinions, of course nonsense without limit will flood the world.

Eye Opener.—Miles Brown, of Appleton Wis., writes:—To give you a perfect idea of my early religious education, I will quote the lines of the author of the Horrors of Slavery, written by W. D. Howells during his imprisonment among the Turks.

Lealie, Mich.—Elijah Woodworth writes:—My attention has been called to your three articles headed, "Well, what of it," all of which I endorse most heartily with me, except that is, you compound of confuse our with spirit, Feb. 17th, 1877.

A Singular Dream.—As a dreamist, this gentleman was a success. Just think of it, the spirit of his wife appearing and presenting the fair image of another lady that he should marry!

The Monad.—Wm. P. Lippincott, Vernon, Iowa, writes:—I have just read your article of a monad as being "the smallest speck of matter that there can be, and that it has always existed and always will."

A Spirit's Return.—Mr. W. H. Lambelle's mediumship still impressing, although for some considerable time he has been suffering from a severe cold.

Is It Artificial Life?—A Strange Story.—In connection with the above observations on "Dual Consciousness," might be noticed a strange story which is said to have appeared in the Review Magazine, of France.

Independent Slate Writing.—The following was written in our presence by a spirit hand, Mrs. Kate Blad medium, 326 West Madison Street, Chicago.

Spirits are constantly returning and communicating among all nations. Even among the Indians, spirit manifestations are frequently recognized. The Cherokee Advocate, published in the Indian country, gives a remarkable case in point.

Singer.—Dr. J. W. Whitney, of Brooklyn, N. Y., the inventor of the Whitney Sewing Machine, writes:—My principle object now in writing is from noticing in the dear old JOURNAL of the 15th July, 1876, a communication from I. M. Singer, and it occurred to me to inquire, as he seems unhappy and desirous of making amends, if you know any one in communication with him particularly, to whom I would be glad to refer him.

Superstition and Ignorance.—The Africans, in their native fastnesses of Africa, have, for long centuries, believed in the return of their departed or deceased friends or people; but what, in their ignorance and unenlightenment, do they usually do when one of their people dies?

Anniversary Meeting of the Spiritualists of Minnesota.—Dear JOURNAL, please allow me to suggest to the Spiritualists of Minnesota the propriety of holding an anniversary convention in Minneapolis on anniversary day, the 31st of March next, in view of the importance of union and united effort now so widely demanded among Spiritualists everywhere.

On the Death of a Patient in Mr. Isaac's Family.—He had the patient in his care and removed to his office. Here, in the presence of Dr. Dupuy, Dion, Etienne and Ricord (the latter members of the Academy of Science), he had the body removed from the box. His process is minutely described, it being, in short, a treatment with electricity.

Heresy.—At the Auto-da-fe at Lisbon, on September 20th, 1761, there were fifty-four criminals, including three in effigy. A priest named Father Malagrida was the only person burnt at the stake for writing heretical books, and pretending to possess a spirit of prophecy and revelation.

This Auto is stated to have exceeded all that had taken place previously in its magnificence, the Inquisitor, Nuno de Mallo, giving an entertainment in the convent.—London Spiritual Magazine.

Brief Mentions.—Mrs. M. M. Severn, of Babylon, N. Y., writes:—"I should feel lost without the dear old JOURNAL. I am an old woman, in my 66th year, and have but four or five years to live, and furnish everything, so you see I have to figure closely. Poor Adele Donehue, I am glad she has found a good mother to help her."

Dr. Monck, a genuine medium, but who probably erred in his views, now serving out his three months' imprisonment at hard labor. Gilbert Crowell, of Pawtucket, R. I., writes:—"I am so well pleased with the JOURNAL that I must have it. I admire your style of dealing with the 'germanes'—free-lovers."

The following communicated at a circle in Paris, through Mons. L. is worthy of careful perusal:—"The essential law for all true Spiritualists, is humility before God, charity in words and actions towards our brethren. Hatred and animosity must be banished; no offensive words uttered; no even a thought of revenge; pure and lowly fully this is to be obliged to the party and grand power of the spirit, and those who approach are drawn within its benign and generous influence."

The following is a translation from an author in the Spanish Spiritual Journal:—"Beneath this crude envelope of flesh, a voyager appears who sleeps for a night in his inn, seeing or thinking that he sees phantoms passing near his bed. The true world is hidden to us under an impenetrable veil. He, however, who communicates with the secret of his soul, and looks into the heart of his grandeur in the future."

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LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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Table listing various books with titles, authors, and prices. Includes titles like 'New Gospel of Health', 'The Apocryphal New Testament', 'The Lyceum Stage', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Bible in India', 'The Bible in the East', 'The Bible in the West', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Mystery of Edwin Drood', 'The World's Sixteen Crucified Saviors', 'The World's Sages', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Science of Evil', 'The World's Sages', 'The World's Sixteen Crucified Saviors', etc.

Table listing various books with titles, authors, and prices. Includes titles like 'The Medium Column', 'The Magnetic Treatment', 'The World's Sages', etc.

