

RELIGIO PHILOSOPHICAL JOURNAL

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Truth Seeks no Mask, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Seeks Hearing.

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NO. 10.

THE HOURS FOR DREAMS.

BY EMMA TUTTLE.

Again the peaceful night
Keeps silence while the weary
Lay day-soiled garments by
For robings white and cheery.
And hair, too roughly blown,
By winds which fret and grumble,
Is smoothed for rest in saintly wise,
Madona-like and humble.

And lifting heart and soul,
To God in simple phrasing,
We think of angel bands,
We never tire of praising.
As in the olden days,
Ere yet our deep affection
Had risen so high it must descend
In dews of recollection.

We think in dreamy hush
Of headstone, mound and willow,
And wonder what loved soul
Bends white o'er our pillow.
A touch the dead days felt,
A sweet word, long since spoken,
Melts softly on the quiet sense,
Of angel love a token.

How beautiful it is
To sleep with face toward heaven,
And soul as deeply calm
As waters lulled at even;
To feel bright, angel eyes
Shine down the ether spaces
As stars on waters stilled to peace,
Picture their silvery faces.

Oh, what were night, or sleep,
Without night's sweet, sweet dreaming?
Faint hopes take beautiful shapes,
And come all warm and gleaming.
While in our sleepy arms,
We clasp them, close and still,
Albeit we wake to find them gone
And all our being chill.

The golden hours for dreams
Bring rest akin to heaven;
Without them earth were weariness
And life a burden even!
A wild, unmastered power
The fleshed soul half unlooses,
And there are none to question ought
Of pleasures, or of uses.

And so I love the hour
When falls the still soft curtain,
And in abandonment
I seek a fate uncertain.
Whither my soul will go,
If o'er heaven's melting mountains,
Or in earth's valleys, fresh with flowers,
Drink deep of winny fountains!

I know not, but so sweet
Are all the sudden blisses
I scarce can tell the dearest ones,
Sights, sounds, or light dream kisses.
So when the hours of night
Like ghostly birds, come sailing
From rosy twilight o'er the earth,
My soul gives joyous hailing.

THE OCCULT.

Ancient Magic and Modern Spiritualism.

BY CAPT. H. H. BROWN.

Man ever learns by looking backward. His lessons come from experience and not from dreaming of a future heaven. He learns by studying the lesser good of the past. Today is rightly improved when we obey the teachings of yesterday, and lay the foundations for to-morrow. What is true of man individually, is true of him as a race. Modern times must be made the grave whence a better shall spring, and that better comes from the seed the past has already sown.

"The Past is ever prophetic of that which is to be, and God reveals his glory by slow and distinct degrees." The law of evolution from a lower to a higher is universal; and as material, so, also, spiritual phenomena develops, and to understand the laws of both, we must, under the guidance of science, explore the dark abyss of the past, and as the rays of reason light them up, we shall know the origin and the laws of all phenomena, and learn the lessons of control. Hence it seems to me perfectly proper, yea, indispensable, that ancient magic be studied, and I regard as one of the grandest signs of the wisdom of to-day, that interest in that branch is now being revived. I have no sympathy with those who, under the name of Spiritualism, would in the least hamper, dizeny or fear such an investigation. Truth has nothing to fear, but every thing to gain by such labors. If our philosophy is false, let the Theosophists show it as quickly as possible; if Spiritualism is killable, I will help destroy it, for I am after immortal truth and believe I have glimpses of it.

Thirty years is too short a time for us to explore more than the border lands of our newly discovered domain. We have not yet built a philosophy that is self-evident, like two and two, or the Golden Rule. A true philosophy is like the rock, the aceration of ages. If we have truth, it is only the evolution of ideas held in the childhood of man, even as astronomy was evolved from astrology; chemistry from alchemy; so has Spiritualism sprung from magic and witchcraft, and who shall in egotism say to-day, "I love pure truth." "That," says Lessing, "is alone for Deity!"

"Come, thou Angel of the Past, take us, the children of to-day, by the hand, and as

we humbly walk, teach us what of the Future, reading to us thy pages." Such should be our invocation as we stand gazing at the portals of the Summerland, and asking what to do, to develop self, so as to be prepared to enter the bliss beyond.

The more I learn of the philosophy of spiritual development and of mediumship, the more do I see the intimate relation of the two, and am anxious, if possible, to obtain "the key" to "mysteries of Godliness" as known to magi, adepts, and hierophants. The difference between this Ancient Spiritualism and our Modern, is, I am convinced, only the different sides of the veil on which the positive power is placed.

When I see a modern medium in a passive condition, and I say the power is on the other side of life, as, for instance, when I read of the disappearance of Mrs. Markee from her cabinet; but when mortals attain the proper knowledge, they will also employ natural law, and also disappear. I find this knowledge in the Fakirs of the East. The jugglers of India, China, Japan, Persia, and Ceylon, accomplish more wonderful feats than our mediums do, and they obtain the power by a system of training. The positive power here is on the mortal side. Is my reasoning correct?

Take another view. Modern mediumship and clairvoyance, clairaudience and psychometry as well, has been produced by the occultization given mortals by spirits. The intelligences all dwell in them. They learned first how to produce the battery, how to form the circle, and have shown us all the conditions to observe as fast as our intelligence was developed to receive. In spite of ignorance and opposition, they have carried the manifestations along from the rap to materialization. The positive power dwelt in them, hence the higher ruled in spite of the ill results from occasional undeveloped forces stepping in, and to-day the Wisdom Circle controls and is helping on Modern Spiritualism. But the law of development is from a lower to a higher, and if the Wisdom Circle of spirits to-day rule, before them a lower, and the next grade to them must have ruled. What is that grade? Not the unwise spirits, surely, but the wise of earth. This would be the natural law of descent. The positive power here would be just where it was in ancient magic on the mortal side. Development of mediumship, and of the occult forces of mortals, became an established system taking years of preparation and study. The initiates into any of the mysteries underwent a long discipline—solitude, fasting, toil, etc., before he became an adept, and his development was supervised by those who had grown old in such practices. Here the mortal controlled not only the physical, but the spiritual forces. Any spirit band that would use the medium, was controlled by the laws and customs of the order, or society to which the medium belonged; unless they could move them out of the well worn ruts, as they did Moses, Daniel and Jesus. Even Jesus told the people that "he was not of this world," for he had fore sworn the world to become an adept, but like Morgan among the Free Masons, he revealed the secrets of his order, and died on the cross for his apostasy. Mind controls lesser developed minds in obedience to commands. Adepts were intensified in their powers by the Wisdom Circle, but bound in physical and intellectual conditions, they could not be made negative to that circle, but negative to them were the undeveloped in spirit-life. Submissive to their call and obedient to their will were hosts of angels: "I have but to pray to my Father and I will send me legions of angels," said Jesus.

Their prophets, soothsayers, magicians and hierophants had control of the elements in which the spirits of the earth, earthly, dwelt, and controlling the element, of course made like Prospero Ariel, all spirits their servants. This, of course, was in their hands used for the aggrandizement of power, in building up priest and king, and to the degradation of the masses. To-day, the same law exists. The intelligence is in the hands of the higher, who have control of physical and spiritual elements in which mortals, or a portion of them at least, dwell, and they will them to act, but they must will a mind less powerful and hence negative, or we that will, make ourselves negative for the time. But does not each mortal hold a middle place to all other mortals—some below and some above him? Must he not also hold the same place to spirits? Then as spirits control him, can he not control spirits?

Here comes the intimate connection of the ancient and modern. Where before we had only two links of the chain, we by using this part, get a third, and to-day it is spirits, mortals, spirits. Angels act on mortals; mortals act on spirits, and thus the law of action and reaction is fulfilled, and the balance in the moral world is kept. Under the influence of the wisdom circle, acting directly through mediums, and indirectly through all past reformers, inventors; teachers and civilizers, the moral sentiment is so developed that this power of ancient magi need not be used to degrade the masses on earth, nor hold the masses in halts—in thralls, but can and must of necessity be used to develop both.

It seems to me to be our duty to learn the laws of control and become ourselves controllers. To become developers of spirits, whether they be spirits in the form or out, and have our mortal hands, the reflex of our spirit hands, for the development of undeveloped spirits. When we do this, then

may we look for that progress which will ultimately cause every knee to bow and every tongue in earth and hell to confess the Christian principle of goodness. Then will man win the victory that is his by virtue of an overcoming will, and inherit Eternal Life.

From hand to hand the Cup of Knowledge must be passed down the same scale of progression of which the Cup of Life passed from monad to man, and wherever in that limitless chain of being, an angel or a mortal stands, he only wins the next step by taking this cup and passing it to the next below, and thus lifts two, himself and his neighbor, into higher life. "Come up higher," cry the angels, "and I hasten to depart," says Poe, in his "Farewell to Earth," and gives us in his faring song his full Cup of Knowledge won by victory over self. These are many states of one life, and best through mortals can these undeveloped souls in outer darkness be reached.

Are we always to receive and never to give? Ever to be pupils and never teachers? Nay! But ever both; ever an instrument for the higher and ever an intelligence making a medium of the lower. Such is our destiny. Outgrowing one set of teachers, we pass on to higher grades only to be teachers and pupils still.

Is our Philosophy based only upon the phenomena of disembodied spirits? If so we must turn over many a fact to that philosophy that deals with the acts of the embodied spirit, or what is the same studies and explains the occult forces of man. But who can draw a line between the two? They shade into each other, and it is difficult to tell where clairvoyance ends and spirit control begins—psychometry ends and impression or clairvoyance begins—as to define the line between inspiration and my own thought; hence Spiritualism includes Occultism. I am not willing to confine the former to mediumship, nor am I willing to give to spirits the credit of all my acts that are good nor to blame them for the bad. My own spirit is equal with those and the highest angel is only a mortal evolved! Now, if I can evolve the latent powers of spirit while in the form, I intend to do so. We are being taught to do so, by wise spirits. I call all teachers unwise that in the slightest degree interfere with the mortal's will, or that do not seek to have us do to-morrow, of ourselves, what they today added us in doing. Because we have been to school with them and learned the same truths and are to-day in harmony with them, it does not impugn our individuality, nor does it make us any more of a slave to them than for our profession in school. On the same plane all see the same truth.

Then, rather let us all welcome this research and learn the laws of this lower control, and as man fills a middle place between angels and earthly spirits, let him realize his responsibility, and only ask from the higher as he is willing to work for and give to the lower. Let us take from old magic its knowledge and under the lead of modern science and Modern Spiritualism (and both are one) apply it elevating all below us; not confining ourselves as has heretofore been the practice to the elevation of man alone; but extend our philanthropy to include angels. I am yet a learner on the lowest seat at school; even my feet do not touch the floor; I am so young, but still hungry for more. I listen for every footfall in the outer hall, and for every opening door, looking for the appearance of the new teacher, and lo! as ever he comes from the past, with his face upward set and he bears the casket of the old, with the jewels of intelligence once hoarded in oracle, and pyramid, fame and temple, in altar and in mystery. These he adds to those the present has already given me, and in their presence the new also glows with diamond rays, and I learn.

"That the truth of the present is but the truth of the past.
But that each phase is greater, grander,
Brighter than the last."
and richer than ever. I thank the angels for thus coming again as of old through the magi with gifts to the little child, crying in the manger of ignorance for the truth of which he dreams.
Schoolcraft, Mich.

His Choice.

Some newspaper scribbler asks why Robt. Ingersoll has never filled any high or important positions in the Government, and then answered by saying it is probably because the people dare not trust a man who makes no profession of religion! Here's Robt.'s own explanation, and which is no doubt the correct one:—

"I had rather have forty acres of land and a log-house with one room; yea, and the woman I love, and some lattice work over the window, so that the sunlight would fall checked on the baby in the cradle, and a few hollyhocks at the corner of the house; I would rather have that and a nice path leading down to the spring, where I could go and bear water gurgling; I would rather live there and die there than be a clerk of any government on earth."

TIME.—Of our gold and our silver most of us are careful, but of time, which once lost, can never be recalled or regained, we lavish a large portion even while we are uttering complaints of the quantity allotted to us.

MATERIALIZATION.

Pertinent Thoughts in Reference to the same Materialization in Derbyshire.

BY N. A. (ORON).

Mr. Adshhead's remarkable letters should not pass by without a word of thankful comment. They supply the best evidence of light-theory phenomenon—materialization—that I have yet found, and I have been trying my best for two weary years to get something really definite and producible. I think this evidence—and I desire to cast no sort of doubt on any other evidence which is not just now prominent before my mind—I think this evidence unimpeachable. There is no loop-hole that I can see (my friend will forgive me), unless a man chooses to impugn the record altogether. There is no room for hesitation as to the reality of that most tremulous fact, the production of a human form when no such form existed before. The very magnitude of the claims made on our faith should be our sufficient excuse for the severest rigor in testing the evidence. It has been very unfortunate that such evidence has not usually been tendered. Those who have needed (as I have) something beyond strong presumption, have not found it. And I hope I do not state the case too strongly when I say that nothing short of positive demonstration should suffice to carry so tremendous a fact. I now say only, I wish I could myself see what is recorded by Mr. Adshhead, to which aspiration, I have no doubt, many will say Amen.

Many cases have been recorded of transfiguration and transformation. Perhaps the former term had better be confined to change of feature, the latter to change of form for the sake of clearness. I suspect that both are frequent and perfectly legitimate exercises of spirit-power. I mean that in many cases the features of the medium are made by spirit-power to assume another countenance, in some cases that of a recognized friend, and the form of the medium to personate the attitude and gestures of one known to a sitter. I believe this is far less rare than we think; and we lose much opportunity for observation by putting the medium out of view. It is not necessary, I am sure, and I hope that intelligent and accurate observers will encourage the former class of phenomena which resemble those that Mr. Adshhead has so well described, where the medium sits in view, and the cumbersome and perplexing paraphernalia of cages and hand-cuffs, and bonds are done away with.

A point will strike any one who is endeavoring to gather up a theory as he reads Mr. Adshhead's narrative. It was again and again requested that the door of the cage might be left unfastened. Yet the precautions taken precluded the possibility of the medium coming beyond its precincts; and the meshes of the netting were wide enough to let any amount of "influence" through. Can any reason be suggested for this? I confess I can not understand or explain it, except on a very transcendental spiritual hypothesis, which, after all, may be true. But is there any designable reason?

Again, has Mr. Adshhead, or his coadjutors, framed for themselves any theory of the way in which these astounding results are effected? Do they know how it is done? The ordinary spirit explanations are so vague as to lead one to the belief that the actual exorcists are but the instruments of a higher power. Is this so? or must we conclude that they who produce these portents do not know how they cause them? Or is it that they will not, or may not tell? Is it a process akin to what we call "electrotyping"? Is the spirit-form coated with a veil of matter? Is a dummy framed and animated from without by powers akin to that of the messenger? What is the *modus operandi*? or are there several?

The gradual evolution and dissolution of the figure would seem to point to a positive creation, not to a clothing of the spirit-form. Moreover, these forms seem to be organized throughout with flesh, bones (though not always these), and all things appertaining to the perfection of man's nature. What a mystery! Is it possible that, after all, what we witness may be a transference of an entity from the plane of spirit to the plane of matter, and that no change takes place in the spirit at all?

"These be wild and whirling words," I don't know. These be whirling and bewildering fancies, and I want to get at the bottom of them. I once asked some such questions as I have propounded of a materialized spirit, and the answer was, "I know no change. I am as I was, and as I shall be." I think others have had a similar answer. The electrotyping theory seems, at any rate, not to square with the teeth, and warm breath, and saliva. However it is done, the forms are organized throughout. I wish some one who has the chance would try (with the permission of one of our spiritual visitants) how far it would stand isolation from the medium; what its pulse and temperature were; whether it could eat, and other like experiments. Surely they are not frivolous or absurd. Surely they are not in violation of any laws of the material form if it may be permitted us to suggest (not to impose) corresponding experiments. What could possibly be more interesting, fraught with more far-reaching results? Perhaps the time is yet to come; nevertheless it will come.

Meantime, Mr. Adshhead will add to the obligation under which he has already laid us, by deducing from his experiments any theories which he thinks they will bear; and every body ought to thank him sincerely for what he has done.—*Medium and Day-break.*

Dr. Carpenter and Spiritualism.

BY A. M. GRIFFEN.

Like many of the scientists, Dr. Wm. B. Carpenter is hasty to assign physical causes to all classes of phenomena that obtrude upon the human mind, and especially to that class which *prima facie* has its origin within another realm of causation. We refer to the phenomena of Spiritualism.

In a lecture recently delivered at the London Institute, and printed in the *Popular Science Monthly* of May, Dr. Carpenter endeavors to show that the mesmeric sleep is dependent upon a prepossessing belief or "expectancy" existing as a primary condition in the mind of the subject, and that the condition underlying "all these marvels" (which includes the spiritual phenomena) is—"the subjection of the mind to a dominant idea."

From the manner in which the learned gentleman deals with the question, it is clearly evident that he misapprehends the vital points of the whole subject. To show that the state or condition into which media pass can be simulated in appearances only by the artificial condition of hypnotism induced by placing a bright object close to the eyes and looking steadily at it, seems to warrant Dr. Carpenter in saying that "a scientific rationale can now be given of a large proportion of the phenomena reported by mesmerizers;" and it is with a great deal of self-satisfaction that he remarks: "Thus mesmeric sleep corresponds precisely in character with what is known in medicine as 'hysteria coma.'" To discourse learnedly about *modus operandi*, states and conditions, appearances and symptoms, hypnotism, comatose and "hysteria," is the proper method, in Dr. Carpenter's estimation, with which to meet the facts produced by media; in other words, because a certain long-earred animal may be made to appear like a lion, as in the fable, there are no real lions.

Although Dr. Carpenter feels safer to direct his attack ostensibly against mesmericism, and occultism, etc., he wishes his argument to sweep away every thing of a spiritual character, as appears by the arguments themselves and the title of his lecture. While thus directing his attack against mesmericism, etc., with reference to the "higher phenomena" (by which term we suppose is meant the intellectual products of media), Dr. Carpenter proceeds to discuss the credibility of the testimony upon which they rest, which, as we contend, simply shows that he has no knowledge of that class of the phenomena and therefore is obliged to base an argument upon secondary evidence. What matters it to the man who knows he has witnessed a particular scene, or heard a particular word spoken, that Dr. Carpenter or any other man or set of men should disbelieve his statement? He is the only witness, and all other men are unqualified to testify, since the only thing they know of the subject in issue, is that they know nothing.

It perhaps may be interesting, as a metaphysical question, to discuss the reliability of human testimony; but if a matter under discussion is to be decided by the test of human truthfulness, we may prepare ourselves to believe, with Bishop Berkeley, that nothing exists, and to assert with Aristotles that "we know nothing, no, not even our own ignorance."

As for ourselves we have seen these things, and are ready to testify. Whether Dr. Carpenter; or any other of the "trained skeptical experts," believe us or not, can not affect that which we in common with millions of other intelligent, rational human beings, have seen, heard and felt. If we were to tell Dr. Carpenter that just a little way off the coast of England, another beautiful green island divided the waters, and that its shores were beautifully decked with lovely foliage, and that we knew it was there, because we had been there and seen its loveliness, should he choose to launch at us a dissertation upon the credibility of our testimony and the "probative force of evidence," we should still insist that the island was there and, perhaps, should suggest to him that a little more extended acquaintance with the laws and conditions necessary in the nature of things, to be complied with, might bring him some positive knowledge of the subject in which he seems to possess so much interest.

"Sleep."

Dr. William A. Hammond recently delivered a lecture on "Sleep" at Chittenden Hall, New York City. Sleep, he said, was accompanied by an absence of blood in the brain, and wakefulness by the return of the same fluid in large quantities. Many persons who feel sleepy in a chair become wide awake on lying down simply because of the flow of blood to the head. For such persons a high pillow reaching well under the shoulders will prove beneficial.

BOOK REVIEWS.

ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle.

The American edition of this work was scarcely published before it was destroyed in the great Boston fire.

These pages, I take it, are written and compiled in a different way. But I am very far from saying that the method of which they are an example is inferior.

It is manifestly impossible for me to follow the author over the wide field which he traverses. I can but indicate its vast extent, and stay with him here and there to admire the prospect from a particular point of view.

That portion of the work which deals with the Religious Aspect of Spiritualism I do not meddle with. I am far from indolent to the beauty of some of the language in which it is couched; and I am in hearty accord with most of the opinions expressed.

I return to notice two very important chapters on Mediumship—Chaps. 14 and 15. The medium is often born with his peculiar organization, sometimes has acquired it slowly or suddenly by sitting in circles; just as a musical string, by repeated vibrations, will become harmonious with another that is fixed.

Having advanced so far, the writer deals historically with the first manifestations at Hydesville, in 1848, and their appearance about the same time in France. Cahagnet, a working man, had by means of clairvoyance, done much to solve the problem of spiritual communication.

Nor is he disposed to let the circle off its fair share of blame for causing manifestations of spirit-power to be contradictory and unsatisfactory by neglecting proper precautions; while he administers a stern and deserved rebuke to those who would prostitute their powers to base ends, and enters a needed protest against that credulous folly which refers everything to spirit-action, and is perpetually agape at fancied won-

The experiments of Prof. Hare and Mr. Crookes, and the evidence of Mr. A. L. Wallace, commend themselves to the author's scientific mind, and he pays a high tribute to the care and patient research which have characterized their investigations.

Having thus conducted the investigator up to the domain of Spirit, the author enters into a new field. His attempt to systematize the protean phenomena which crowd the very threshold of the inquiry, begins with a discussion of what he calls Impassibility. It is through the power of the brain to receive impressions that we become cognizant of spirit and its operation.

It is to this impassibility that the tiger appeals when fixing its prey, the rattlesnake when fascinating its victim, and to the same source are to be referred all those various antipathies of which so many stories are recorded.

Having dealt with man in his relation to the world which he inhabits, the author passes to the more serious and difficult task of correlating the phenomena of spirit, and of laying down the laws which govern its action.

The origin of spirit is referred to natural birth. Man, in the author's opinion, is a dual structure of spirit and body. Spirit, born synchronously with the physical body, is intimately correlated with it during earth life, and after physical death, retains its faculties, and pursues its path of progress.

The title of the book is "The History of the Conflict between Religion and Science." The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex, and involved the fate of empires.

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It is indeed a safe rule "to refer nothing to spirits which can be accounted for by mortal means." If Spiritualists would act on it we should hear less folly talked, and should give less handle to our foes.

In taking leave of the author, I desire to express my conviction, that his book is one which all Spiritualists may read with advantage, and from which even the most advanced may learn much.

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CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Post Office Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal, payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 62 and 64 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., MAY 19, 1877.

Spirit Communications—Their Reliability.

The question often arises in the mind of every investigator, as to the entire reliability of messages purporting to come through mediums, from individual spirits. This question once in mind, it must be disposed of by some process of reasoning that shall be thoroughly self-satisfying, or it will remain to haunt the imagination, and breed doubt, fear and distrust, until a morbid condition of the mind upon this subject, has become confirmed.

Credulity on the part of an investigator, is quite as unfortunate a condition as that of unreasonable distrust; to maintain a perfect mental equilibrium is not easy, yet it is only by this means that justice can be done all parties connected with the investigation. To teach theoretically how to attain this equilibrium and to do justice, is difficult; each individual must weigh the subject under consideration from various stand-points in the most reasonable and impartial manner possible, and decide for himself, making a due allowance for a possible want of proper mental or physical conditions in himself as well as in the medium. At best, it is but a matter of opinion in every case where doubt exists. Occasionally comes a message, in words or terms, which leaves no doubt in the mind of the investigator, that the self-same spirit, from which the communication purports to come, is truly in rapport with him, through the organism of the medium. It does not follow, that when one is proven to be a genuine medium, that all communications through that organism are dictated by the spirit assuming to dictate them. Undoubtedly, very many of the spirits controlling or finding a congenial atmosphere in and about the habitations of media, are held in the earth's atmosphere, by reason of some aberration which impedes their advancement. There may exist within a spirit the same tendency to deceive, that we find existing with some persons here, and there is no safe way but to satisfy one's self first, that the medium is generally reliable, and that in the instance in question, there exists no special reason why the investigator should not receive the best expressions which any communicating spirit might be able to give, then receive the communications without either prejudice or greediness, and weigh them candidly. If no evidences are contained within them of emanation from the person who purports to be their author, it may or may not be reasonable to suppose, that some member of the medium's band had dictated something with the hope of satisfying the applicant; of this, each must judge, but it should not be taken for granted, that because the results of this sitting were unsatisfactory, that at another time, perhaps when the inquirer brought different conditions himself, that the results would be of the same character, nor, that because he was unsuccessful, none could be otherwise.

The people who have investigated the phenomena of Spiritualism for many years in its various phases as manifested through a great variety of media, and have consequently learned for themselves the facts herein related, with many others of similar nature, are never surprised when they fail to receive full and satisfactory evidences of the actual communication with a specially designated spirit, and why? Simply because they appreciate the difficulties which may intervene to prevent this "consummation so devoutly to be wished," and to them, this is collateral evidence of the reality of the future life.

Beginners, and casual, or occasional investigators expect too much; they seem to feel that any and every spirit does and must have absolute control over laws and circumstances, at all times. They do not stop to think such power is equal to that of the Infinite; in short, though honest, and earnestly desiring to be candid and reasonable, they are quite the reverse, and we fear that too often the poor medium is blamed for the result of conditions brought by the dissatisfied investigators. We are aware that there

has grown a habit with some mediums to talk a great deal about improper or unfavorable conditions, and that it is not pleasant for investigators who can not understand or appreciate that this may be so, to hear it; and while the fact may exist, we nevertheless question the expediency of any such attempted explanation on the part of the medium; it would seem enough, to say, "The manifestations through me are beyond my control. I am but the passive instrument through which unseen intelligences demonstrate, and usually my patrons are satisfied; that they are not always so, I regret, yet have neither the power nor desire to have it otherwise. The laws of control are understood by many spirits, but imperfectly by mortals, therefore, when from inability or lack of desire to comply with the wishes of friends, they are disappointed, it is the risk all investigators take, and should feel that whatever reason may exist to cause the disappointment, it is one beyond our knowledge or power to control, and should feel thankful that no attempt is made to 'assist,' and thus possibly give you something pleasing, though totally unreliable."

This article was suggested by reading a letter of several pages from a lady in New York apparently intended for publication, though unaccompanied by a name, complaining that she had been instructed through one medium to visit a certain other one, where she would receive "an important communication from my father, which would benefit me in earth-life." That she visited the last mentioned mentioned medium and failed to receive the promised information, which was to be of practical value, whereupon she proceeds in a most vigorous manner to lay the lash upon the back of the medium last visited, though without a word of condemnation of the medium, through whom she had received a false communication. If one is abroad looking for inconsistency, we would suggest that it might be found in the person of this anxious but disappointed, and we are sorry to say it, vindictive lady. This is not the first instance of disappointment by a person seeking information from the Spirit-world solely for temporal purposes, and there is no reason to suppose it will be the last; when spirit messages are more sought for spiritual or at least elevating purposes, we opine that disappointments will decrease on the record. May the times soon arrive when those who accept our philosophy, will not only live up to the high standard of its teachings, but cease to expect aid from the Spirit-world, in the management of their temporal affairs, as will be the case, when it is fully realized that we are placed here for a purpose which could not be fulfilled, except through the experiences of life. That these experiences are brought about by circumstances which could only be prevented or changed by a foresight not consistent with the natural laws under which we live, and which laws govern and control spirits as well as mortals.

Peculiar Entrancement.

The daily papers of this city have recently contained articles relating to the entrancement of a young lady living with her parents on the West Side, and desiring to give our readers reliable information, a reporter was sent to interview the family, who reports as follows: Miss Ada Turk is 13 years of age, a blonde, deep blue eyes, fair skin, and a lithe body, with a countenance expressing innocence and purity. Sometime during the past fall, physical manifestations commenced in her presence, to the surprise of herself and parents, neither of whom having had any knowledge of spiritual phenomena. So strange were the manifestations to them, friends supposed to be able to give reliable information so much needed, were consulted, and though it would seem little information of value was obtained, experiments were decided upon, and during the past six or seven months, investigation has been going on in the family with the assistance of a few friends whose curiosity and interest was excited through a thorough knowledge of the entire honesty of the medium and her parents, and though the development of the medium has but just begun, many and varied have been the convincing tests of spirit return, bearing incontestable evidence of genuineness.

While alone in the house and engaged in household duties, a paper was placed on the head of the girl upon which was written in a beautiful hand, a communication for herself; at another time as she had entered the house from the street, and knew no one was near her, having at the moment closed the door, the door bell rang, and turning around and opening the door again, she found a letter addressed to her mother by a spirit friend, containing numerous evidences of spirit identity. Seated in the cabinet, writing appears illuminated upon the wall, by which very conclusive evidence is given to the investigator that a friend passed from earth-life still lives, and controls, to us, unknown laws by which the communication is given. In dark circles the usual demonstrations upon the guitar, drum, violin and other musical instruments, are given near the ceiling, and usually several instruments are being played upon at the same time while in that position.

About two weeks since, the young lady was entranced for 24 consecutive hours, but on returning to consciousness, was unable to call to mind any impressions made during the time. Within a short time (few hours) afterward, she again fell into a trance, in which she remained five days without

interruption, and of what she states she saw, we summarize the following, viz: "I felt so very light, and knew I was about to float away—saw my body lying upon the sofa, when Mrs. Briggs, the mother of a neighbor of ours, who passed away some time ago, took me in charge, and conveyed me up and up, passing what she said were the different spheres, until we reached a point from which I could see into an immense circumscribed space through what seemed to be a door, yet it was not a door, as it was closed, with the name of the sphere, and the number 100 engraved upon it (I have forgotten the name that was on the door), and I could look through it into the sphere, where I saw very bright and beautiful forms, none of which I had ever seen before, but was not allowed to enter. With Mrs. Briggs, I then commenced descending, looking at the several spheres, spaces as we passed, until Mrs. Briggs was relieved by my grandpa, who continued the downward journey with me, stopping to look into spheres, and occasionally visiting one, until we reached the sphere where I found my grandma, who took me over that and the lower spheres, where I saw all the people who had passed away, that I had ever known. In the fifth sphere I found a lady I knew in earth-life, who was murdered by her husband; she told me he was in the sphere next to the earth, and I found him there very unhappy with his thoughts. While I was away, my body was held by Susie Crocker."

She states that she was so exceedingly happy while absent from the body, that she desired to remain away, though she seemed to know that she could not. While absent, and her body, as she says, in possession of Susie Crocker, various articles of fancy work were wrought, which required nice discrimination of color, and though her eyes were constantly closed, no mistake was made. Her mother regards the fact of the preparation of these articles as conclusive evidence that the body was controlled by other than Ada, since she had no knowledge of such work, and consequently could not have performed it. We are pleased to note the development of new mediums, and especially so where the evidences are so good that the gifts will be exercised honestly, regardless of personal pecuniary benefits to be derived at the moment, and shall ever take pleasure in rendering such, every assistance in our power. We anticipate a bright mediumistic future for this young lady, and hope to be able to furnish our readers, ere long, with additional and interesting particulars of her development.

Insane or Mediumistic?

A well-known Spiritualist and a man of correct observations, as well as intuitional, after a visit to an insane asylum, in which over seven hundred patients were confined, remarked that he felt assured in stating that one-half the cases were obsession, or perverted spirit control, which if understood in the beginning, might have resulted in benefit, instead of ruin. This may be an exaggeration, yet it must be admitted that there are, a great many such cases, which ignorance of spiritual laws and forces render incurable.

The following instance which we take from a letter of a correspondent, admirably illustrates this subject: "The young woman to whom I refer was at work for my sister. The day before she was taken, she looked very pale and wanted to come into the dining-room and lay on the sofa. She laid down but kept her eyes open and looked singular. The doctor who makes her home there said to her, 'Mary, there is something on your mind, what is it?' Mary said she would like to talk with her. Doctor said, 'Very well say what you want to. Mary said, 'I have washed dishes all my life, and I think God has other work for me to do.' Doctor says she went on quoting Scripture like any priest, and used language far beyond her station and education. She said, 'Doctor, you know I never could talk as I do if I was not inspired.' She had been fasting very strictly through Lent three or four weeks. She said, 'I try to talk with my folks as I do to you but they call me crazy, and won't hear it. Doctor, you know I am not crazy.' That evening her brother came to see her, and she went home with him to stay all night. When she got home she began to talk to her folks (all Catholics). Her father told her if she thought there was any religion in such talk, she was greatly mistaken, and to shut up, for he did not want to hear any more of it, and was quite severe with her. She put on her things, and started for the Catholic priest. She walked about a mile, and when she got there, she had torn her clothes nearly every bit off of her, and has been raving ever since. She is in the Newbury Asylum, and I hear, no better, and they have no hopes she ever will be. The Doctor told me that Mary seemed to her, like one in a trance; and if she had been treated kindly, I believe, she would have turned out a medium, instead of a maniac. I think, perhaps, her people would as soon she would be the latter as the former. Oh! that dark, dreadful religion! I thank God every time I think about it, that I am not a Catholic, or Protestant, either, for that matter."

In such cases, the nervous system becomes so tense and susceptible, that opposition or misunderstanding destroys its structures and functions, to a greater or less degree, and permanent, often fatal injury is inflicted.

In the above case, the peculiar conditions for impressibility had been induced by fast-

ing and devotion, and the rude contact of her ignorant family, when every nerve film was pulsing with spiritual exaltation, made the unfortunate Mary a raving maniac. Had her case been understood, and appreciative kindness bestowed, her intense impressibility would have been harmonized by perfect spirit control and mediumship of a high order been the result.

THE KEY! THE KEY!

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

NUMBER XIX.

QUESTIONS AND ANSWERS CONCERNING MAGIC—INFERENTIAL DOINGS OF THOSE WHO PRACTICE THIS ART IN CHICAGO.

Question.—There seems to be a close connection between magic and elementary spirits, and if the former is true, why not the latter?

Answer.—Magic, as I explained it, is a cosmopolitan term. He who has the key to unlock the mysteries of nature, and operate through the instrumentalities of the same, may be a magician, independent of elementaries.

Q.—What think you of this, an advertisement in one of the Chicago daily papers: "Madam—correctly reveals your whole life; also works wonderful charms in bringing the separated together." By what means does she bring the separated together?

A.—Really, we have no method of knowing that she ever accomplished the feat. We have taken great pains to investigate this subject, as set forth by advertisements in our daily newspapers every Sunday. We know their methods. A lady of this city gave one of those who advertises to bring the separated together, over \$50 to break up a liaison of her husband with a disreputable character. She gave her medicine which she was to administer to her husband, and which, on examination, we found consisted of a substance calculated to inflame the passions. She also kept in her possession a lock of his hair, with which she tried to place herself in rapport with him, and thereby break the magnetic connections that held him, as it were, like a vice, in the power of a disreputable woman.

Q.—Did she succeed?

A.—No! A mouse could remove a mountain as easily as this operator could accomplish the object for which she sought. Finding that the chemical administered to the husband was ineffectual, she had the distracted wife bury a combination of substances under the door steps of the dissolute woman's house, under whose complete control he was.

Q.—What was the object of that?

A.—To bring potent influences at work that would accomplish the object desired. The voodooes of the South, who desire to injure an enemy, have a peculiar combination that if they can put in a pillow on which a person lays his head at night, disastrous effects surely follow. The scent of the same is not disagreeable enough to excite suspicion, but the constant emanation flowing therefrom, is poisonous to the sleeper, and eventually so deranges his health that he dies. There is not, however, any magic about this; it is simply applying poison, or murdering a person by inches.

Q.—I can not understand why this woman should bury any substance to accomplish the object desired.

A.—True, we attach but little if any potency thereto. There is in certain chemicals which the magician uses, an emanation which it is claimed will accomplish the object they desire in certain cases. Henry Cornelius Agrippa, an eminent magician, Counsellor to Charles V., Emperor of Germany, and judge of the Prerogative Courts, claimed very great virtue for penny balm, citron pill, saffron, lignum, frankincense, musk and myrrh. It is true that man, being a microcosm of the universe, certain potent qualities of the animal, vegetable, and mineral kingdoms, effect him in a peculiar way when applied to his person or administered to him. As certain remedies act upon the liver, lungs, kidney, spleen, etc., either accelerating or obstructing their action, the advanced magician claims that certain substances exist which will either intensify or diminish the affection that one may have for another. It is on this principle that the magician acts when endeavoring to bring the separated together; it is with this object in view that so many advertise every Sunday in our daily papers.

Q.—Is that their whole modus operandi?

A.—No! The method adopted by one whom we well know, is too revolting to be mentioned. One lady of this city, carried about her person a substance in which was inserted sharp needles, the intention being to thwart the actions of, and injure, too, another person.

Q.—Did she accomplish her purpose?

A.—No. She paid one of those charlatan magicians \$30, and did not accomplish the object she so much desired. While she was carrying the "infernal machine" about her person, the one she expected to torture seemed to thrive and boldly defy her. Where one person can establish a complete rapport with another, then by a system of concentrated mind action, evil can be wrought.

Q.—But are not these magicians assailed by spirits?

A.—They may be. It is claimed that a Voodoo Creole of New Orleans, is a mater-

ializing medium, and can go forth in a dark night, and if he see a window of a house open, his familiar spirits will enter therein and bring out any small article he desires. The Spirit-world is a counterpart of this. There are rogues there as well as here. There are two kinds of Magic, so claimed, one White and the other Black. That which is practiced in this city, is of the latter kind. The magician claims that the nature of man is three-fold; within the same is included the physical body, the astral body, and a soul. The astral body is the spiritual body. It is a new name, simply for the spiritual organization, and is intended rather to mystify than to develop new truths. When Mrs. Richmond is speaking under the control of a spirit at Grow's Opera Hall, her soul wanders freely forth in the Spirit-world, surveys its magnificent scenery, and mingles with the society there. Yet Miss Blavatsky claims that the separation of the soul from the body is one of the "last and very highest achievements of magic." Mrs. Richmond lives two lives, as it were. The scenery of Spirit-life, its inhabitants, its lakes, rivers, majestic waterfalls, beautiful gardens, etc., are as familiar to her spirits, as the varied scenes of earth are to her in her normal condition. She claims no magic in the temporary separation of her spirit from her body.

Q.—I can hardly comprehend you. Please explain further.

A.—We have succeeded in sending our spirit on different missions; and have visited different places, but have not yet succeeded in transmitting to the brain an accurate account of what we saw and heard. We have, as it were, two memories, one spiritual, which takes cognizance of the spiritual side of life; the other is connected with the material side of existence. Some thinkers begin to surmise that "the material world is but the result of mental conditions, and that when the change called death comes over the spirit the facts connected with matter vanish like a tale that is told." We do not, however, entertain that idea; in fact, the reverse is true. Whatever transpires on earth, the spirit definitely remembers, but whatever transpires when the spirit is separated from the body, is generally forgotten when the spirit returns to it, and this is palpable enough, for the spirit has taken cognizance of spiritual things of which the material sense could have no conception. We can not admit, that the two existences are so distinct in nature that the memory of the lower can not be transmitted to the higher. There are conditions in which the external consciousness is a blank. In cases of trance the external senses are closed; but the spirit is wandering freely forth in the ethereal fields of the Spirit world. What it sees there is dimly impressed on the brain like a dream. For example, if spirits wish you to see flowers, they would place, while you were asleep, spirit flowers in rapport with your mind, and they would excite a dream, and the next morning you would tell of what beautiful flowers you had seen. The thing you see on earth must be first transmitted to the eye, and then to the brain, in order to be remembered; but the scenes of spirit life must be impressed upon the brain, or the spirit on its return to the body will have no memory of the same; all is a blank. Magic, as set forth by the theosophists, is an extensive study. In the future, we will probably talk further about the separation of the soul from the body. All are looking for keys; all are anxious to enter the Temple of Nature, and see her inward workings.

"M. A. (Oxon)."

The eminent English author and scholar who writes under the above nom de plume, proposes sometime next autumn, to publish a volume of essays and reviews on Spiritualism, if sufficient copies are subscribed for to warrant the undertaking. The following is the plan of this important work:

- 1. HISTORICAL ASPECT: Wallace's Miracles, etc.; Sargent's Planchette; Howitt's Supernatural. 2. SCIENTIFIC: Hudson Tuttle's Arcana; Crocker's Researches. 3. PHENOMENAL: Olcott's People from Other Worlds; Sargent's Proof Palpable; Wolfe's Startling Facts. 4. PSYCHOMETRIC: Denton's Soul of Things. 5. RELIGIOUS: Crowell's Primitive Christianity; Dale Owen's Address to the Clergy. 6. POETICAL: Bailey; Harris; Doten; Tappan. 7. OCCULT: Art Magic, etc. Trance-Corporeal Action of Spirit.

This will let one take a seven-fold view of the subject. Those wishing to subscribe for this invaluable book, can send their names to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, simply pledging themselves to remit the price, \$2.50, when the book is issued. F. Percival, Esq., 15 Conduit St., London, is the English agent.

Correction—Dr. Crowell.

In our sketch of this gentleman, in No. 8, current volume, we stated, inadvertently, that he had only been a Spiritualist five years, when we should have said nine years.

Voices from the People.

Short Sermons—Who are the Bible Believers?

Thomas Cook writes:—It is urged against Spiritualists that they do not believe the Bible. I have just concluded a three evenings' discussion with an Adventist minister at Sank Rapids, Minn., and throughout the entire discussion he labored to make it plain that the Bible is not the word of God...

When once "over the river," they will realize the fact, that though on earth rich, they are still paupers, and the only way they can advance, is to banish their aristocratic notions, and seek to do good to every creature.

Clarksville, Tenn.—John B. Tapscott writes: You may be assured of our deep sympathy and regret for the untimely death of the able editor of the JOURNAL. His memory will be cherished by every advocate of our beautiful philosophy...

Defying the Almighties.—The following is the translation of a decree issued by the Mayor of a department in Brazil, which is now going the rounds of the Spirit World...

that were walking leisurely, lovingly, arm-in-arm; and oh! the thousands of beautiful children that were at play through the devious labyrinths of that vast heavenly park!—A. J. Davis.

How many on earth do you suppose are prepared to enter that Celestial Garden, and enjoy its beauties? What have you done, reader, to entitle you to such a paradise? Have you made a single sacrifice for others? Have you made the burdens of others lighter by relinquishing some enjoyment yourself?

Spiritual Manifestation.—The following is a list of the phenomena scientifically demonstrated in his own house by Mr. Crocker:

The alteration of weights of bodies. Movement of heavy bodies when at a distance from the medium. The rising of tables and chairs off the ground without contact with any person.

Material Gold and Spiritual Treasures.—The statements concerning the Blandford Gold Mine should not tempt people to place implicit trust in what the spirits say in regard to any future success there are any failures.

The above blasphemous decree issued in 1820, shows the simple nature of man, as if it could, or would influence in the least degree the Almighty. If love, devotion, unselfish bearing, virtuous deeds, and noble traits of character, can not induce God to speak, what effect will a miserable threat have?

New York City.—J. F. Stines writes: For the benefit of investigators who reside in, or visit this city, I think attention may be profitably called to the fact that Mr. Kerve (so well known by that name, and whose powers as a medium have been heretofore published), after resting a long while for the sake of his health, has resumed her sittings for the public at the Grand Central Hotel.

Spirit Intercourse.—The same law prevails in intercourse with the denizens of the Spirit world, as with those of this sublimity sphere. If we place faith and reliance in all whom we come in contact with here, we are very likely to be led astray, and made fools of.

Why should there be unprincipled spirits as well as unprincipled mortals? Death does not change the natural tendencies of the mind: An Albert here will be of the same nature there, until reformed, and if a medium will listen to his advice, he or she will be sent on many a wild goose chase after fortunes abroad, buried treasures, etc.

Bishop Creek, Cal.—Permit me to make a few remarks upon these assertions in regard to materialized spirits. One needs to be well versed in human and divine laws in order to say what can or can not be done.

about God.—In the year A. D. 1300, Thophine, Bishop of Alexandria, visited the temple of the God Serapis, and commanded a soldier to strike the image with his battle-axe.

reference to God, Hudson Tuttle has well said, "Science will go her quiet way, of God neither affirming nor denying. Her only office is to point out errors where they occur."

Saugatick, Mich.—M. E. Morrison writes:—Through heart-felt sympathy and regret, I can but offer a small tribute to the memory of our much lamented Brother, S. S. Jones; in short he was the benefactor of humanity, hence loved and appreciated by all.

Mediumship.—Our science should be religious services—informal, impromptu—true family worship, which means the receptive state of the soul.

Transubstantiation.—OR, HOW SOME FAIRIES MAKE AND EAT THEIR GOD!—In his account of the Mexicans, Abbe Raynal says:—"They had a piece of superstition of which no traces can be found in any other country."

What nonsense is not connected with religion? What vagary has not found a lodgment in the "sacred" precincts of the church? What crimes have not ministers of the Gospel committed?

The Remedy.—Diakia.—The remedy consists in knowledge. Remove the mystery of spiritual intercourse, and you remove the danger. No person of ordinary judgment, with self enough to read a part of water, or waxes work, will complain that he can not overcome the influence of a Diakia.

Mr. Davis again alludes to the Diakia—"Hearing of sounds inaudible to the common ear, is a truth which foreshadows the glorious ultimate life that is to be; although, unlike the power of vision, it is a part of mind, very slightly under the sway of will or desire."

Oaths.—Men swear by the objects which are most precious to them. The natives of New Guinea swear by the sun, or by a certain mountain, or by a weapon, that the sun may burn them if they lie.

then the matrons in Spirit-life would enable that darling bud to be manifest to the weeping mother till her lacerated affections were soothed, and all her agonies of life.

Those who organize circles and persist in meeting regularly for development, will be rewarded with manifestations as set forth in the above.

Not Fallen, but Risen.—It would be useless for me to attempt a description of my feelings when the news came of the cruel assassination of our dear and worthy brother, S. S. Jones.

Albion.—The Rev. M. J. Savage (Unitarian) has, in the Boston Herald, according to a newspaper report, that the Bible from beginning to end is nothing but materialism.

Religion keeps pace with the moral development of mankind; or in other words, it is evolved from the actual condition of humanity.

Diakia, or the power of seeing spirits, is a faculty that is not to be despised, but rather a gift that should be cultivated and used for the benefit of others.

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is the idea of our "over the left," but so far as I know this has come down with us to mere school-boy's stuffing.—E. Z.

Money Grove, Texas.—J. A. Rutherford writes:—Dear Brother Philadelphian, I was glad to hear of you. I accept of your views as far as I am concerned.

Albion.—Subscribers to the volume of Giordano Bruno in Rome, on the spot where he was burned for his Atheism in 1600, have reached the sum of six hundred dollars, and further sums are coming in daily from every part of Europe.

Brief Mentions.—What Next?—Dr. Geo. D. Reed gives us an account of how Mr. Jones influenced Dr. Riley, the medium, at 418 West Van Buren Street.

Albion.—The Rev. M. J. Savage (Unitarian) has, in the Boston Herald, according to a newspaper report, that the Bible from beginning to end is nothing but materialism.

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

WHAT IS ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including 'New Gospel of Health', 'Orthodoxy False', 'Phrenological Chart', 'An Hour with the Angels', 'Common Sense', 'The Bible in India', 'Hindu Origin', 'The Science of Evil', 'The Influence of Christianity on Civilization', 'Ancient Sex Worship', 'The Bible in India', 'Hindu Origin', 'The Science of Evil', 'The Influence of Christianity on Civilization', 'Ancient Sex Worship', 'The Bible in India', 'Hindu Origin', 'The Science of Evil', 'The Influence of Christianity on Civilization', 'Ancient Sex Worship'.

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THE ROSTRUM.

Mrs. Cora L. V. Richmond Answers Important Questions, Sunday Morning, April 22nd.

(Reported for the Journal.)

Question: What benefit has Spiritualism conferred upon individuals or mankind? Answer: It is an insult to this audience, and to 10,000,000 of Spiritualists in this country, to ask that question. Spiritualism is not on trial; these are not the days of the Inquisition. No one has any right to call any subject to account which any human being considers true, until they first prove whether it is true or false.

Steam, electricity—all forms of science—chemistry, geology and astronomy, assert that there are millions of blessings in the world, because of their truth. Any system of philosophy that is true will exist. No system of philosophy, because of its belief, has any right to exist one moment after it is disproved. If Spiritualism is true, it has a right to be in the world, whatever it may do. You are responsible for what use you make of anything in existence.

As individuals understand and come into a possession of a knowledge of these laws, they are individually responsible for the use they make of them. Under this aspect of the case, we are not bound to answer the question: "You must answer it for yourselves. Spiritualism is in the world; it is fully established. The evidences are so numerous that it would be a work of supererogation to name them. Spiritualism is not, however, on trial. Every individual has an opportunity of judging of its nature.

You can test truth. It is such a boon it really can not be overestimated or overstated. We leave the question to the hundreds of thousands to test it for themselves. What it will do to individual life—whether the life beyond death shall be made better through its influence, depends on what use they make of it.

The aggregate good of Spiritualism to society, can not be estimated. It is not a question that any balance sheet can exhibit; no one but the infinite can comprehend it. Every subject of truth is measured accordingly as you are uplifted by it. The truth is, those minds that can see no good in Spiritualism, are not prepared for anything beyond the practicalities of daily life. If a gold mine could be found at every season, or the location of precious gems be pointed out; if railway stocks were enhanced by spirit influence; if any new scheme of speculation opened by which a person might cheat his neighbor; if any means of judging of speculations on change, or any particular scheme of man socially, religiously, or philosophically, might be certain to be perpetuated—then Spiritualism would be found to be eminently proper!

Question: Do the controlling influences impart to the medium their former ideas, or those they acquire after entering spirit-life? Answer: Both. All ideas are their property

and possession. They impart all ideas that they find true, many of which are learned in spirit-life.

Question: Are there spirits that have never taken on human form; if so, where are they located? Answer: The universe is a large place, and if astronomy be correct, there are a number of worlds besides our own. There probably are as many spirits to each world, as to this world.

Question: The Holy Spirit or Comforter spoken of by Jesus, which was to come into the world; has he a personality, and what of his mission and work? Answer: As Christ had a personality and came to present a certain form of truth, which would take precedence of the Mosaic law; as he came for the next stage of spirit-life, to enunciate the next form of spirit revelation, and as that form is distinctly substituted for the Mosaic form—as it represents the law of kindness instead of hatred; the law of forgiveness instead of retaliation; the law of love instead of mere justice; the law of individual worth instead of worth through the vicarious sacrifice that they possessed in past time.

The explanation of preceding mysteries and the personality of the Comforter, have been predicted. It was shadowed forth in the Christian Revelation; in the works of Andrew Jackson Davis; and in those of Swedenborg. The Platonists have Plato. Each preceding stage of thought, was represented by a mind that epitomized its truth. We have for every system of philosophy in the world, a corresponding mind that seemed to be on the way.

There may spring forth some child. He may be followed as Christ was followed; yet whether it is a personality or principle—the Spirit of Truth was the Comforter promised, and it is our belief that this truth, always ripens and culminates in some mind best adapted to portray the same. The Comforter may be in your midst to-day.

Question: Is spirit and life one and the same principle? Answer: Spirit is certainly the source of life, if by life you mean that which is the expression of every organization; then, of course, it is simply the result of spirit; if you mean the motor, the thing innermost, then, too, spirit is life. All forms of life are the expression of spirit.

Question: Your spirit control often speaks of the spheres, or spirit planes; what about them? Answer: We refer the questioner to numerous works upon this subject published by those whose inner vision has been opened, and who have seen the various phases of spirit-life, and to lectures given here, for an answer. The planes of spirit-life are infinitely varied, and can not be described in a single lecture.

Question: Why do the spheres vary in size and shape, and intent according to the formation of substance of the elementary life of those who inhabit them. For instance, the spheres that are immediately surrounding the earth and into which persons enter not purified in spirit, present dark abodes. To other spirits they look like spots upon the sun.

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During the Sundays of May I shall speak at Minneapolis, afternoons and evenings, and in places in a half days journey of the city during week evenings, after which I should like to have plenty of calls from the friends in the southern portion of the State to keep me employed throughout the Summer.

The Richmond (Va.), Express speaks of one as follows: "The ghost, or spirit, or whatever it may be named, has on several occasions remained near him (the husband) until he moved towards her, when she or it would quietly move away in the dim distance.

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THE ANALYSIS OF RELIGIOUS BELIEF. By Viscount AMPHLETT, SON OF LORD JOHN RUSSELL, LATE FERRIER OF ENGLAND.

PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism.

CHRISTIANITY & MATERIALISM. By B. F. UNDERWOOD.

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