

Religio-Philosophical Journal

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The Soul in Dream-land.

It has been demonstrated that during the hours of sleep, the mind is swayed by external impressions, and often made to act in conformity therewith to a certain extent; in many instances the results are of the most ludicrous character.

Mr. Maury experimented with himself through the aid of friends, while asleep, and when tickled with a feather on the lips and nose, he dreamed that he was subject to a horrible punishment, and when a bottle of eau de cologne was applied to his nose, he very naturally dreamed that he was in a perfumer's shop.

The dreams resulting from external impressions, oftimes grotesque in their nature, consist simply of scenes that are as real to a person as the snakes, serpents, poisonous insects and weird creatures, are to one suffering from the effects of delirium tremens.

In cases of dreams resulting from external impressions, they are, many times, the result of an association with some dominant idea, perhaps, already existing in the mind. When a drop of water was allowed to fall on the forehead of Mr. Maury while asleep, he dreamed that he was in Italy; that he was suffering from the effects of the extreme warm weather, and that he was partaking of the wine of Orvieto.

The very fact that man does dream under certain circumstances, though the scenes presented are unreal, mere figments of the brain, destitute of any foundation in fact, suggests the idea that there are dreams that have a solid basis foundation, and which are caused by those who understand the manner of controlling them.

or willing him to see or do certain things, and that moment they become a reality. In this way, it may be, the old man who suddenly died, having previously secreted his will, approached the bedside of his niece, after he had gained sufficient strength in Spirit-life, and placing himself in rapport with her, thought intently of the place where he had secreted the lost document, when lo! she dreamed, and on awakening and examining the place indicated, the will was found.

Nearly all cases of prolonged trance, in which the person seems to survey the Spirit-world—see its crystal springs and rivers, its gardens of flowers, its palatial residences, its magnificent cities and scenery of various kinds, are probably the mere impression of a spirit made upon the sensorium of the trance-sleeper; nevertheless they are real to him, equally so as if he had actually seen them.

It is thought by many that in the hours of sleep nearly every one is susceptible to spirit control. The dream of Lincoln, wherein the future was accurately depicted, may have been the result of the foresight of the Spirit-world—simply a mental impression made upon his own mind.

A few years ago, a boy by the name of Fitts, living near Caudia, N. H., while sound asleep or in a somnambule condition, arose one night, and taking his uncle's ax, went three-fourths of a mile to the house of Mr. Charles Rowe, a place where he never had been before, effected an entrance through the parlor-window, reaching the room of John S. Emerson, a boy of 14, by passing through a hall-way and then ascending a rear staircase, whom he attempted to murder, cutting his face and body in a most fearful manner; the poor boy did not even dream that he was murdering any one; had no knowledge whatever of what he had done.

It seems to be a demonstrated fact that during the hours of sleep, when the whole organization is in a complete negative state, that spirits can place themselves in rapport with the mind, and convey any idea they wish, either literally or symbolically.

To Lincoln they presented a boat on a turbulent river; to a poor old colored man toiling on a farm, in Hillsdale county, Michigan, they vividly presented his dear wife and children in a crowd of weeping men and women, and he met them several months after, as he had dreamed, in Chicago, at the time the obsequies over the body of our martyred president were being held.

Dr. Peebles has just afforded us a most striking example of his forgiving spirit. Our readers will recollect that several weeks ago, we printed what purported to be a likeness of Bro. Peebles, which was in fact any thing but flattering.

Last week gave us three days of the hottest weather Chicago has seen in many years. The thermometer did not get as high by six or eight degrees as in some other cities, yet we were not ambitious to out-do in this direction, and are thankful that only forty-four fatal cases of sunstroke occurred.

MEDIUMS II.

Letter From Dr. A. B. Severance.

Mr. Editor:—I have become quite interested lately in the opinions of different parties in regard to mediumship, also in your efforts to investigate the claims of different mediums.

Manifestations should be left entirely with the spirits and the mediums. That is precisely the point; it is what we want to do; it is what we will do when we know that we can trust them.

Right here a great danger becomes alarmingly apparent. It has been claimed by different persons that the minds of the sitters could control the medium and "impel" the committal of fraud.

If it is a fact, as claimed, that those who advertise and give public seances are thus controlled by the sitters in their manifestations, there is but one alternative—cease to give public seances altogether!

The doctor says: "Unless they can give us manifestations beyond the power of the medium to imitate they are worth nothing to us."

Our correspondent, however, in this sentence, and part of a sentence, strikes the key-note which, in the main, is correct.

The simple remedy after all for deception, is to place it beyond the power of mediums to deceive. While we would not desire test

conditions that would in any way render the situation of the medium unpleasant, we would, nevertheless, have them of such a character as to preclude all doubts regards the genuineness of the manifestations.

To some considerable extent the same principles apply equally to mediumship, as a business, as to all other business affairs. Once let mediums be made to understand by the Spiritualists that the blame of their fraudulent acts can not be thrown upon the sitters, and the public, without absolute, convincing proof, that they will be held responsible for what they do, and there will be a more healthy growth in Spiritualism.

Suite of Ernest J. Witheford at No. 239 West Madison Street.

On last Saturday evening this unfortunate young man hurried himself into the Spirit-world by a pistol shot in the head; lingering until daybreak on Sunday morning his spirit took its flight from its weak earthly tenement.

Our readers will recognize the name as that of one advertising as a medium and after following that vocation for years with varying fortune was finally exposed at St. Louis in company with "Huntoon."

He desired us in the future not to couple his name with that of the knave—"Huntoon," saying that he was trying to cut loose from such company and lead an honorable life.

Chicago, July 26.—On Aug. 24, 1877, D. C. Freeman struck the first blow at me when he stole my gas check, worth over \$700, by the aid of letters of recommendation from B. F. Hutchinson and Maj. Blodgett, of Chicago, and S. S. Merrill, of Milwaukee.

The poor fellow was encouraged, petted and flattered by the Presbyterian clergy of the city in his attempts to expose Spiritualism; when they found that they had used him as far as answered their purposes, and that the exposure of the tricks practiced was rather a benefit than an injury to Spiritualism, they at once gave him the cold shoulder.

Every Spiritualist will breathe words of charity for poor Witheford's career and intercede with their spirit friends to aid him now that "the silver cord is loosed and the golden bowl is broken," and he is beyond the help of mortals.

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We have been informed that Miss Emily Kinslingbury, whilom Secretary of the British National Association of Spiritualists, and lately a convert to the Roman Catholic belief, has after a brief sojourn within the pale of that Church, resumed her hold on Spiritualism again.

The Spirit-body.

In reply to some remarks on this subject, called forth by queries of his own, our enterprising correspondent, J. E. L., remarks, "If ever Spiritualism is to become a science, the spirit body must be studied in a manner similar to that adopted by the physiologists with respect to earthly organism."

We are forcibly reminded, by this observation, of Mrs. Trimmer's famous recipe for cooking a hare. It begins thus, "First catch your hare." It would have been well if our correspondent, before telling us how to study the spirit body, had admonished us first to catch it.

He thinks it is "the most unmeaning sentence ever printed," to say that the formation of matter is as inexplicable as that of spirit. But at the risk of incurring his powerful sarcasms, we repeat it, as many wise men have done before us; and, perhaps, with added years, he will realize that the sentence is unmeaning only to those who have not fathomed it, simple as it is.

Prof. Tyndall's remark as to seeing in matter "every form and potency of life," is "senseless jargon," according to our critic. That depends on what Tyndall means by matter. If, as our critic tells us in one place, "matter is simply an abstract idea, formed by the human mind, and having no more existence than vice, virtue, life, etc.," pray how does it happen that this matter—this abstract idea—has for its essential—as our critic, in another place, tells us it has—extension? Do we speak of an idea or an abstraction as having extension?

The notion of Bosovich, Faraday, Swedenborg, Leibnitz, Saige, and other great thinkers, that matter, in its last analysis, may resolve itself into "centres of force," is ridiculed by our critic as if it were a novel fancy of our own.

But it would seem that our critic has got things badly mixed; for in one place he favors the idea of the unity of all forces and all phenomena; and this is precisely the hypothesis which we submitted, and for entertaining which he thinks we have been "in a lazy state of mind" about matter and force.

Since when has it been a finality of science that our "physical framework" has "its starting point in the ovum"? Is science quite sure that there is nothing antecedent to the ovum? Those who talk so glibly of what science demands, should be sure they are following their own text.

An Illinois Convention of Spiritualists.

EDITOR JOURNAL:—Why is it that the Spiritualists of Illinois cannot have a camp-meeting and convention? Will you please call attention to this matter? Let us hold a convention the last of August; let the Spiritualists of Illinois respond, and if sufficient interest is manifested, let us have a convention of all the Spiritualists at Chicago.

The JOURNAL is most heartily in favor of all gatherings, the object of which is to advance the cause of Spiritualism. There is no reason why a good convention cannot be held in August or September, in this city. It only needs the active efforts of those who can spare the time, and have the ability, and experience necessary in such matters to insure success.

There are grave questions on issues vital to Spiritualism, that cannot be ignored, or "laid" by incantations. They must be met bravely, calmly, and discussed thoroughly, both through the press and in conference and convention. Spiritualism cannot stand still; it must advance or recede.

A spirit calling himself "Mystery," and whom Dr. Samuel Watson regards as one of the wisest, best and most far-seeing spirits he ever knew, sends us the following words of cheer:

"Col. Bundy is influenced by a power unknown to him, but he will never have to desert his position; it will be strengthened by the angel world. His friends and the friends of true Spiritualism are rallying around him." Brother Watson adds: "Go on in the good work, Col. Bundy; God and angels are helping you."

Such encouragement ought to make the weakest man strong.

The Manhattan Enterprise, Kansas, says: A. M. Burns, Esq., spoke for four hours on "Spiritualism," at the school-house on Burns Creek, on the night of May 25th. The audience is said to have paid close attention throughout.

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