



For the Religio-Philosophical Journal.
Spiritism and Black Magic vs. Theosophy and Spiritualism.

BY JESSE SHEPARD.

I have been deeply impressed with an article in the JOURNAL of October 22nd, entitled "Black Magic in Disguise," taken from an English publication...

Theosophy, at first repugnant by reason of its false claims and its extravagant antics at Bombay, has outgrown its symptoms of disease and is fast becoming a law unto itself...

With what keen wisdom Eliphas Levi says: "A great action always opens the way for a great reaction..."

No wonder Spiritism is demoralizing. When people are taught to put no trust in themselves, when little children are taught to pray to some spirit...

There is no power on earth can successfully breast this storm of philosophic thought which has swept down upon us just in time to save the world from the blight of phenomenal materiality which has already parched the fair fields of Spiritualism...

I never in my own mind, think of comparing the liberality of modern Catholicism with that of modern Spiritism. There are those who loudly profess the practice of a spiritualized charity...

claim a right to think as a moral entity. I remember the time when to be a medium was adequate to a confession of ignorance, vulgarity and stupidity...

The German Spiritualists who have accepted the maxims of Theosophy, are not without reason when they say that Spiritism leads to positive, selfish materialism...

A medium, in the eyes of a large majority of those who believe in spirit communion, is an ignorant, negative, irresponsible, good-for-nothing creature, so far as this world goes...

The mediums who are content to live on in their ways of ignorance and unconscious trance conditions, not only injure themselves, but the moral tone of the whole world...

In ancient Greece they used to seek advice of the Gods on the most whimsical pretext, and the mediums in the temples did nothing else but act as the oracles of the different spirits ruling in the heavens...

Theosophy, pure and simple, means the development in each soul of the "superior condition" so much spoken of by Andrew Jackson Davis. It means Spiritualism, but no Spiritism...

The most interested and prejudiced people in the world are the people who proclaim every one a medium who shows individuality of character. I can conceive of no greater evil in society than this...

is the most selfish individual in the world, and of such is the kingdom of Spiritism composed. To say that talented people are ashamed to call themselves mediums is not true...

When the intellect is so developed and independent as to attain the plane of profound thought, then the mind is master of itself; it does not require a spirit to do its work...

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Buried Alive for Six Weeks.

The whole medical world has read the narrative given in McGregor's "History of the Sikhs" and Osborne's "Camp and Court of Ranjet Singh"...

I know all the facts concerning the Sadhu who sat for Samadhi for six months underground in the time of M. Ranjeet Singh, and am an eye-witness. The account is as follows:

"First, the village of Phalot, six kos from Jessota, Sirdar Sarup Singh and I were there, where I saw the Sadhu and introduced him to the Sirdar. On our asking the reason of his visit, he said he was going to take samadhi on the hills, and we asked him to do so there, and why take the trouble of going there..."

"After all this was done he got himself into a bag in posture. Padmasana, his Ghela, sewed up the bag; the bag was put into a box which was locked up; the key was with me. The box was put into a room and the room was walled up. Only a small hole was kept in the wall for the purpose of burning dnoop, etc., and making Asti by the Ghela and ourselves the town people."

"After six months, when spring (Chaitra Valsakh) came, Urad-alta and Jalphal, Lomag and Jawitri and other warm substances, a bread like a cap was baked. The door was broken open. The key was taken from me and the box opened, and the bag too. The Sadhu was seen hard like wood, but no sign of death, the body was not withered nor worn out. His Ghela—Lachhman Das—put his finger into his mouth, caught the tongue which was turned over into the throat, kept the tongue for some time in his hand, and it got straight, and the prepared cap was put upon his head, and fire was kept upon that. Great noise was kept by guns, rifles, musical instruments, etc., etc., clapping, songs. After some minutes the Sadhu opened his eyes like a child, slowly shutting them again, and so on. After some hours he gave motion to his hands, feet, etc."

"For two days he was weak, and on the third he appeared as well as before, and began to take his ordinary food. When this samadhi was over there was a great fair, people from Jessota, Narot, Kuthua, Pathankat, etc., etc., gathered together and rejoiced on the occasion. There were good offerings, and a good sum was collected, which was all distributed as charity."

"His name was Jamma Das. He had Ek-mukhindraksha and Narbadashwar Mahader. "All the above is declared by me as an eye-witness to the whole affair, and now the after accounts of the Sadhu I dictate as heard: "After the fame of the Sadhu was spread far and wide, Raja Sneh Singh—officer of the army—invited him to the Ramnagar (Jammu), and there also he sat for samadhi for six months. After this was over, Maharajah Ranjeet Singh invited him with great fest with elephant procession, etc., etc., and got him put up at Amritsar—Kania Wali Dhab. There also he took samadhi for six months, Maharajah also living there from curiosity. After he came out successfully the Maharajah presented him many valuable presents."

"Then Raja Dhyam Singh invited the Sadhu to Lahore, and he took samadhi in the garden of Raja Dhyam Singh, near Badambagh, as usual for six months. Raja Sahib also gave him good presents, and the Sadhu returned to his native land, Deccan, with valuables of about two lacs as the people say."

(Bhal Chandra Singh, Chief Granthi, Oriental College, Lahore, A. D. 1887, date June 4.) To spare the reader the trouble of hunting up Dr. McGregor's book—long out of print and scarce—I shall copy the following extracts:

"A novel scene occurred at one of these garden houses in February, 1837. A fakier who arrived in Lahore engaged to bury himself for any length of time, shut up in a box, without either food or drink! Runjeet disbelieved his assertions, and was determined to put them to the proof; for this purpose the man was shut up in wooden box, which was placed in a small apartment below the level of the ground—there was a folding door to this box which was secured by lock and key. Surrounding this apartment there was the garden house, the door of which was likewise locked; and outside of this a high wall, having the door built up with bricks and mud. Outside the whole there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for the space of forty days and forty nights; at the expiration of this period, the Maharajah, attended by his grandson and several of his Sirdars, as well as General Ventura, Captain Wade and myself, proceeded to disinter the fakier."

"The bricks and mud were quickly removed from the doorway of the outer wall, the door of the house was next unlocked, and lastly, that of the box containing the fakier; the latter was found covered with a white sheet, on removing which, the figure of the man presented itself in a sitting posture. His hands and arms were pressed to his sides, and his legs and thighs crossed. The first part of the operation of resuscitation consisted in pouring over his head a quantity of warm water; after this, a hot cake of atta was placed on the crown of his head; a plug was next removed from one of his nostrils; on this being done, the man breathed strongly through it. The mouth was now opened, and the tongue, which had been closely applied to the roof of his mouth, brought forward, and both it and the lips anointed with ghee or melted butter; during this part of the process, I could not feel the pulsation of the wrist, though the temperature of the body was much above the natural standard of health. The legs and arms being extended, and the eyelids raised, the former were well rubbed, and a little ghee was applied to the latter. The eyes presented a dim, suffused appearance, like those of a corpse. The man now evinced signs of returning animation, the pulse was felt, while the unnatural temperature of the body quickly decreased. He made several ineffectual efforts to speak, and at length uttered a few words, but in a tone so low as to make them inaudible. By and by his speech was re-established, and he recognized the bystanders, he addressing himself to the Maharajah, who was seated opposite to him, watching all his movements. When the fakier was able to converse, the completion of the feat was announced by the discharge of guns, and other demonstrations of joy; while a rich chain of gold was placed around his neck by Runjeet himself, and earrings, bangles, shawls, etc., were presented to him."

"However extraordinary this feat may appear to both Europeans and natives, it is impossible to explain it on physiological principles, and equally difficult to account for the means which the man employed in his successful imposition; for he not only denied having tasted food or drink, but even maintained his having stopped the functions of respiration during the period of forty days and forty nights, resembling in this respect the child before birth."

"Then comes the author's attempt to explain away the astounding physiological phenomena he had seen. Of course, he puts forward the theory of trickery—the favorite resource of European commentators upon Asiatic psychophysiological wonders; but he gives no fact of a suspicious character to support his theory. He plainly tells us that the Maharajah disbelieved the Sadhu's ability to perform the feat, and took the precaution of surrounding the house with an armed guard night and day until the disinterment occurred. The "Lion of the Punjab" was not a man to be trifled with, least of all by his body-guard, and there is not one probability in a thousand that any confederates could have helped the Yogi to elude his vigilance. Moreover, our present witness, Sirdar Chandra Singh, tells us of similar samadhis by the same ascetic at Phalot and Jammu, and McGregor mentions the rumor that there had been one by the same man at Jesselmere. The simple truth is that our modern physiologists must wait until they have mastered the science of Yoga before pretending to really know the mysteries of the constitution of man.—H. S. OLCOTT, in the Theosophist."

FOR THE RELIGIO-PHILOSOPHICAL JOURNAL.
Christian Science and Spiritualism
BY THOS. HARDING.

The study of Metaphysics has occupied my attention some twenty-five years, and as I desire to obtain all the information possible on the subject from every source, I have recently placed myself under the instruction of "Christian Science." I have also carefully searched for new ideas through its literature, and performed the laborious task of transcribing all the manuscript lectures delivered to me as a student, in order that I might be the better qualified, and more clearly comprehend the precise theory and application of the new methods of healing mental and physical disease; yet I must say that as far as the ideas themselves are concerned, they do not suggest anything new to me; although the method of their application to disease, differ somewhat from those I have found efficacious in private practice. I cannot perceive why Christian Science should be considered antagonistic to Spiritualism or Spiritualism to it. A spiritualizing Spiritualism, and a truly intelligent Christian Science are not incompatible. The doctrine of the unreality or subjectivity of matter is sustained by the physical manifestations of Spiritualism, while the doctrine of spirit-return and assistance are not opposed to the teachings of Christ. Why should Christian Science be opposed to spirit-return if the returning spirits are true and wise, and come for a good purpose? We read in the history of Christ, as given in the New Testament, how "angels" or good spirits "ministered unto him"—"strengthening him" and "conversing with him"; and surely the Christian Scientist could have no objection to a similar experience; he could not possibly consider himself better than his Lord, whose name he is so proud to bear. But the Christian Scientist and the Spiritualist should be alike interested in the discouragement of unwise, false and unprofitable communications, and if both possess the mind of Christ, they would try to make them better as he did by "preaching to the spirits in prison."

If all "Good" is God, as Christian Scientists say it is, then all those who have been healed through the agency and power of

Spirits, were cured by God just as much as if the work had been done without their agency.

Again, the "divine energy" of the Christian Scientist is fully recognized by the Spiritualist. Under the "divine energy" I have seen the sick and the suffering spring to their feet and through its exercise overcome the disease so effectually that it never returned.

The Christian Scientist practitioner's office is to cause the patient to think true or correct thoughts; but may not a practitioner out of the physical form do this as well as one in it? and in either case is not the practitioner a medium?

The first negation of Christian Science is that "matter is unreal," does not exist, in fact that it is only an appearance; if that be true, what is a Christian Scientist practitioner but a communicating spirit? "God is the sum total of goodness, intelligence and truth; there is nothing real but him," is the doctrine of the Christian Scientist. Then why should he not be willing to share the honor of his work with a fellow spirit? and the fact of his being covered with a body composed of unreal matter, and that the other is not, should make no difference, as a body which "does not exist" is the nearest thing possible to no body at all.

If the world were to live up intelligently and reasonably to the principles of Christian Science, it would be greatly the gainer; and the individual who regards the material world as under his feet, while his head and heart are high up in the atmosphere of truth and virtue, is a superior being. But even Mrs. Eddy herself, solely depending on her science, which teaches that matter and material condition have no existence and are only apparent, would not dare to take her "non-existent" body out into the "unreal" frost when the mercury is thirty below zero, with nothing on but a linen suit; if she did I am disposed to think that the consequences would have the appearance of reality. Or should she place her ungloved hand in a glowing fire, even though she summoned all her faith in the non-existence of fire to her aid, I fear she would be burned. Now I do not undervalue the power of my spirit (Good, Truth or God), I know it can accomplish wonders. So can divine energy or will; and Mrs. Eddy might perform either or both of the above exploits and apply this power, if aided by the spirit, which she ignores, and pass through the ordeal unscathed. Such things have been done by spirit mediums with impunity. Why should Christian Scientists decline such powerful aid as this if it can be obtained—particularly if it can come only from God, or the "All Good?"

Perhaps the Christian Scientist will reply that "God, Good or Truth is Omnipotent, and does not need assistance; that the God principle in the patient is all sufficient. But God or Truth does work through agents; nevertheless "Faith is the gift of God," and it was through the agent, "Christ Jesus," that Truth wrought the works recorded in the New Testament, and it was through the agency of Dr. Quinby first, and Mrs. Eddy next, that the Truth in Christian Science was taught, and were it not for the agency of Mrs. Eddy in the matter she never would have been able to obtain \$300 from each of her pupils. Though Truth is Omnipotent, it cannot "have free course and be glorified" until the obstruction shall have been first removed by the practitioner. And in some cases it would seem that the "Love of God" and the love of money work together, which they ought not.

The cure it is admitted is performed actually by the spirit in the patient himself, but the patient must be taught in one way or another to rise into the light. No man can see that light until an agent removes the "hood-wink" while he continues to walk in the darkness, "the stumbleth." A very insignificant agent, if used by the Omnipotent, is sufficient to accomplish the end, yet Jesus said, "I can of myself do nothing; it is my father who doeth the works." Truth is Alpha and Omega, beginning and end, but it uses means to accomplish ends, for all that.

When we try to deal justly we shall find much to admire even in the characters of those with whom we differ, and there is scarcely a fraternity or institution which does not accomplish some good. As there is but one "God," that is, one Truth universal, one Supreme Good, one Divine Energy, permeating the boundless whole, operating in and through all things, so when rightly viewed we discover that Divine something which "makes for righteousness" in both Spiritualism and Christian Science. Like the honey bee, let us gather sweetness from every flower. If an exalted spirit (like Jesus, for instance, who promised to be with us always, even unto the end of the world) should inspire a Christian Scientist, would he dare to turn away; and shall not the Spiritualist be willing to listen to divine promptings within him, though no spirit or external agent be employed?

I know, from experience, that an appeal to spirits as agents or angels of the Infinite to assist me to do good, has helped me many a time, and that their aid is wonderfully efficacious. I hope none of us will be so unwise as to ignore such powerful assistance. We must put away our idols! Should the practitioner of this new method turn off from the "good" in Spiritualism, he may thereby be enlightening all that Christian Science deems Divine.

Sturgis, Mich.

CREMATION.

The crematory of Paris is announced to be opened next month. This building, which is situated in the north of the cemetery of Pere La Chaise, has the form of a parallelogram and is three stories high, surrounded by two chimneys in white stone. The facade is in black and white marble, over which are three domes, and a large vestibule has also been erected. Dr. Brouardel, in a report which he has drawn up on the working of the crematory, estimates that the furnaces will be able to consume 4,500 bodies annually, which is said to be about the average number of corpses leaving the hospitals in Paris during the year. The Chamber of Deputies has passed the bill authorizing cremation, which, however, is only optional, and it only remains for the senate to sanction it, before it can be adopted by the public, but it is doubtful if this mode of disposing of the dead will become popular among the French.

One of the ugliest of the finny tribe is the toothfish, a slimy creature not even an enthusiast could venture to touch. The enormous mouth extends in a semi-circle from side to side and is the most prominent feature of the soft wedge-shaped body. The colors are ill-defined and impress one with their dirtiness, adding to the disagreeable effect. Repulsive-looking as the toothfish is, it is said to manifest more care for its young than is usual among fishes, redeeming its appearance by its moral character.









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