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ROMANCE AND GENERAL REFORM

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

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## Biographical Sketch of John Pierpont.

BY HUDSON TUTTLE.

The election of John Pierpont to the presidency of the Second National Convention of Spiritualists, convened at Philadelphia, October, 1865, brought him prominently before the Spiritualists, and to this day the memory of Father Pierpont, as all call him, is cherished with reverent affection. The next year, when the convention met at Providence, his presence added a grand influence, that went abroad like a pentecostal spirit to elevate and bless. He was in his eighty-second year, and as he stood before the assembly it seemed that an ancient father had descended, endowed with all the radiant goodness, love and benevolence of the spheres, to give his last advice, and to pronounce a benediction on his children. He was a strong and powerful man, over six feet in height, preserved to his venerable age in perfect health; he stood erect, without the least stoop of age; his long, flowing hair and beard, white as driven snow, falling gracefully over his massive forehead and finely chiseled face; his cheeks ruddy with health, and countenance lighted up with a joyous smile, as the words flowed from his lips, entrancing his hearers with their sweet earnestness. He was a man of whom any cause might well be proud.

John Pierpont was born in Litchfield, Connecticut, April 6th, 1785. He came of ancestors who had stamped their impress on the literary tendencies of their times. His great grandfather was the second minister in New Haven, and one of the founders of Yale. His father was noted for intelligence and integrity, and his mother, who belonged to one of the first New England families, was deeply imbued with religious feelings and a highly poetic temperament. To her he owed that exquisite womanly quality in his character, which contrasted with his masculine strength, and gave him his love of the beautiful, and poetic tendency. He never for a moment forgot this debt he owed to her, and in a poem written when she was removed by death at almost eighty years' of age, he said:

She led me first to God;  
Her words and prayers were my young spirit's dew,  
For when she used to leave  
The bedside every eve,  
I knew it was for prayer that she withdrew.  
How often has the thought  
Of my mourned mother brought  
Peace to my troubled spirit, and new power  
The tincture to repel!  
Mother, thou knowest well  
That thou hast blessed me since thy mortal hour.

Mr. Pierpont graduated at Yale College in 1804, and immediately began teaching in Connecticut. In the course of a year he went to South Carolina, engaging as tutor in the family of Col. Wm. Aliston. His direct contact with slavery was to him a rich experience and was often alluded to in his after-life. He could conceive of no plan for its removal, except the colonization scheme, with which he became identified. The war was necessary to cut the knot which bound the nation to this old man of the sea on the back of liberty.

Returning to Litchfield he studied law, and began practice in 1812 in Newburyport, Mass. He did not succeed in this profession owing, in a measure, to the depression caused by the war, and mainly because he had not the patience to await the slow process by which entrance is gained to professional life. Mr. Neal says: "With a young family on his hands, precarious health, and feeble constitution, as we then believed, he abandoned the profession. Yet, after all that he has done as a poet, as a preacher, as a reformer and as a lecturer, I must say I think he was made for a lawyer. Vigorous and acute, clear-sighted, self-possessed, and logical to a fault, if he had not married so early, or if a respectable inheritance had fallen to him, he might have been at the head of the Massachusetts bar." He then engaged in an unsuccessful mercantile business, with Mr. John Neil in Boston and Baltimore.

Thrown entirely on his own resources, his mechanical genius found vent in the invention of the "Doric" stove—a miniature temple glowing with perpetual fire. He also wrote a number of poems, which were wrung from the heart by the defeats and trials he had encountered; he then entered

the theological seminary at Cambridge to study for the ministry, and was called to the Hollis street Unitarian Church, Boston in 1819. In this strange life we are buffeted into our places, not led with gentle hand.

As a preacher Mr. Pierpont was successful, and gathered around him a large and influential congregation, to whom he continued to minister until 1835-36, when he went to Europe on account of failing health. After his return, he became more plainly spoken; he could not endure injustice and wrong, and spoke of them in high and low places in the same plain, strong language. He became an out and out reformer. Imprisonment for debt, a relic of the dark ages, first called his attention, and the denunciation of which, brought him into prominence. To this, his congregation submitted, but when he advocated temperance, they were aroused. The most prominent and wealthy members were distillers, and his strong, earnest language aroused their indignation. The bravery of the preacher in this attack can not be appreciated in this age, when temperance is popular. No one then questioned the morality of moderate drinking, and ministers indulged in the friendly glass. The deacon ornamented the mantle in all well-regulated households. He was advised to be silent, but with grand heroism declared, "If I can not stand in a free pulpit, I will stand in none. I will utter my honest convictions, or I will not speak at all." His dignified rebuke, his firm and consistent character, and unselfish advocacy triumphed. A still greater courage was demanded by the anti-slavery movement, which he espoused with all the zeal he ever gave what he was convinced was right. In 1845, after twenty-six years spent there, he left the Hollis Street Church and for four years held a pastorate in Troy, N. Y., and removing in 1849 to Medford, was pastor there until 1856.

The last twenty years of his life he devoted to lecturing on Anti-Slavery, Temperance and other subjects, traveling extensively. At the beginning of the war he applied to Governor Andrews for a chaplaincy, making the conditions that his regiment should march through the streets of Baltimore. After several months in camp, it became plain that for an octogenarian, such a life was to great a burden, and his friends procured him an appointment in the Treasury Department. His task was not easy, and required accuracy. The books he prepared were wonderful specimens of neatness and precision.

In 1856, undismayed by the many battles he had fought in defense of unpopular causes, he identified himself with Spiritualism. When once convinced, he wished to convince others, and began to lecture on the subject.

To the oft-repeated charge that the rappings were undignified, he replied:

"It is not for me to determine how they shall come back—to prescribe the dignity of their methods. I bow to facts, and if the raps or any other manifestations give me evidence that they are from spirits, I will accept them."

He was elected President of the Second National Convention of Spiritualists, and, although eighty-two years of age, took an active part in the proceedings. At one of the sessions he related the following conversation between himself and a gentleman. The latter said:

"I think Spiritualism is all a humbug. Why, sir, the pretended communications are so trifling that I can not believe that they come from the Spirit-world. Why, there is a woman in my neighborhood, who says the spirit of her mother has come to show her how to make bread!"

"Well, sir," replied Mr. Pierpont, "No harm, I hope, in that."

"No," said the gentleman, "no harm, but think of a glorified spirit, coming all the way down from heaven to show her daughter how to make bread!"

"I suppose my friend," replied Mr. P. "that you repeat the Lord's Prayer?"

"Certainly."

"When you do so you say 'Our Father who art in heaven, give us this day our daily bread,' and you think it in no wise derogatory to his dignity or glory to hear you pray, and answer it by answering your prayer?"

"Of course not," replied the gentleman.

"Well, sir, think for a moment how long it takes the Infinite Spirit to grant your request. Think of the work of the agencies and instrumentalities employed in giving you your

daily bread. First, he calls into his service spirits that are yet in the flesh, to prepare the field and cast in the seed. Then he takes the matter in his own hand, his later rains, his winter frosts and snows, his showers and sunshine are sent to cause the seed to germinate and grow, first the blade, then the ear, and then full corn in the ear, and when that is fully ripe, he calls again his co-workers in the flesh, to thrust in the sickle and gather the wheat into the garner, and by an ingenious process convert that wheat into flour, ready to be wrought into the staff of life for man. After the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below him, a spirit that may be supposed still to love those she left on earth, would be as usefully and as happily employed in showing a child of hers how to make the best use of that gift of God, as she would be sitting upon a cloud singing and playing upon a harp?"

In his last public address, delivered before the Third National Convention of Spiritualists at Providence, R. I., Aug. 21st, 1866, he declared that he was a Spiritualist because thoroughly convinced by the evidence presented to his mind that the leading doctrines of the Spiritualists are true. "The facts upon which those doctrines rest I know are true. I know that the spirits I have known and loved do, through certain media, hold communication with me. When I see the expression of my wife, who has been more than ten years in the sepulchre, beaming out upon me from another face, when she speaks to me as her husband, when she reminds me of the past, when she tells me of her present condition, when she assures me that there is a pleasant place waiting for me when I come, I know it is her. When my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particular he differs from me, and tells me a fact which no other human being in the world but myself and he knows, I am sure that I am having a communication from my father, and that when I cast off the fleshly part of my nature, I am to meet the spirit of my father on the other side of this curtain, and then I am going into his society."

With him Spiritualism was a grand old faith, reaching backward through all religious experiences. He had found it in his old age as the blooming fruition of all his experiences. Not because new did he receive it, but because it was old as humanity, and was the interpreter of history. An objection urged at the time, was that it had given no new truths to the world, the opposers forgetting that there can be nothing new in the science of creation, for to suppose that anything absolutely new should occur, would be to suppose something could be created out of nothing. Every event is correlated with what goes before and comes after. No new elements of substance or force, no new method of procedure known as law, no new attribute or principle, can be created or arise. The present rests on and is the fruition of the past. Nature is eternal not in special expressions, but as the sum of all expressions and possibilities; a unit composed of infinite diversity. Hence a fact in this unity is a fact for all time and space. Whatever is true is eternally true, and the same laws sound the depths of the universe, and reach its spyglass.

When it is said Spiritualism brings no new truths into the world, we admit it, for that would be impossible. Truth is neither new nor old; it knows no past, present or future. On the contrary, the facts of to-day have always been facts, and Spiritualism penetrates like a golden thread the annals of history.

When we prove a human being possessed of an immortal spirit now, we prove all human beings are immortal, and that they have been in the past. The most illustrious men of past ages were Spiritualists, and drank draughts of wisdom at the fount of Inspiration. Brahma, Buddha, Pythagoras, Socrates, Plato, Cicero, Marcus Aurelius. Such is the grand fraternity of spiritual heroes, and should we not be willing to be called fools in such company?

The old Catholic definition of truth is: "What has been believed in all times, in all places, by all men. Always, somewhere, by everybody." Spiritualism is such a Catholic truth; always, everywhere believed, and in this becomes the universal religious faith. From the cave man of the ante-deluvian

age of Europe to the present; from the rude Patagonian savage and Bosjesman to the most cultured philosopher, it is received as the crowning faith and hope.

If we make unity and universality of creed, and consistency of progress, tests of truth, Spiritualism is the only religious belief which stands the test. It is ever the same, and is in its fundamental expression a unit. Every fact and principle included in its infinite circle harmonizes with all others, and its apparent antagonisms are found to be order not understood.

Mr. Pierpont possessed a great diversity of talents, and as will be apparent to the reader, spent many years of his life in finding his adaptation. This is the case with all such men, who from a broad and even development are capable of following many different pursuits, in which they are more likely to fail than a narrower endowment directed in one fixed channel.

As a poet, he wrote many pieces of great merit; as a speaker, he was eloquent and impressive, and he devoted himself with unwavering assiduity to such literary drudgery as compiling a series of school books, and making a digest of rules and decisions in regard to the collection of customs. His poem, "Airs of Palestine," was published in 1816 and 1840; his volume of "Poems" in 1854; his reading books for schools in 1839.

His peaceful death occurred at Medford, Mass., Aug. 27th, 1866. His mind strong and vigorous to the last, and exalted by the golden light which flooded his horizon from the eternal realm he was soon to enter.

As an illustration of Mr. Pierpont's style of verse, musical, replete with quaint comparisons, and overflowing with practical suggestions, I introduce his temperance song, which has gained a national celebrity: When the bright morning star, the new daylight is bringing,  
And the orchards and groves are with melody ringing,  
Their way to and from them the early birds winging,  
And their anthems of gladness and thanksgiving slinging;  
Why do they so twitter and sing do you think?  
Because they have nothing but water to drink.  
When a shower on a hot day of summer is over,  
And the fields are all smelling of red and white clover,  
And the honey bee, busy and plundering rover,  
Is fumbling the blossom leaves over and over,  
Why so fresh, clean and sweet are the fields, do you think?  
Because they've had nothing but water to drink.  
Do you see that stout oak on its windy hill growing?  
Do you see what great halibuts that black cloud is throwing?  
Do you see that steam war ship its ocean way going,  
Against trade winds and head winds, like hurricanes blowing?  
Why are oaks, clouds and war ships so strong, do you think?  
Because they've had nothing but water to drink.  
Now if we had to work in the shop, field and study,  
And would have a strong hand, and a cheek that is ruddy,  
And would not have a brain that is addled and  
With our eyes all bungled up, and our noses all bloody,  
And shall we make and keep ourselves so, do you think?  
Why, we must have nothing but water to drink.

## Secret Societies.

EDITOR JOURNAL.—Dear Sir.—Accept my heart-felt thanks for your frank and forcible rejection of a proposition to connect Spiritualism with a secret order. In expressing these my thanks, I am pretentious enough to consider myself the uninvited but not unwelcome mouthpiece of thousands of Spiritualists. No true Spiritualist, that is one who understands what Spiritualism is, could be a member of any secret society or brotherhood, whatever may be the ostensible purpose. In the present case, which was presented to you from Springfield, Mass., if the new "secret order" has in truth no other aims than the four mentioned in the letter, the idea of forming a secret society for their pursuit, is bordering on the absurd and ridiculous. There is not the shadow of a reason under the sun, why these objects should require anything like secret organizations. The objects themselves do not indicate any such necessity or even advisability. If, therefore, any secrecy should be desirable in their pursuit, the suspicion lies near, that the means to obtain the ends are wrong, venial, afraid of the light of publicity.

If I said: "No true Spiritualist could join any secret order," I mean what I say, and here is my reason for it: Why, Spiritualism is the very light against the secret, the mysterious, the hidden, which we are striving to bring out to the open, and to deprive of its mystery, and to give to the general palpable light of publicity. At the risk of being called a heretic, I give my opinion which may be considered as a heresy. I know, consistent with my own clear acquaintance. This way, theosophical move-

ment may serve as an illustration of what I have said. Although I am satisfied now that it was not inaugurated in the service of Jesuitism proper, as was my first erroneous impression, it was nevertheless in the interest of esotericism and "odiprognum vulgus" exclusiveness. This, no doubt, is the reason why it failed in this country, as it has failed and will fail in England, because of its secret, exclusive, esoteric character. The exotic plant, though of intoxicating fragrance, could not take root and thrive in the rough Anglo-Saxon climate; the sweet Lotus-flower was nipped in the bud! Let us respectfully and solemnly lay her withered frame down on the earth of some Egyptian mummy in a crypt never cheered by a ray of the sun.

There is already far too much of secrecy, hidden activity, exclusive and clannish association in this republic, which, if it should continue to abandon its fundamental idea of bright and broad publicity for all, will with and by all its secret societies, orders, clubs, lodges, clanships, brotherhoods and rings, go quicker to the dogs, than many may anticipate now!

Yours fraternally,  
DR. G. BLOEDÉ.

## Letter From Australia.

EDITOR JOURNAL.—I sent you a short letter some time ago, intimating my intended visit to America. I now write to inform you that I shall come by the mail which is announced to leave Sydney on May 23, and is due at San Francisco on June 20th. Having received an invitation to deliver a course of lectures in Auckland, New Zealand, before proceeding to America, I shall leave home a fortnight hence, and will catch the mail at Auckland.

With your kind permission I will give a few subjects on which I am prepared to lecture, from which any societies wishing to engage me, can choose, if they think proper. I can assure you that it is with considerable diffidence that I offer to lecture on Spiritualism, in the land of its birth, in its modern form, and where so much has been said and written upon it; but I may possibly be able to advance something which those interested in the subject may think worth listening to. I shall also lecture on what are popularly called "Free-thought" subjects. I hardly like, however, to make this distinction between Spiritualism and Free thought, because true Spiritualism, as I understand it, includes all that is worth having in Free-thought. Still as I suppose these distinctions will be kept up a while longer, some of the following will be called Free-thought, as distinguished from spiritualistic subjects.

Any society wishing to engage my services will please address me, for the present, in care of Mr. H. Snow, 319 Kearney street, San Francisco, to whom I have written, asking him to be good enough to take charge of letters for me until further notice.

The following are a few of the subjects on which I shall be happy to lecture, viz:

1. Spiritualism, its Character and Claims to investigation.
2. Spiritualism, Considered from a Biblical point of view. (A course of four lectures.)
3. The Teachings, Uses and Objects of Spiritualism.
4. The World to Come, as Revealed in the Light of Spiritualism. (A course of four lectures.)
5. Spiritualism as a Destructive and Constructive System.
6. Is this World Man's Only State of Probation?
7. Orthodoxy, Spiritualism and Materialism: Which is the Best Calculated to Benefit Mankind?
8. The Bible; is it the Word of God? (A course of fourteen lectures.)
9. Who and What was Jesus Christ? (A course of five lectures.)
10. The God of Christendom, a Human Creation.
11. Is there a Devil? or, the Scarecrow of Christendom Unmasked.
12. Is there a Hell? or, Doctrines of Eternal Punishment Examined in the Light of Reason, Justice and Benevolence.
13. A Trinity of Distinguished Free-thinkers, Voltaire, Paine and Bradlaugh.
14. Organization and Circumstances; their Influence on Life and Character.
15. Primitive and Modern Christianity, Compared and Contrasted.
16. Creeds and Dogmas, a Plea for Theological Revision.
17. The Evolution of Religious Ideas; Human Origin of all religions.
18. The Popular Views of the Atonement Examined and Disproved.
19. Liberty; its Relation to Human Progress.
20. The Church of the Future.

Of course, there are many more subjects on which I can lecture if necessary. Having lectured three years and a half in Melbourne, and nearly three years in Sydney, I have had to traverse much more ground than is indicated by the above list, but that will be sufficient to show the kind of subjects I take up.

In conclusion, I will just add that Mrs. Emma Hardinge Britten met with a most cordial reception in Australia, and has achieved a brilliant success so far. Her visit will be a great deal of good. Could not some good seed be sown in Australia? A really good one would find Australia a fine field.

J. T. YOUNG,  
Sydney, New South Wales, Australia.



THE GREAT SPIRITUAL MOVEMENT.

BY HEIDEN J. FINNEY.

This spiritual party takes all things for help, nothing but God for master. While the other sects are bowing on dust-covered and blood-stained altars, while they are lashing humanity with a sectarian gospel of fire and damnation into the church, with the vain hope to lash them into their heaven, the Spiritual Philosophy points us to that universal revelation of the Infinite Father which is stretched all around us in the objective world, and which is struggling tenderly to announce itself in the inner spiritual life of the soul.

What, then, is the first religious duty of this new universal religion? I answer, the study of that universal revelation. Revelation is the consciousness of truth. The facts and laws of the world are not truth to man until they have arisen into thought and into reflection. Revelation is, therefore, repeating the order of the world in the intellectual order of Ideas. Revelation is reading the divine records in the same light in which they were written. The man who stands on the sea-shore and sees a pebble lying at his feet will find no revelation in that pebble until it has unfolded itself to his consciousness, until the records of its history are traced by his unfolding intelligence. One man knows nothing about rocks or stars or plants; another has studied these things, and with patient purpose has steadily rapped at earth's granite doors and asked for the privilege of beholding the footsteps of the great Formator—has traced the epochs of the world's history—has traced that pebble inductively backward into an enormous glacier on the rocky crest of some far-off mountain side—has seen it wreathed by the frost from its barren summit and plowing its way through the ocean, grinding up the surface of its fellow rocks, until in more, sunnier climes, it falls on the shore scarred with a written record of its path.

Now, what is the difference between these two men? To one this pebble is a clear revelation; to the other, it has no significance. No one can dispute the divinity and authority of this record. There is no discussion as to its original "Sacred Language." Interpolation is simply impossible. Add to this that it is vital, living, progressive, and within the reach of all men, everywhere. There is no other universal Bible but the Creation and its Informing Spirit. The human spirit or reason is the universal Bible, rising into the language of love, justice, science, and philosophy. There is not a single pebble on the sea-shore, nor a rock on the mountain-top, nor a world, nor a fountain, nor a flower, but invites us to read a divine revelation. Is it not universal? Is it not universally accessible? If you study a compass you get swept into the cycles of universal life. You commence with that silken tassel there, and you study the laws of vegetative growth, and before you are aware of it, you are contemplating the everlasting genius of man. Here is a universal revelation, and the Spiritual Philosophy points to this as the only one through which the Divine Intelligence addresses the senses and through the senses the soul. We know that this other revelation, viz., the revelation of the consciousness which built the universe, must have made it one with the revelation which is the universe built, and so mankind is in a state of at-onement with the divine consciousness and the divine proceeding.

Says one, I don't see but your religion is simply science. Certainly, science, philosophy, and spirituality. And let me say that this is one of the special claims of the Spiritual Philosophy. Everything is a help to it. It points to every scientific exploration, every scientific discovery, everything in the world as a revelation of the Divine Will, a revelation of the Divine Law. But your Christians ask us to go to Moses and Peter for revelation. Here is a pine tree, and there is an oak. Now let me ask you, if you wanted to know the laws by which God makes the pine tree, would you study the oak? If you wanted to know the laws by which an oak is produced would you go to the pine? Must I go to Moses to find out what are the laws of digestion? Haven't I a digestive apparatus? Must I go to Moses to find out how many bones I have in my body? Must I ask these dead records to know how many muscles I have, and what are their functions, how many nerves I have and their functions? I am to study the revelation where it is, and not where it is not. I have no doubt that Moses had a divine revelation, nor have I any doubt every man and woman in the universe has a divine revelation. But it must be sought there where that revelation is being. Religion is not mere record; religion is a process; spiritual life is a process, a procession of the soul of the world. It is living; it is vital; it is full of power; it is full of beauty; it is full of devotion; it is full of Love, full of Wisdom—it is not a dead record.

The Church has made this terrible blunder of mistaking men's opinions about religion, or their interpretation of it, as the thing itself. It is vital life, and our effort to comprehend it—that is simply our effort. And behind this effort lies the interpretative power; it is the power of the soul to solve the mysterious relationships with the outward and inward world. We find that we do not make ourselves—that we are related to universal laws, that the surges of life come pouring into us, we hardly know from whence. I do not think that simple, instinctive, thoughtless life is the highest manifestation of religious life. That man or woman is most sublimely spiritual or religious who wills to know the nature of the Divine Laws, and then wills to obey them. It is then man most resembles the Divine nature when his virtue is the result of his own volition—when he, so to speak, copies the divine proceeding—when he has so directed and eliminated his energies, so harmonized them, that the powers of the world can make naught but music through them; when he stands with reverent hand clasping the golden lever that opens and shuts the gateway to his soul, and with equal reverence determines what visitors shall come to his bosom, or be refused.

I said this religious revelation must be universal, and universally accessible. How can it be universally accessible, unless man himself is the universal interpreter? It is not possible. God himself might write a revelation, if you will suppose it; he may write it in a certain divine light; but how am I going to read that revelation, unless the same light shines through my eyes in which the Divine Nature penned its everlasting truths? I say, therefore, this second point is taught by the Spiritual Philosophy, viz.: To read a revelation, you must read it in the light in which it was written, or you never can read it at all; and in order to read it in the light in which it was written, your private lamp must be kindled at the central sun of the world which illuminates that revelation. It is the spiritual eye that must be touched with the vital energies of that everlasting love, of which this world, this universe, is only a single and divine ensemble. We cannot read any divine revelation by any other light, by any other power. This view is very hopeful—makes humanity divine.

(To be continued.) Copyright by H. Tuttle & G. E. Stebbins, 1878.

It is my firm conviction that man has only himself to blame if his life appears to him at any time void of interest and of pleasure. Man may make life what he pleases, and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being his way is complete.—Humboldt.

The New Spiritual Era.

I quite agree with the editorial in the JOURNAL of June 1st, headed, "Momentous Import," that "this number of the JOURNAL is, in some respects, the most important one ever published." The very able counter-remarkable protest of Mr. Richmond, uttered on last Sunday, let us hope by a new control who knew but little of the subject—the able editorials on questions of vital interest to the cause of truth—all mark this number of the JOURNAL as the best I have yet seen.

The lines are indeed being clearly drawn between the true and the false, and the time has come when Spiritualists must not only come to the front in defense of their great principles against chicanery and fraud on the part of dishonest mediums, but they must go a step farther and learn that we are passing through a transition period in spiritual progress, and changing to other forms and conditions.

We are passing from the merely phenomenal into the instructive phase of modern Spiritualism. I do not mean by this that we have no more use for the phenomenal or that it should be undervalued; but I mean that there are many thousands of earnest progressors of Spiritualism who have learned about the nature of the phenomenal, and are prepared to go forward to the knowledge and enjoyment and practical use of the higher forms of Spiritualism. In short, that there is a very large class of Spiritualists, who have been prepared by culture, experience, and spiritual growth to enter upon the new spiritual era that is now evidently dawning.

A change from the present unsatisfactory state of the phenomenal, to something higher and better, is a necessity. The recent frequent exposures of public mediums all over the country, the unjustifiable attitude of certain mediums in refusing to give their friends assurances, under proper conditions, of genuine spirit manifestations, together with the flimsy excuses given for their course, and the defeat attitude they and their friends assume, all tend to a general undermining of, and want of confidence in, the merely physical manifestations, and it leads inevitably to a more searching analysis of and inquiry into the higher forms of clairvoyance, impression, vision, inspiration, and revelation; and what important lessons, if any, we may learn from these for the benefit of man in the practical affairs of life.

The world has been struggling for four thousand years towards the attainment of a rational and true system of philosophy and a rational and true system of religion, and a harmony of science and religion; but so far as the progress of man is concerned outside of Spiritualism, it is to all appearance as far from that attainment as ever. The reason is obvious. The world has not been prepared thus far for the realization of what is attainable to-day. But if we ever reach a true system of philosophy and of religion, it must come through a knowledge of what man is as a physical and as a spiritual entity or being; or, in other words, by a blending of spiritual with physical knowledge, and especially an understanding of the intimate relationship and influence of the spiritual, through well-defined laws upon and with the physical in all the relations of life.

How are we to attain this knowledge that all can see must be of priceless value to the world? The churches cannot give it to us for they have not got it, and as they ignore the spiritual as a potent factor in human affairs they are not likely to learn much about it of themselves.

The scientists cannot give it for they, too, ignore the spiritual as a valuable element in progress, and the tendency of their teachings is towards Materialism. It is to the spiritual ranks then that we must look for the higher knowledge of who and what man is physically and spiritually, what his true relations are to his fellows in the present life, what his relations are to God, the fountain of all life and being—and what his relations are to the future unending life.

But to the mind of the calm student of philosophy and religion, there is presented the fact that among Spiritualists there is yet, in the main, so absorbing an interest in the phenomenal phase of Spiritualism that the higher teachings have not received especial attention, and the rich fruits of a noble science, an exalted philosophy, and a perfect religion have not been realized. And many indeed doubt whether we shall ever attain to this realization. But let me assure all such that there is nothing more certain in future human experiences and attainments than that we shall reach the exalted position where we shall enjoy a noble and perfect spiritual science, a positive and harmonious philosophy, embracing the entire cosmos, physical and spiritual, and crowning all, a grand and perfect system of religion of universal humanity.

Spiritualism, then, in its higher forms and teachings must give the world a good science, an exalted philosophy, and a divine religion. And these will work together in perfect harmony and realize to man that the natural and the spiritual cosmos co-operate together without a shadow of discord or jar. We shall then have a triple power combined in a harmonious whole, such as the world has never known, and which will shed a halo of light over the darkness that now broods over the nations, and drive away all the false teachings and false conditions, that afflict humanity.

We look, therefore, for something better from Spiritualism than from any of the old systems of religion and philosophy, and unless it can give the world that which will lift man out of the false teachings of the past, we need not look for relief elsewhere. It must give us a science so generous, so broad and so perfect as a whole, as to challenge the admiration of the world and assume by common consent the position of crowning jewel of all the sciences.

It must give us a philosophy of such harmonious proportions, and based upon so firm a foundation that nothing can shake it or mar its beauty. It must give us a religion so comprehensive, so perfectly adapted to all the wants of man that it will be joyfully recognized as the grand religion of humanity. We have not attained this exalted position yet, but there is abundant promise that we may do so. May we not, then, aspire to it, and leaving behind all that is of doubtful import, press forward to a realization of the possibilities of the present and of the immediate future.

It is not necessary to stop now to show that we are entering upon a new era. The history of the past fifty years abundantly proves this. All the events of the present show it, the wonderful development and progress of science—the progress of new thought—the introduction and encroachment of new principles gradually undermining and removing the old, in the social, political and religious world, all fully attest that the old is passing away and that we are entering upon the new.

But more especially and in the most wonderful manner it is shown by the modern spiritual manifestations that we are entering upon a new era. It is doubtful whether any new thing on earth fully understands the deep significance of this great movement, and what it is to accomplish for the world. We may be said, even the best of us who have studied this great subject for many years, to be as mere children playing upon the confines of a vast empire and gathering a few flowers here and there while the great beyond is almost wholly unexplored.

It is a subject into which even a slight inquiry enables us to lift the veil and look into the awful depths of an eternity past, and permits us to look into an eternity to come. How wonderful the thought! How vast the conception when presented to the mind of man in the fulness of its grandeur and beauty! How pales the narrow theories and speculations of theologians in comparison with this!

Let us not approach this great subject with irreverent thought, but with uncovered head put off the shoes from our feet for the place whereon we stand is holy ground; and let us learn what we may concerning the deep things of God and how by this new knowledge the world may be most benefited. For as I am permitted to read modern Spiritualism it is a privilege been given by the Infinite Father to lift humanity into higher and better conditions, and not simply as a plaything to be toyed with from idle curiosity, or to gratify some selfish purpose, nor to afford us momentary pleasures. If it is the precursor to a new and better order of things, as many believe it is, let us endeavor to learn as much as we can concerning its highest teachings and how it may assist us in this serious thing we call life. Let us then briefly consider how we are entering upon this

new era. The subject may be discussed under these grand divisions, viz.:

- 1st: The Era of Knowledge. 2nd: The Era of Wisdom. 3rd: The Era of Love.

In considering the Era of Knowledge, we need only briefly refer to the achievements of modern science. These are before the world in many forms. There is, however, one great branch of science which we may not overlook, because it is most intimately connected with the spiritual philosophy and the new spiritual religion. We may go still farther and say that in an important sense it forms the basis for an intelligent and correct understanding of what is soon to be elucidated and established as a grand spiritual philosophy.

I refer to the science of anthropology. Much has been done recently, and is still being done by spectroscopic and microscopic analysis in this great department of human knowledge, to give the world a truer understanding of what man is; and great credit is due such earnest explorers and high priests of nature as Helmholtz, Huxley, Carpenter and others for the work they have done. And also to such pioneer workers in this great science as Gaul, Spurzheim, Mesmer, and Baron Reichschach. But, perhaps, to none of them is there so much credit due for the rapid advance of anthropological science as to Prof. Joseph R. Buchanan of our own country, whose brilliant discoveries of the impressibility of the human brain, the wonderful science of psychometry, of sarcoptics, the psychometric lines, etc., has brought anthropology to such a high state of progress, even to the border land of the spiritual. These great discoveries were made before our spiritual manifestations began, and seemed to be the scientific John the Baptist, preparing the way for the great spiritual unfolding.

The impressibility of the brain and psychometry, were discovered by Prof. Buchanan, in 1842, and are based upon the most strict and rigid scientific analysis, and actual experiment upon the living subject, as thousands in the chief cities of the country can attest.

In the beautiful and wonderful tests and experiments in psychometry, which are so common now among Spiritualists, we scarcely stop to inquire into the nature of the subtle agencies and principles by which these marvelous results are produced, and that they are based upon the laws and principles of a science as positive as those of light, heat, or electricity.

And yet such is the fact, as we shall endeavor to show in the further consideration of this subject in its application to the laws of mediumship.

Chicago, Ills.

MILTON ALLEN.

Communication from Mrs. Kate Fox-Jencken, of London, England.

ED. JOURNAL.—Dear Sir.—I have read your JOURNAL with great interest; it is a paper which I am always proud to hand to my friends, Spiritualists or non-Spiritualists. A kind friend of mine in Brighton sends it to me regularly, also the Banner of Light, for which I have a high esteem. It is only since my kind friend, Mr. Murtheze, sent your paper to me that I have had the pleasure of knowing it and reading it. I have lent it to many of my friends who know very little of Spiritualism, and they always express themselves pleased and delighted with its contents.

I am glad that it is having a wide circulation; I can assure you I will do all in my power to have it known wherever I visit. I like and admire the straightforward way in which you mention both sides. There are a few spiritual papers that attract or interest me. Yours is one, also the Banner of Light. I am very partial to the Medium and Dogbark, published and edited by Mr. James Burns; he is himself a good, honest man; he works very hard, and deserves much praise; he started the first spiritual paper in London; I think much honor is due to him.

I know Mr. Burns personally; I wish that it was in my power to let the world know how much good he has done and how much he has suffered. You will never find him to swerve from the truth.

I am writing my own life. My book is nearly completed. There are some very important corrections made in my book which will greatly interest the public. Not one account of Spiritualism has ever come from either my sister Margaret or myself, and of course the public cannot fail to read with interest the first history that has ever been written by one of the Fox family.

My little boy Ferdie is improving in health. He has been at Brighton for the sea air with his father and looks much stronger. My sister Maggie has been staying with me for some time. She is preparing to leave for Holland, and we shall not see much of her for some months to come. She is promised great success, and I hope she will not be disappointed.

I have something of a startling character to tell you. To-day my sister, my children, their nurse and myself went to the park; my two little boys had each a blue pencil, which had been given to them, and by way of amusing them, we told them to take their pencils in their little pockets, thinking no more of it. On returning, my little Henry, only three years and a half old, annoyed me greatly by constantly kneeling down to mark with his pencil on the stone-walk. I scolded, the nurse complained that she could not get him to walk on with her and Ferdie; still the darling persisted in marking on the stones as we walked along from Kensington gardens down High street, towards home. He would go on a few steps and then stoop down to mark on the pavements. At last we waited some time for him, and, to our astonishment, we saw that he was writing words in a clear, bold hand. We all stood still in perfect awe, till he rose up and imagine our surprise when you read these words.—"Know that we are with you. We screamed with delight; people gathered around us, and to escape the crowd we were obliged to hasten home as fast as we could, the nurse with my darling little boy in her arms. This has made me feel sad. I can not tell why, but it seems so unnatural, so wonderful. I am waiting with the greatest anxiety for my husband to come home, so that I can tell him of this and have sympathy. My children are so dear to me, I fear to have anything out of the child-like way happen to them. My husband never allows me to sit with any one unless it is some dear friend to whom the spirits spontaneously manifest. I hope to hear from you at a future day.

Very sincerely yours, K. F. JENCKEN.

The Fallibility of "Spirit Controls."

There is a recent exemplification of the above proposition. Within the last few months many exposures of professed mediums have occurred, of those who in the name of Spiritualism have perpetrated outrageous frauds upon Spiritualists, and upon the world. By reason of these exposures, thousands upon thousands have been led to believe that all professed mediums were guilty of the same practices, and that Spiritualism itself was a humbug, based, as it claimed to be, upon evidence received through such sources.

Withford and Hinton were self-confessed frauds, and they declared that Bastian and Taylor were equally guilty of fraudulent practices. Bishop, the pretended spirit exposé, declared in the presence of at least three thousand people of this city, that Bastian and Taylor, by fraudulent devices, simulated materialized forms. All these statements publicly made by these men, were published to the world through the daily papers of this city.

In view of these damaging, published statements concerning Bastian and Taylor, and the universal distrust existing in the public mind as to the genuineness of any spirit form materialization, several individuals acting individually prepared and signed a respectful request to those mediums, asking that they would, under reasonable test conditions, give a series of test sances. As individuals, the signers presented the request to those, and as individuals, received a flat refusal. As individuals, these signers met in a convenient place, and as individuals, asking for themselves alone, passed certain resolutions expressive of their individual feelings, and as individuals, named Spiritualists throughout the United States not to trust those mediums. A control professing to speak through Mrs. Richmond, tells a society of Spiritualists, which was in no manner answerable for the resolutions of those in-

dividuals, "that it protests against such action," assuming to know all the circumstances of the case, and assuming that those individuals were possessed of a spirit, such as would, one hundred years ago, hang any medium.

Now, here is an application of the heading of this letter, "The fallibility of spirit controls." Yesterday, the same control upon the same rostrum, withdrew the statement made in the protest, that the motives of those who adopted the resolutions were not pure and honest.

In a recent conversation held by the men who adopted these resolutions, with Mrs. Richmond's control at the medium's residence, this question was propounded to the control: "The Spiritualists as a body, as I understand, are called upon to support Bastian and Taylor;" and the control answered, "not at all; there you make a mistake."

QUESTION.—"As long as they ask the support of Spiritualists and their countenance and endorsement, have the Spiritualists not the right, doubting them, to demand evidence before that endorsement is given?"

ANSWER.—"We do not know that they properly ask the support of the Spiritualists as a body."

All Spiritualists in this city, know what every person who knows anything about the subject, can tell them, that Bastian and Taylor have claimed the support and endorsement of believers and professors, and are now button-holing every Spiritualist they can get within reach of at the church, and trying to get their endorsement as well as the endorsement of any "control" they are able to influence. And this "spirit control" not realizing such a material fact, so generally known, pretends to advise those who do possess that knowledge.

If Bastian and Taylor do not, as assumed by this control, claim anything at the hands of Spiritualists, and if they do not profess to give sances as Spiritualists, then the resolutions are uncalled for, but if they give public exhibition, claiming that it is of spiritual origin, and now claim in church and out of it, that all true believers should sustain them, a new set of resolutions should be prepared and published to the effect that Spiritualists should free their system of philosophy from the disgrace of maintaining and endorsing those professed mediums everywhere, who refuse upon a fair request to give such evidence of their honesty as is within their power to give, and unless something beside the bare word of pretenders cannot be given, that they are to be repudiated by those, to whom the question is of such vital importance.

The moral to be drawn from this want of infallibility in spirit controls, would seem obviously to be that we should in all things as we are so frequently taught by this same control, accept and act upon nothing communicated to us by such control, unless the teaching recommended itself to our enlightened and better informed judgment. "ONE OF THESE."

Chicago, June 2d, 1878.

A Communication from an Ancient Spirit, Through Mrs. Katie B. Robinson, to Samuel Watson, May 10th, 1878.

I come to the circle not as a Christian, but as a heathen. Names and titles in the Spirit-world do not amount to anything, but to those who seek for ambition and power; these are everything.

I lived many hundreds of years ago, and I do not say that as a personal spirit I am controlling this medium; but as I stand upon the shores of the Spirit-world and send out my thoughts, they are gathered up and given through the guides that are around this medium.

There are certain conditions required for the spirits who have been in these spheres hundreds of years, to transmit their ideas to earth's children, and you cannot get them exactly as they flash forth from our minds, for they are always colored by the mediums through whom they must pass, both here and with you, still we delight to give the best we can. I lived on earth, and taught the Golden Rule five hundred years before Jesus of Nazareth, whom I have always respected and loved. He was impressed to give this in a more positive manner than I had, and I was with his guides in changing this. I recognized that I was a medium, and I was in earth-life. My ideas went out to my people as my own, but I was aware that they came from a higher source, and though we are still called heathens, the views I had were beyond anything that the Christians have lived out in their practices, and I am satisfied to be a heathen if I live true to my highest light. I have long since discovered that modes and forms of worship have no value, except in so far as they tend to mould the life of man into the line of truth and virtue, hence we have no sectarians here.

I am conscious that many of my countrymen are now finding their way to America, and I can see that the spirit of bigotry under the name of Christianity, is ready to persecute these.

Spiritualism has come to-day to be the key that will, if properly applied, unlock the great mysteries and secrets of the past. Its first lesson should be to teach you to be true to each other, and as far as you can to help each other, that you should have love and sympathy one for another. Measured by this standard it has come far short of what the Spirit-world had hoped, but when true Spiritualism enters the human soul, there will be unity and harmony instead of discord and inharmonious; love will take the place of slander, kindness the place of bitterness, and when this comes, behold, I say unto you, that you can move mountains, you can go forth all over the world, and be God's children. That kind of Christianity that will war against its neighbor, because they do not believe as you do, is not Christianity. The history of the world is marked with blood because men have not been true to the highest religion which has been taught in all ages, but have given way to wicked prejudices, and thus have marked their career with blood. To-day, if mankind would stop and think, and be willing to read and understand the light that is coming, and that would come much more fully from the Spirit-world, a new era would dawn. There are wonderful and mighty influences now reaching the earth, glorious ideas are being born into the world through humble mediums. Everywhere the human mind is being impressed, though in most cases the recipients are not aware of the source whence the truth comes to them, yet we are satisfied, and will continue to pour out floods of light upon the world. Behold, I say unto you that the line of communication between the two worlds, is becoming clearer and clearer, through the voice of inspiration.

I can see clearly in the future, and the time is coming when all nations shall be united as one; there will be no different tongues, and no evil, but the spirit of love and peace and joy will prevail in the earth. But you will think it strange when I tell you it will not come through the Christianity that is abroad in the world to-day. It will come through the voice of reason, and common sense, and it will add infidelity to the beliefs and forms of the past. For let me tell you, and I speak it from the far-off sphere where I stand, that the Christianity that has been marked with blood, and hatred and revenge, must pass away before you can find lives of peace, love, and goodness that shall reign over earth. Why I came this morning I know not, but I was called for a purpose, and now may the power of the Eternal, may the Jewish Jehovah, may the God of all nations and people, addressing Him in all their various forms and ways, may this illuminate each mind and guide it to the truth, so that each voice shall herald forth the coming of a grander power on earth, which, when all mankind shall succeed in their efforts to come into harmony with, shall bless them all and enable them to accomplish a greater work than has ever been done on earth. Is the honest and earnest prayer of one who was a medium and an instrument long ages ago, when these things were not so well understood as they are to-day.

RELAXATION is a physical and moral necessity. Animals, even to the simplest and dullest, have their games, their sports, their diversions. The toll-work artisan, stooping and straining over his daily task, which taxes eye and brain and limb, ought to have opportunity and means for an hour or two of relaxation after that task is concluded.—Horse's Graces.

VIRTUE pardons the wicked, as the sandal-tree protects the axe which strikes it.—Seneca.







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JNO. C. BUNDY, Editor
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CHICAGO, ILL., JUNE 15, 1878.

Reception Spiritualists.

The Spiritualists of Cleveland learning that Hudson Tuttle and the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, with their wives, were to be in that city last week, extended to them a warm invitation to meet the friends at a reception to be given in their honor, at the elegant residence of Mr. and Mrs. Saxton, on Euclid Ave.

Brother Thomas Lees, a most zealous and hard-working advocate of our cause, in the absence of Judge Tilden, who was detained in court, greeting the guests, said:

"FRIENDS BUNDY AND TUTTLE:—It gives me much pleasure, on behalf of the Spiritualists here assembled, to extend to you a cordial welcome on your visit to Cleveland.

"To you, Colonel Bundy, who appear more of a stranger in our midst than our good Bro. Tuttle, we would say it is only too external, for through your admirable paper, the RELIGIO-PHILOSOPHICAL JOURNAL, (the Western exponent of modern Spiritualism), we are actually better acquainted with you than many we meet daily, face to face, in our own city, and we have with pride steadily watched your earnest endeavor to elevate the standard of Spiritualism, feeling that your success is ours; fully recognizing the fact that the press is the most powerful and popular educator of the day.

"To you, friend Tuttle, who in no sense of the term are a stranger in the Forest City, we need not reiterate the assurances of the past, and say that your presence among us always produces pleasure, and forcibly reminds us that to no one author are we more indebted for a true and clear exposition of the Spiritual Philosophy than yourself. It is also with pleasure and pride that we notice another gem has been added to those already encircling your brow. I refer to 'The Ethics of Spiritualism,' lately written by you, and published in the RELIGIO-PHILOSOPHICAL JOURNAL.

"May you both continue to do battle for the truth with your pens, and I trust we Clevelanders may neither be found wanting in appreciation, nor in furnishing our part of that solid support so needful to success during our sojourn on the material plane.

"Again I assure you a hearty welcome, and I trust during your stay with us that both you and your ladies—whom I am glad to see with you—will enjoy yourselves to the full extent of your anticipation, ending in mutual benefit to both you and ourselves."

In response the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, said:

"Friends, it is with pleasure and a heart full of thanks that I meet you here on this beautiful June day, in response to your very cordial invitation. The magnificent view from your lake front and the glories of Euclid Avenue have so completely fascinated me that I cannot do them justice in words. Much as you love your beautiful city you can hardly realize the happy effect its many beauties produce upon the visitor.

"It is most fitting indeed that the believers in the beautiful Harmonial Philosophy should meet under the hospitable roof of our kind friends, surrounded, as it is, by the luxuriant verdure and almost tropical growth of trees and flowers. Nature has been most auspicious, and the kind words of greeting and approval which greet us on all sides will strengthen our hands in the several labors that engage our utmost efforts in giving you, in the RELIGIO-PHILOSOPHICAL JOURNAL, a paper which shall aid you in the promulgation of pure Spiritualism. The power which enables the JOURNAL to meet boldly and promptly every issue as it arises comes directly from you and thousands of other equally intelligent, candid and zealous Spiritualists. The inspiration which flows from every direction to the office of the paper will, I have faith to believe, carry it triumphantly through every contest. That the

policy of the JOURNAL meets a responsive chord and is effecting a greatly needed reform is evidenced by the constantly increasing support and enthusiasm with which it is greeted. Again, thanking you for your attention, I give way that you may listen to a few remarks from our mutual friend and faithful co-worker, the eminent author, lecturer and medium, Hudson Tuttle."

RESPONSE BY HUDSON TUTTLE.

There was a time when the orator was the ruler of mankind; when his words decided the fate of nations. That time is of the past. The press has taken the place of the speaker, with a power augmented a thousand-fold. Bostrum and pulpit are overshadowed by the public journal, which has become not only the leader, but the educator of the people. Every great movement of the present, instead of leadership, is represented by an organ, through and by which it excites the concentrated influence of its thinkers and adherents. The new views of immortality and religion introduced by modern Spiritualism, have called into existence a score or more of journals that have had their day of usefulness. Only two have succeeded in meeting the demands of the time for a lengthened period: the Banner of Light in the East, and the RELIGIO-PHILOSOPHICAL JOURNAL in the West.

The JOURNAL was founded by S. S. Jones, who, when he became convinced of the fact of spirit communion, gave the whole force of his indomitable energy to the task. From the beginning its success was assured. It met the wants of the West and was respected in the East, and when the great fire laid in ashes everything connected with it, the energy of Mr. Jones rose to meet the emergency, and while yet the ruins of its office were smouldering, sent out a reduced sheet to tell its friends that it would not miss a single issue.

It was said by its friends even, that it was a creation of Mr. Jones, and when he departed it would cease. They little knew of what they spoke. The JOURNAL was not created by Mr. Jones, but was an outgrowth of a mighty demand, and when he was so foully assassinated, cowardly and wickedly, even for the charity he had learned, which made him place too much confidence in men, another and even a stronger hand grasped the helm from which his hand had fallen.

The hundred thousand readers of the JOURNAL recognized in Mr. Bundy the master-spirit on whom the mantle had fallen.

There are two methods of journalism, one which simply reflects the ideas and wants of the readers, pandering to their tastes however perverted; the other constantly looking up to higher grounds, more exalted views and nobler thoughts, presciently understanding the future, and guiding with wise and gentle hand. The management of the JOURNAL has from the beginning been pre-eminently of the latter; regardless of financial loss it has met every issue, unreservedly and in advance, and afforded a lofty platform whereon the best minds connected with the cause could freely utter their views, to an audience wide-extending as the continent, we might say the world. It has never evaded an issue or departed from principle, but holding Spiritualism to be the grand and all-embracing science of life, has sought to instruct in its phenomena and theory.

It may be said that we do not agree as Spiritualists, as to our understanding of spiritual science, but I think we are all agreed on one point—the possibility that our dear departed friends can return and communicate with us. We have found that they have not been beguiled into remote galaxies, when entranced with the splendor of the celestial scenery and the voices attuned to gladness of the angels, nor have they forgotten us who still remain in the earthly shadows; on the contrary, we find their hearts respond to ours, and their love and affection quickened by their angelic lives.

What good of all this? What good in the rain, the birds, the shining stars or the moonshine flooding the world with light and life? It has brought consolation to thousands of bleeding hearts, has poured a balm of gilead into the gaping wounds. The evidences of immortality have taken the place of the evidences of christianity, at which the theologians of the last century labored, for, as can not be gainsaid, if religion rests on personal immortality, the denial of the latter sweeps away its very foundation. The scientist scorns religion reposing on faith, and religionists lament the want of this very faith in their ranks.

Prof. Huxley, in a letter to Agassiz, thus boldly says what nine-tenths of scientific men believe:

"In the interests of scientific clearness, I object to say that I have a soul, when I mean all the while that my organism has certain mental functions, which, like the rest, are dependent on its molecular composition and come to an end when I die; and I object still more to affirm that I look to the future life, when all I mean is that the influence of my doings and sayings will be more or less felt by a number of people after the physical components of that organism are scattered to the four winds."

On the other hand, the Rev. T. M. Clark, Protestant Episcopal Bishop, of Rhode Island, presents the church view of the case in the following language:

"Evidences of infidelity he said were multiplying among us; he had heard lately of a professor in Harvard College expressing the opinion that three-fourths of the scientific men of our day are unbelievers, and that skepticism is beginning to intrude among the clergy." He told me that he, himself, a few weeks before had visited the death-bed of an aged brother in the ministry, a

man who had devoted a long life, with rare faithfulness to the duties of his profession. As they spoke of the evidences of Christianity, a shade of sadness passed over the dying man's face. "Ah, Bishop," he said, "the proof, the proof! if we only had it!" These and similar expressions had led the bishop to believe that the evidences of a future life which satisfied our ancestors, are insufficient to convince some of the most honest and able of their descendants.

This evidence which is demanded by the present, the churches find it impossible to give. For eighteen hundred years they have attempted to satisfy the struggling generations and by means of metaphysical subtleties stifle thought.

Now the scientist openly sneers at the priest and the priestly ways, or passes him by with silent scorn. The priest attempted to employ scientific culture to prove his positions only to show their utter emptiness. The masses follow their leaders, not because they believe but because it is the easiest for them to do.

In this identical hour, when faith is dying, and old evidences have become unsatisfactory; when the world is clamoring for a religion demonstrated by science and in accord with the facts of nature, and above all, scientific proofs of immortality, Spiritualism came to give that demonstration positive assurance. It came in a form so elastic, variable and cosmopolitan, that it is capable of satisfying all classes. In its highest walks, in the ideal world it opens, the most erudite scholar and philosopher can find illimitable fields of thought, and in its physical aspect it has been said even the attention of a dog is awakened by the movement of a table without physical contact.

Now, if we are satisfied with loose observation as to the character and genuineness of the phenomena presented, no one can find fault, but we may rest assured our belief and the reasons therefor will be taken at their true value. If the spirit manifestations are given that the fact of man's future existence may be scientifically demonstrated according to the demands of the present, then the scientific methods are the proper ones to employ. By scientific I simply mean accurate, just, true to the laws and conditions of such manifestations. What these methods are, Prof. Crookes, A. R. Wallace, Varley, Zoellner, Wagner, and our own Prof. Hare, have fully illustrated.

All phenomena have value to the believer, but to the skeptic only such as are received under strictly test conditions, have value. As such test conditions cannot in any manner conflict with the spirit force, or the medium, there is no valid reason why they should not always be insisted on. The medium should remember that he is presenting a class of phenomena that are regarded as unbelievable and impossible, and furthermore, they are presented not to produce amazement and wonder, but as evidence of the most important fact in the life of man. Hence he should allow every opportunity for investigation; nor regard it as persecution.

As Spiritualists, we regard every medium as an acquisition, and the more convincing the phenomena they present, the better. We should, however, add that such phenomena are of value in exact proportion to the accuracy of their observation.

It is because such tests are regarded as unnecessary by investigators, or evaded by pretended mediums, that fraud so constantly flourishes, and we are obliged to bear the disgrace of such frequent exposures.

As there is no synod, council, or organization whatever to which to appeal to dis fellowship the pretender and trickster, the intelligence of the great body of Spiritualists must respond, and what their judgment will be there can no doubt. They demand true, honest, upright mediumship, free from even the appearance of fraud, and they will enforce their demand.

There is another important issue to which I desire to call your attention, and that is the constant pressure brought to bear to formulate our belief. It is urged that we shall greatly gain by giving to the world a statement of doctrines in which we all agree. Agreement means stagnation, and stagnation is death. There is life in the activity of disagreement, and the higher the degree of activity, the more intense the living processes. Harmony by no means signifies repose. Its grandest presentation is in revolving worlds and inconceivable currents of force.

Why need we bother ourselves about agreeing on a platform or creed? Are there any who are so infatuated that they want to prepare a suit of clothes and compel all to wear that fixed size and pattern? Must we ever look backward, regretting the old ways of doing and believing, and if we, luckily, get a measure of new wine, seek for an old goat skin bottle to hold it? Suppose we all can agree on certain principles, what of it? Is it any better for the principles or ourselves? I may say I believe thus and so, and Smith says he believes precisely the same. That shows we are similar; and if all the Smiths in the world agree with us, our belief is not proven. Now would we be justified in forcing it on Brown or Thompson as the true doctrine? What, then, would be gained? Simply nothing. Each and every one must father his own belief or creed, and look to himself, and not outside. As well might chemist, geologist or astronomer, form associations with creeds, as for Spiritualists to do so. If they should, the chemist saying we believe in the existence of oxygen, hydrogen, etc.; the geologist in the stratification of the rocks; the astronomer in the revolution of worlds, we would reply that these are only statements of

facts, and a creed cannot be made out of facts. They are of and for themselves, and need no fortification by appealing to the number of believers.

A creed is only wanted when the evidence is uncertain and hypothetical. Something like it there has been in science, as instanced in Cuvier's doctrine of generic types, in the theory of a final cause in the Ptolemaic system of the spheres. But as soon as facts were acquired these creeds disappeared. Thus in the realm of immortality which lies in the gray and mysterious mists of a hitherto impenetrable twilight, it has been the frightful source of conjecture, moulded into beliefs and concreted into creeds. When accurate observation yields its facts beliefs disappear and knowledge takes their places.

In one respect, all Spiritualists agree, and that is the love of truth. If you ask, what is truth? we can only reply, that is just what we all are trying to find out, each in his own imperfect way, with many a stumble and fall. In this love of truth, which we believe is inherent in the constitution of man, reposes the spiritual system of ethics which is to take the place of the old, which teaches inherent depravity.

All Spiritualists agree on certain basic facts, as the immortality of man's spirit; its possibility for infinite progress after death; the continuity of love, affection, intelligence, beyond the grave; the return of the departed, and their communion with the friends on earth. This communion will be called beliefs, for they are demonstrated facts. Of course, a chemist believes, or knows of oxygen, a geologist of the constituents of the earth, an astronomer of gravitation, and a Spiritualist of immortality and the propositions dependent thereon. It follows that we as Spiritualists are investigators of the science of life here and hereafter. It is ours to elevate religion from the lowlands of faith, belief, conjecture, to the highlands of positive knowledge. We stand on the shores of the illimitable sea of future existence, with all to learn, for as yet we have only dipped with broken shells a few drops of the crystalline waters.

I would in conclusion call your attention to the ethereal being of spirit. We are all immortal, not through a gift from God because of entertaining certain beliefs, but from inherent necessity. We are immortal now. We are this hour as much in the courts of heaven and in the overshadowing presence of God as we ever shall be in the future. Our physical bodies are temporary temples for the dwelling of our spirits. How grand this position, how exalting to contemplate! If we are fully imbued with it, if we are Spiritualists indeed, making it a part of our daily lives, we shall scorn to do wrong, for we shall not only be conscious of our own exalted position, but also conscious of the social presence of the angel hosts, who recognize every thought and act. We are to do right not because it is demanded of us by a foreign power; because this and that system requires it, but because such is the inherent order of the world expressed in the constitution of man. It is his duty to ever strive for the highest objects with the noblest purposes. It is his duty to labor for eternity as well as time, and sacrifice the fleeting pleasures of the hour if in conflict with the relations which are eternal.

Spiritualism then is the purest and highest system of morality, asking nothing of beliefs, but everything of knowledge and of action. It satisfies the man of science, and, in another phrase, the emotions, which are called the heart; our friends one by one pass beyond the veil and shadow of death, and the places which knew them know them no more. With lacerated hearts we call their names, but echo only replies out of the cold, dark void. Oh, impatient soul, be still! Cease your cries and allay your throbs of anguish. If all is dark and turbulent with storm below, the sun is shining still. Wait, and in the hour of silence turn the spiritual side of your nature to the straggling light of the Spirit-world, and when least expected it will flood your entire being with its glory. It is said that the wives and maidens on the shores of the Adriatic, when their husbands and lovers go out on the flood, and night with storms overtakes them, go down to the shore and unite in singing familiar songs. Then they listen, looking out into the black night, out on the white gleam of foaming billows, and naught comes to their ears but the hoarse roar of the angry sea. Again they sing, listening to the reply of the deep, until at last mingling with walls of winds, and hiss of waves, come out of the darkness the glad notes of reply from the absent ones. So we will sit down by the sea, and when sufficiently purified in heart, we shall catch the welcome voices of those we love who have gone before.

Prof. Eccles followed Mr. Tuttle in an able little speech, complimenting the JOURNAL, and entering into a brilliant resume of the present status of Spiritualism. He said: In receptions of this kind, speakers are strongly tempted to mould their remarks in conformity to those preceding. Without doubt, much praise is due the present managers of the RELIGIO-PHILOSOPHICAL JOURNAL. If I should dwell too long in praising one or two of the admirable features of the JOURNAL, it might be inferred that the rest were in my estimation of less value. Such is not the case. I cannot let this opportunity pass without thanking the present managers for their determined and sincere efforts, aimed at evolving from the chaos of haphazard investigation in Spiritualism something like scientific precision and accu-

racy. At present the random guesses, monstrous swindles and inflated exaggerations remind one forcibly of ancient alchemy. From that early mass of trash evolved chemistry, to negative the wild tales of transmuted metals and elixirs of life, but to bring at the same time actual facts a thousand times more wonderful in the domain of matter than had been dreamed of. Precision rigid as fate we must demand, or remain the laughingstock of the world. Trained investigators must arise to take hold of the problem. Biologists make no discoveries in chemistry; chemists make no discoveries in astronomy. Each has his own department wherein he works. The spectroscope may make the chemist's field merge with the astronomer's, but the division of labor is still there. It is useless to hope for physicists, chemists, or biologists, as such, to take the problem of the phenomena of modern Spiritualism under their special care.

An aged man trained from childhood as a blacksmith, cannot become a good watchmaker. Young men must be trained into the processes of science and become specialists in the department of psychology into which these wonders will be merged. When this day comes we will probably discover that mediums, so-called, will be of as little importance as a door or chair in investigation. The two worlds blend without solution of continuity at any point, or the Spirit-world does not exist. Everything therefore must be under the control of that world, and no one thing more than another. We will have to begin, doubtless, with the action of minds there on minds here. Every thought we have, being at the expense of destroyed nerve tissue, must send out its own peculiar waves of motion on the universal ether, just as a burning body does. As every body can absorb just such rays as itself gives out, minds absorb the energy from minds, and re-translate it into the self same thought. In this we have the reason of the proverb, "Speak of satan and he will appear."

The third person while approaching thought of the first, and suggested to his mind his personal presence when speaking to the second. Across the supposed void of death-land the rhythm of thought continually leaps, breaking the ordinary sequence of memory, and making "mediums" of us all. Much of that now attributed to spirits, we will discover belongs to earth-life, and some, we think, belongs to earth-life, may prove to be breathings from "over the river." Rigid accuracy must come in, however, before the shallow and disgusting stuffs often witnessed steps out. Many thanks from the thinkers of the West, will come to Brother Bundy for opening the way for the new process in their region, and driving to the wall the cormorants that would fatten on childish credulity. When mediums give a show for twenty-five or fifty cents apiece, they have a right to name their own conditions, but when investigators come in for certain and indisputable evidence of a truth, the investigator himself and no other, must name the conditions. He does not want to even hear the word conditions mentioned. These he will discover. If I measure with scientific precision the dimensions of this paper, I must know where it is not, where it is, and how far it is from, where it actually begins to where it ends. The person would be simply insane who would insist on my measuring within its limits, to an indefinite amount on every side, and then ask me to state to the world its dimensions. Yet such is virtually what is asked of me by some mediums to-day. Another grand feature of the JOURNAL, is its freedom from personal abuse. If an obnoxious person must be dealt with, let the law do it, and if an obnoxious system arises, let it have its day. Abuse only strengthens it.

MUSIC.
Prof. Palmer entertained the friends at intervals with choice instrumental music and Mr. Russell and family added much to the enjoyment of the occasion by rendering several pieces of vocal music.

MRS. EMMA TUTTLE.
Mrs. Emma Tuttle, being urged to treat the friends to a reading from her repertoire of choice collections, kindly yielded and rendered in fine style the "Wives of Weinburg." Mrs. Tuttle's reputation as a reader is rapidly extending. She draws large houses wherever she reads. Among those who made remarks, were Mr. Cowdery and Dr. Cyriax. At the conclusion a fine collation was served by the generous hostess, and the host taking his position at the door, presented the guests with flowers culled from his spacious grounds. The company departed feeling grateful to Mr. and Mrs. Saxton, for their hospitality, and declaring they had passed a most enjoyable afternoon.

Spiritual Brokerage.

"To what base uses may we come at last, Horatio."
Jesus is said to have driven from the Temple those who bought and sold therein, and overturned the table of money-changers. Spiritualists should do the same. The Temple of spirit communion is too sacred to be defiled by those who barter therein. A brokerage in spiritual gifts, a speculation in spiritual communion, cannot for a moment be allowed. We know that some who have been exposed as frauds, have had persons employed to "run in" investigators to their shows, dividing with them the fees obtained from them.

Besides the demoralizing effect of such a system of brokerage upon the parties directly implicated, it gives the vendor of fraudulent manifestations the material for practicing his deceptions. The partner in the proceeds can in an easy way enter into the







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Between the Two.

I am old, my friends are gone; I have no one now to work for, and shall soon go hence; but the eyes of my spirit are weak, and I cannot see the other side.

Dark Scences.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the results so that it will be of value to those interested.

ANSWER BY H. T. CHILD, M. D. This question involves several very important points. In relation to the scientific aspect, it must be admitted that light is one of the great powers in nature, and hence many of the phenomena which occur in its presence, will not be observed in its absence.

light scence has over the dark, is in the fact that the honest and pure in heart are enabled to detect the frauds and sensualists. I hold, that any considerable number of men and women, sitting close together in a crowded room, holding their hands, or talking to each other, exclaim amens, no matter where it may be, in church, the theater or spiritual scence, or dancing hall.

have proclaimed the truth of the new philosophy from the pulpit. The imperial families of Russia and Germany, Bismarck, Pres. McMahon, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tenison, and others, of no mean personages, are reported to be Spiritualists; but the report must be accepted, we suppose, as the Miletian stories that every noted man since the Ptolemies, has at some time or other, been born in Ireland.

a. Crayler writes: There is one feature in the practice of the mediumistic powers that has always been an injury to the cause of Spiritualism, and always will be as long as practiced; that is, the habit of showing it. What do respectable people think of jugglers, tricksters and showmen generally? They are placed among the lowest class of characters, who get people's money without giving a value for it.



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