

Religio-Philosophical Journal

JNO. G. BUNNY, Editor

TERMS OF SUBSCRIPTION: One year, one year in advance, including postage, \$3.25

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

In making remittances for subscription, always procure a Post-Office Money Order, if possible.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscription, and to forward what is due for the ensuing year, without further reminder from this office.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN G. BUNNY, Acting Manager.

LOCATION. 63 and 64 LaSalle Street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., JULY 6, 1878.

"A Flat-Footed Document."

On Sunday, the 16th inst., a little coterie of the faithful to the number of fifteen or twenty, gathered in the study of the church after Mrs. Richmond's lecture.

"A flat-footed document from Spiritualists. The following preamble and resolutions have received the signature of the president and a majority of the trustees, members, and supporters of the First Society of Spiritualists of this city."

TO THE SPIRITUALISTS OF CHICAGO AND THE NORTHWEST: A meeting of the gentlemen was recently held in this city, in the study of the church now occupied by the First Society of Spiritualists of Chicago.

With reference to the standing of Messrs. Bastian and Taylor as mediums, we have no united opinion to express, for the reason that many of us have not made a personal investigation of their claims, on which alone any opinion should be based.

No list of names was published. We have made diligent efforts to get from those active in obtaining signatures all the names, and it is fair to presume they have furnished all they could.

Green, Wm. Longhurst, Z. T. Griffen, A. M. Griffen, Matilda Griffen, E. T. Gilbert, J. J. Lyon, Daniel H. Hale, C. G. Foster, Addison B. Tuttle, R. Parsons, Frederick F. Cook, Ed. F. Slocum, Mrs. E. F. Slocum, Mary E. Weeks, John A. Wilson, Mrs. F. M. Cooley, Geo. W. Scott, Mrs. C. Davis, F. F. Munson, F. B. Cossar, Lewis T. Roberts, Mrs. L. Shesler, Fred Ashton, J. E. Cutting, C. A. Cutting.

No request has been made for the RELIGIO-PHILOSOPHICAL JOURNAL to publish the address, but we do it with great pleasure. We believe that there are principles involved in this controversy which are of vital importance to Spiritualism.

The above address to the Spiritualists of Chicago and the Northwest, taken in connection with the utterances flowing from the lips of Mrs. Richmond, as a medium, are indeed "flat-footed statements."

It is quite immaterial whether the sentiments therein expressed are in harmony with previous utterances through Mrs. Richmond, upon the treatment of mediums.

It is also immaterial whether or not the sentiments of the "protest" furnish any proof of the genuineness of her controls. It is of vastly more importance that the sentiments contained in her "utterances" furnish proof of the honesty of her controls.

This address further declares that it "utterly disapproves of the sentiments expressed in the late issues of the RELIGIO-PHILOSOPHICAL JOURNAL."

The address expresses its indignation at all efforts calculated to impair the usefulness of Mrs. Richmond, or "to misrepresent the beautiful teachings so freely given."

Many of the signers of this address well know that it was this feature of the "protest," so offensive to the gentlemen seeking this test, and voting for the resolutions when the request was refused, which was objected to.

Do the signers of this address consider that to be a merited admonition, which the same control who claims to have uttered it, promises afterwards to publicly withdraw?

Now this is the cause and occasion of the "sentiments" expressed in the late issues of the JOURNAL. Do the signers of this address feel it to be their duty to tamely submit to be falsely charged by any control, through any medium, with being actuated by such a malicious spirit of persecution?

Now this is the cause and occasion of the "sentiments" expressed in the late issues of the JOURNAL. Do the signers of this address feel it to be their duty to tamely submit to be falsely charged by any control, through any medium, with being actuated by such a malicious spirit of persecution?

promises to publicly withdraw? Do these signers mean now to say to the Spiritualists of Chicago and the Northwest that they deem such an admonition so falsely and unjustly given, and so publicly withdrawn, merited? What meekness! What superstition! If this sort of "beautiful teaching" is proof of "the genuineness of the controls," it is conclusive evidence that Mrs. Richmond is controlled by a spirit or class of spirits that misrepresent the principles of advanced spirit-life.

What is the sum and substance of this whole matter? There are in Chicago two men professing to be mediums for form materializations, and thereby representing a class who follow the vocation for a livelihood. To test their claim as mediums for form materialization, about twenty-five earnest, honest Spiritualists kindly and politely ask them to give a series of experimental test sances under reasonable test conditions.

Now what was the effect of all this? Clearly to censure those gentlemen and implicitly sustain those professed mediums—more, vastly more, than this also. It said unmistakably to all fraudulent mediums: "Submit to no test conditions; the controls of this medium will stand by you, and publicly denounce all attempts to interfere with your nefarious practices."

It said unmistakably to all honest, earnest, sincere, fair-minded Spiritualists: "It is no part of your duty to prevent fraud and imposition on the part of professed mediums. You have no right to even request test sances."

Here is the exact issue between the JOURNAL and the signers of this address. The RELIGIO-PHILOSOPHICAL JOURNAL stands for honesty, sincerity and genuineness; for truth and fair dealing by as well as towards mediums.

The signers of the "address" are quite welcome to the position which they assume towards the Spiritualists of Chicago and the Northwest. The JOURNAL is also content with its position, and is quite willing to be judged by its sentiments expressed thereon in its "late issues."

A full opportunity was given this control to retrieve himself, and take a true and high stand in this matter, by the series of questions presented and adopted by the audience on Sunday morning, June 2nd.

Mrs. Richmond, as a medium, must be judged by the utterances of her controls. If she is controlled by spirits who uphold falsehood, fraud and deception, as a medium, she must suffer for it in public estimation.

any evil spirits who may take possession of her. If her guides allow vicious spirits to control her, they must not expect us to allow their utterances to go to the world without protest. The JOURNAL, as an exponent of the highest phase of Spiritualism, as it understands it, has its duty to perform as well as the guides and controls of any medium; and when these guides, or controls, or mediums, promulgate the vicious doctrines contained in the objectionable part of that protest, they may feel perfectly certain that the JOURNAL will have sentiments and opinions to express that will not be in any degree in harmony therewith.

The RELIGIO-PHILOSOPHICAL JOURNAL is not and will not be the organ of any sect, clique, or sect. It is, always has been, and always will be, a fearless, independent exponent of Spiritualism; the firm friend of mediums and staunch champion of true mediumship.

A Key to the Action.

"The Society have got to stand up for her (Mrs. Richmond), or else discharge her, and in that view I signed the protest."

Thus writes one of the gentlemen who signed the remarkable address censuring the JOURNAL and sustaining their speaker in the false position assumed. The same incentive actuated others, and was probably the impelling motive with most so far as they had any motive at all.

The RELIGIO-PHILOSOPHICAL JOURNAL is contesting for principle, truth, and justice. Not a signer of that paper has attempted to refute a single argument of the JOURNAL, neither can it be successfully done.

Mediumship is no delusion, nor humbug. It is the channel through which is brought to man a knowledge of the science of all sciences. It is, however, but little understood even by mediums themselves.

Mediumship.

Mediumship is no delusion, nor humbug. It is the channel through which is brought to man a knowledge of the science of all sciences. It is, however, but little understood even by mediums themselves.

Trance Trenching.

Mediums who supplement their legitimate powers with false effects, and the large class with no medial powers who simulate them, have shown the most diabolical cunning in stemming the tide of investigation, and throwing obstacles in the way of accurate observation.

cause, at the last moment entrenched themselves behind the trance. Standing in this trench, and desperately fighting to hold this, the veritable "last ditch," they hope against hope that the fortunes of war may favor them.

Severe but Necessary.

It is indeed hard to have our idols smashed. Those good friends who have seen fit to censure the JOURNAL because it dared to disagree with Mrs. Richmond's control, will, we hope, weigh carefully the authorities we offer in support of the theory that utterances may fall from her lips which do not correctly represent the spirit alleged to be controlling.

Charity.

We have charity to believe that those zealous friends who, in their zeal to preserve their local society, have been led to seemingly endorse sentiments which we think most of them will soon repudiate, were actuated by honest motives in their course.

Non-Committal Tactics.

Our seaboard contemporary has long followed a system of tactics which is, no doubt, considered wonderfully politic. If there is any one thing above another, which the Banner of Light deems it is to assert positive convictions of its own, on vital questions, until after it has thoroughly canvassed the returns.

The Banner's Hazard.

For years the columns of the Banner of Light have been loaded with long wonder-tales from the prolific pen of that senile seeker of marvels, Thomas R. Hazard.

For years, as you know, I have labored to convince mediums of all classes, to submit to no tests but those their guides and guardians see fit to give from the spirit's side, and to suffer no person to enter a circle for materialization (the most advanced and delicate of all other modes of manifestations) without the express consent of the guides of the mediums.

This advice needs no interpretation; every reader can see just where it leads and just how valuable it is to the class of mediums with whom he has associated. It also proves beyond a shadow of doubt to every mind not in fear of "dark spirits" or belauded by superstition, the wholly untrustworthy character of all that such a man may write concerning spirit manifestations.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books such as 'Mental Cure', 'The Bible in India', 'The Clock Struck One', 'Incidents in My Life', 'The Well-Known Clairvoyant', 'Psychological Practice of Medicine', 'Nervo-Vitalizer', 'Organize! Organize!', 'RATES OF ADVERTISING', 'The Genesis and Ethics of Conjugal Love'.

Table listing various books such as 'Mental Cure', 'The Bible in India', 'The Clock Struck One', 'Incidents in My Life', 'The Well-Known Clairvoyant', 'Psychological Practice of Medicine', 'Nervo-Vitalizer', 'Organize! Organize!', 'RATES OF ADVERTISING', 'The Genesis and Ethics of Conjugal Love'.

Agents Wanted. \$3 GOLD PLATED WATCHES. \$350 A MONTH-AGENTS WANTED. \$1200 EXPERIENCES OF JUDGE J. W. EDMONDS, IN SPIRIT LIFE. INCIDENTS IN MY LIFE. SECOND SERIES. THE BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. THE CLOCK STRUCK ONE AND Christian Spiritualist. THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; OR, CHRISTIANITY BEFORE CHRIST. INCIDENTS IN MY LIFE. AN INTRODUCTION, BY JUDGE EDMONDS. SIXTH EDITION. Prof. W. Denton's Works.

Business Cards. FRANK BAILEY, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS. CHARLES S. WILSON, PATENT LAWYER AND SOLICITOR. THE "Chicago Progressive Lyceum". Jehovah and Satan Compared. ASTROLOGY. Prof. E. L. ESTER, ASTROLOGER. Newspapers and Magazines. SEVEN HOUR System of Grammar. OLD THEOLOGY TURNED UPSIDE DOWN. THE WELL-KNOWN Clairvoyant Healer. Prof. W. Denton's Works.

Physicians. THE MAGNETIC TREATMENT. CAPT. H. H. & FANNIEM. BROWN Psychometrists and Clairvoyant Physicians. DR. F. L. H. WILLIS, Psychometric Diagonizer of Disease. Would You Know Yourself? Clairvoyant Healer. Psychological Practice of Medicine. NERVO-VITALIZER. TESTIMONIALS.

