

RELIGION PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE. ROMANCE AND GENERAL REFORM.

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

VOL. XXVIII. CHICAGO, AUGUST 21, 1880. NO. 25

CONTENTS. FIRST PAGE—Grand Meeting of the Spiritualists of Oswego, N. Y. Dr. Tanner. Excellent Test of Spirit Power...

A Grand Meeting of the Spiritualists of Oswego County, N. Y.—Oneida Community.

The "Oswego Valley Association of Spiritualists and Truth Seekers," selected the Fair Grounds of Oswego County as the place of gathering for their twenty-fifth annual meeting on July 25th. The grounds are delightfully located on the banks of a beautiful lake, and are well cared for...

improved land, a magnificent home, the largest and best barn in the State and several large factories. Very little of this capital has been contributed; it has been made. At first, it is said, the members worked diligently, but now they are mainly employed in overseeing the great number of operatives they employ...

Smith who drove us to Oneida after a spirited span of horses to catch the early morning train for the West. While we do not endorse many of the tenets of the Community, we cannot withhold the praise it so preeminently deserves for the extraordinary ability with which it has managed its pecuniary affairs...

As Dr. Tanner is now at large, and the scientists are "having a crack" at the case, I will comply with the invitation of the right worshipful editor of the RELIGIO-PHILOSOPHICAL JOURNAL, to make some few statements and observations of the case. The eternal question which every nippy bore asks with "What will be the use of all this to science?" I am not very anxious to solve. My reason is this: The term science has become equivocal, and is little else than a partisan catch-word...

State Horticultural Society, in Convention at Atlanta, July 30th. Subsequent explanations revealed it to be juicy,—dead ripe, and red from side to side. But melons were not all. A bundle of Zwiebach and a variety of patented articles of food, were also brought—enough for a regiment of fasting men. A basket of grapes, procured by the indefatigable Dr. Kunze, at Dr. Tanner's desire, also graced the board...

Excellent Tests of Spirit Power. I know that one of the great objects of the JOURNAL is to protect earnest investigators into the beautiful truths of Spiritualism, from the repelling influence of fraud or deception in any shape, and believe it is equally its aim to assist them in their inquiries by bringing to their notice those mediums who are endorsed by all acquainted with them, as being, at any rate, personally honest and sincere...

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

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CHICAGO, ILL., August 21, 1880.

Phenomenal Spiritualism and Other Matters.

All attempts to undervalue the importance of the phenomenal proofs of spiritual power, which we get through mediums for the physical manifestations, seem to have resulted in an increase of the decried proofs.

Eliminate the physical phenomena, writes a friend, "and what have we left but a rational form of religious thought and theories in regard to life beyond the grave."

"We have no right to claim the rationalistic views of life, death and resurrection, as Spiritualism exists in so far as they have been brought home to us through the phenomena—certified to by the 'proof palpable' which to those of us who are not inspired mediums have been our only teachers—the only evidence to us that these conceptions we hold so dear are truths, demonstrable and demonstrated.

"Of course if we stop at facts, whether in daily life or in Spiritualism, we shall be miserable Gradgrinds; but no man or woman with a naturally active mind, a mind capable of thinking on things that are unseen, can do this.

"Can any revelation, short of a miraculous illumination of a human mind, make philosophies of people who have never learned how to think? What would the condition of the minds of these men and women be if they had never had the life of the spirit made manifest to them through the senses, and been forced to see—that life beyond the grave was human life still and not the inconceivable and (to most) undesirable condition represented by the dogmas of the churches?

"Have we not still all to learn in regard to these same despised phenomena? It is by developing them under rational conditions, by careful effort and patient study—varying and modifying them so as to make them a real and most worthy study (worthy of the wisest) that we can alone attain to a true knowledge, and escape from the danger of wild and deluding theories, such as— and have fallen into.

"How have we attained to any knowledge of things in the heavens above or in the earth beneath except by close observation of facts and drawing wise and cautious deductions therefrom? What else but just such study separates the most highly cultured man from the ignorant savage? There is quite too much tendency among the Spiritualists of the day to rely on individual impressions, to trust to their inspirations, and in this way are they led into all manner of follies. Nothing can ever hold men firmly anchored to truths except the holding firmly by facts, and the

unwearied, persistent study of these. Only by understanding what we see and hear, and touch, can we reach a knowledge of the spiritual that lies behind all phenomena.

The same writer, now in Europe, under date of July 15th, writes us: "I really wonder that many men of sense and education find so much to admire in her utterances, and regard her as being really inspired by wise and exalted spirits. I do not understand it. To me her English is simply atrocious—such a flux of words, involved and of little meaning, is enough to drown the little wisdom to be found intermingled therewith.

"Am I over critical and captious in regard to these inspired lecturers? I do not wish to be other than perfectly just; and sincerely desire to see all the good there is to be seen. I suppose I lose a good deal that many wiser than I am enjoy, but what am I to do about it? I have read lately some of Mrs. Richmond's lectures, really trying to find in them pearls of price, but with my best efforts I could only discover wax beads and tinsel.

We give our correspondent's criticisms for what they are worth; merely remarking that they harmonize with much we have heard from others. Of Mrs. Richmond's verbosity, her faculty of accumulating glittering words in which the meaning is so diluted that it is hard to get at it—there can be little doubt. To turn from her effusions to the last work of Mr. G. B. Stebbins, is like turning from a repast of kickshaws and gilded confectionary to wholesome fruits, grains, and meats.

EDITORIAL NOTES OF TRAVEL.

NUMBER THREE.

While in Boston we were the recipient of numerous friendly calls, and indeed we feel very much at home in that city. We visited the office of the Banner of Light several times, but did not have the pleasure of comparing notes with our esteemed friend Colby, as he was resting from his arduous labors at Hampton Beach. His trust he will return saturated with new vitality and continue to edit the Banner for the balance of this century at least.

The new office of the Free Religious Association at No. 3 Tremont Place, is a great improvement. We there made the acquaintance of Mr. W. J. Potter, who succeeds the able and scholarly Abbott as editor of The Index, and of David H. Clark, associate editor and business agent of the paper.

The knowledge that in northwestern Massachusetts there were gathering hundreds of friends from all sections of the country to take part in the opening day at the Lake Pleasant Camp Meeting, made us impatient to be with them despite the many attractions proffered by Boston and its hospitable people.

The Iowa State Camp Meeting will be held on the beautiful State Fair grounds at Cedar Rapids, where there is abundant shelter in case of rain.

The announcement last week of the death of that veteran laborer in the spiritualistic vineyard, E. V. Wilson, cast a feeling of extreme sadness over those who were intimately acquainted with him, and who knew the great good he had been instrumental in doing for humanity and Spiritualism, he having been an almost constant worker in behalf of the angel world for nearly a quarter of a century, dispensing broadcast his knowledge of a future existence.

That a Spiritualist camp meeting should be held in Franklin County, where the atmosphere has for a century or more been laden with echoes of Jonathan Edwards's utterances, and where Moody, the Evangelist, claims his home and cries aloud to his neighbors to shield themselves behind the Blood, is a striking evidence of the irresistible progressive spirit of the Age.

On Sunday, the 15th, we anticipate a treat in listening to Prof. Kiddle and Cephas B. Lynn; then, too, that tireless worker, S. B. Nichols, and many other friends will be on the ground. In the meantime we are hoping for cooler weather; the sweltering heat we are now enduring destroys all ability or desire on our part to write.

The ideas of the Sioux Indians, in reference to the whereabouts of the soul after death, are somewhat vague. According to some accounts, it lingers about the body for some time after death, and finally ascends to the milky-way, which is a celestial highway leading to the happy hunting grounds, located in the distant south.

Thos. Walker, the trance medium, declares that the word hell, or everlasting fire, means the fire in Gehenna, the valley of Hinnom, which was kept perpetually burning outside the city of Jerusalem. That fire, he affirms, had died out, and in that same valley orchards were growing, and there were people who had actually eaten pears that had been grown in hell.

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E. V. WILSON.

Incidents in Connection with His Sickness and Death—He Appears to His Brother—His Spirit Stands by the Side of the Grave.

The announcement last week of the death of that veteran laborer in the spiritualistic vineyard, E. V. Wilson, cast a feeling of extreme sadness over those who were intimately acquainted with him, and who knew the great good he had been instrumental in doing for humanity and Spiritualism, he having been an almost constant worker in behalf of the angel world for nearly a quarter of a century, dispensing broadcast his knowledge of a future existence.

Though by nature iconoclastic, while he tore down the fortresses of error, he left in their place a temple devoted to the harmonious philosophy. He tore down, it is true; but he never left in his pathway hearts rendered sad and disheartened by his actions. If he destroyed the idols of old theology, he left in their stead the grand principles that were spoken by the sweet lips of angels.

The messages from spirit-life that he has given, his wonderful delineations of character, and those remarkable tests that pointed conclusively to those near and dear to the children of earth, are lights that have illuminated the pathway of the doubter and skeptic.

"Again I was robed in my garments of light and my eyes were opened, and I saw on the apex of the pyramid of green a star of great brilliancy whose light illuminated all the branches beneath it. On these branches I saw first four stars, whose golden light was in marked contrast with the astral star on the apex of the cone, and all the way throughout the branches were stars of lesser magnitude, of every shade of color known, representing love, truth, hope, faith, charity, justice, patience, goodwill and works, every kindly act, every tear in sympathy with suffering humanity, every good deed, every help extended to a fallen, erring brother or sister, were crystallized gems, stars hanging pendent from every green limb of our spiritual Christmas tree. I saw it in its splendor. I shouted, Eureka!"

Then a spirit responded: "Behold your Christmas tree, your tree of life! In its branches are presents, your acts your life has woven. Others are to be added. Those already there are to be kept bright. You must water its roots. You must feed your tree. You must keep on in good work. Every error reformed, every act of goodness in the future, will be gathered up and hung upon this tree as presents to brighten your future, to honor your spiritual bride, to adorn your future life, making it a feast of reason and a flow of soul."

For nearly two years, Mr. Wilson had been failing. Disease had fastened its fangs upon him, and the most skillful physicians aided by the angel world, could not eradicate the same. He had labored at times, perhaps, beyond his strength; but a few months ago he was compelled to give up altogether from sheer exhaustion, and he remained at his home at Lombard, Ill., where he continued to hope until the last nearly, that he would regain his strength and be enabled to go forth again in behalf of the cause he loved so well.

His devoted wife, like an angel of love, administered to him, hoping until the last that he might survive, and continue with those who needed his assistance so much. On Sunday evening, however, the time for the separation of his spirit from the worn-out caser, had arrived, the angels were then in attendance, and the dissolution was accomplished. When the struggle was over, his brother, D. J. Wilson, said that a smile

of ineffable sweetness seemed to glisten on his face, as if the radiance of his spirit-home was seeking expression through those features soon to molder into dust! During his last paroxysms, just before the final separation, looking up to those in attendance, he said, "Is this death?" and those were his last words. Thus passed away one of the most efficient workers in the cause of Spiritualism and truth.

The brother of the deceased, D. J. Wilson, who had not visited him for many years, received a premonition at his home in Mercer county, Ill., on Wednesday, Aug. 4th, that he could not long survive, and started from there immediately to visit him, and on Sunday his fears and premonition were realized. On Monday, August 9th, at a circle in which all the family of the deceased were present, the brother saw his spirit enter the room, seemingly fresh and vigorous, holding a roll of papers in his hand.

On August 11th, the funeral was held at his late residence. The exercises were very brief, but highly impressive. In consequence of the early decomposition of the body, it had been deposited in a grave only a few rods from the house, on the previous day. A goodly number of friends from the city, was present, including several mediums. Dr. Bushnell, the President of the First Spiritualist Society of Chicago, made a few explanatory remarks in reference to the burial of the body on the preceding day, and stating there would be brief exercises at the grave. He spoke in high terms of his earth-life work. He was followed by Mr. Williams, who has been an active worker in behalf of our cause in this city. He was highly eulogistic of the man who had been of so much service to humanity and Spiritualism, and paid him that high tribute of respect so justly his due. He was followed by Mr. J. R. Francis, associate editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who spoke of his extensive labors, his untiring zeal, and the effect that his works would have on the world in the future.

"Come unto me ye who are weary and heavy laden, and I will give thee rest. The invitation has been accepted by our lamented brother, whose material body lies before us. He was weary in body, but strong in spirit; weary with daily toil, in consequence of striving to dissipate the shadows of superstition and error; weary with the toll of battling against the walls of ignorance that had risen in the minds of the people.

The speaker claimed that the ascended spirit that had done so much for the cause, would continue to watch over the wife, ever uppermost in his mind, and his children whom he had left behind and who were so dear to his heart. But he not only loved his family, but all humanity. "Do you think," she said, "that his labors are completed; that he who went forth fighting so well against wrong, now crowned with a laurel wreath of victory; fighting so strongly against the bars of materiality,—do you think that he has ceased his labors? No! He has gone to join those souls that have worked with him, and he returns with greater strength to labor on and bless humanity. He does not wish you to shed tears for him. He will come again in all the power of love, as a worker in the great cause of truth, that the children of humanity whom he loves, may not be without a shepherd, and this great work should go on until not one stone is left unturned to promote the truth for which he lived, and for which he died, for this you call death. There are anthems of music in the world of spirits at the reunion that has taken place there!" He says, "I am with you to-day."

Miss Nettie Bushnell, under influence, then said: "A glorious awakening of a noble spirit into that life which is free from clay! Would that you might see it. Yes, some of you do. Some see through the vision of the spirit, and observe the assemblage of those who meet to welcome our friend, our brother, our worthy instrument, to their homes, and his home prepared by his work during all his earthly pilgrimage. Many had met

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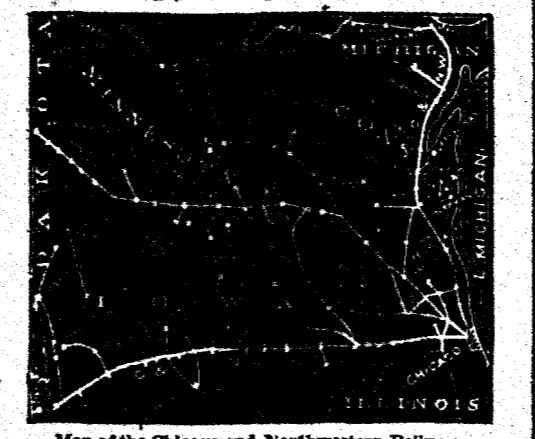
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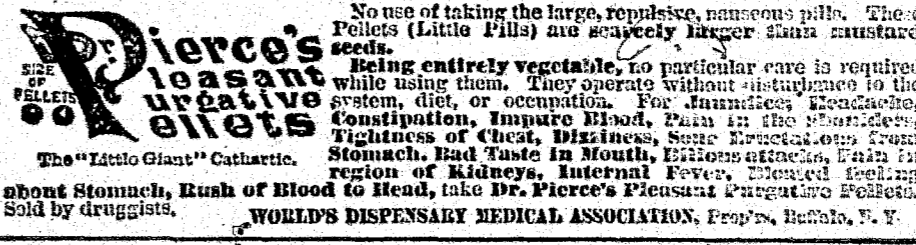
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SOUL AND BODY.

The Editor at Onset.

[Onset Bay Dot.]

The most prominent guest at Onset Bay during the week was Col. Jno. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, the most widely circulated spiritualistic paper in the world.

MR. CHAIRMAN AND FRIENDS.—Brothers and sisters I may call you, as assuredly we are bound together with fraternal ties made strong by our common interest in the heavenly cause—Spiritualism.

MR. FORSCUTT.—There is an impression current in some quarters that you do not accept form-materialization as an established fact.

MR. FORSCUTT.—Do you find the JOURNAL'S view's gaining ground.

A Chicago Minister Has a Chat With a Dead Friend in his Study—Curious Circumstantial Evidence Corroborative of the Reality of the Vision.

Whether the spirits of the dead have ever returned to earth and made themselves known spiritually or physically, there are those who are willing to testify that they have seen the rehabilitated forms of departed friends as to the every-day facts of their normal existence.

MR. FORSCUTT.—I think Colonel, that the policy of your paper on mediumship and the phenomena of Spiritualism is not correctly understood by some in the East.

MR. FORSCUTT.—Such is the case I find, but it is very gratifying to me to know that every honest, intelligent reader of the RELIGIO-PHILOSOPHICAL JOURNAL approves its policy.

MR. FORSCUTT.—The Onset Bay Dot will take it as a favor if you will briefly define your position on the vexed questions.

MR. FORSCUTT.—It is difficult to comply with brevity, still I will try.

MR. FORSCUTT.—Such an impression is the result of ignorance. I know of my own knowledge and on the testimony of others, that full-form materialization as it is called, is a fact.

MR. FORSCUTT.—Do you find the JOURNAL'S view's gaining ground.

MR. FORSCUTT.—I could not ask for greater progress. Wherever I go I find the prevailing sentiment is now in harmony with the JOURNAL'S policy.

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A Chicago Minister Has a Chat With a Dead Friend in his Study—Curious Circumstantial Evidence Corroborative of the Reality of the Vision.

Whether the spirits of the dead have ever returned to earth and made themselves known spiritually or physically, there are those who are willing to testify that they have seen the rehabilitated forms of departed friends as to the every-day facts of their normal existence.

MANIFESTATION OF SPIRITS

In bodily form have been reported from great distances, The Times is able to present the facts of a gentleman's experience in this city which can be readily verified by the scientifically doubtful, if there is any such disposition.

The gentleman referred to is the Rev. Mark H. Forscutt. There is no reason to doubt that Mr. Forscutt told the reporter, who saw him on yesterday, the unqualified truth; and what he said was indirectly substantiated by circumstances which he did not direct and over which he had no control.

The Times recently contained an account of the death from sewer-gas poisoning of Frank Culver, at No. 806 West Jackson street, and also stated that his babe was sick from the same cause, and was not expected to recover. Mr. Culver died on Tuesday, July 27.

THE CHILD DIED

A week from the following Friday, or on Aug. 6, The Rev. Mr. Forscutt was called to conduct the funeral services of the father, and afterward of the child. It was at the funeral of the latter that he made the statement that Frank, as Mr. Culver was familiarly called by him, had recovered to him since his death and said that he wanted his child to come to him.

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MR. FORSCUTT.—I could not ask for greater progress. Wherever I go I find the prevailing sentiment is now in harmony with the JOURNAL'S policy.

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MR. FORSCUTT.—The Onset Bay Dot will take it as a favor if you will briefly define your position on the vexed questions.

MR. FORSCUTT.—It is difficult to comply with brevity, still I will try.

MR. FORSCUTT.—I have never set up any claims to the "right of discovery."

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