

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Death fears no Ash, Hods at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## Re-incarnation—Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

### III.—CREDULITY AND FANATICISM.

"Unfortunately for the re-incarnationists, while they favor the with any amount of speculation and hypothesis and theory, the idle cobwebs of the brain, their fancies are sparse and scattered, and for the most part apocryphal, while the small residuum that may remain after careful sifting, requires a far wider interpretation than they receive from these dreamers of foolish and fantastic dreams."—Thomas Horner.

"What idea more shocking to the feelings of a mother than that the child at her breast is not, in reality her own, that its inner and true self is that of some man or woman a stranger to her, and stained with what sins she knows not. The more, in short, I consider the doctrine of re-incarnation, the more it appears to me to be composed purely of the irrational, the disgusting and the ludicrous."—London Spiritistist.

"I do not accept the dogma of re-incarnation, because opposed to my intuitions, to my reason, to my teachings from the Spirit-world, and to the laws of nature so far as I understand them."—J. M. Peck, M. D.

For the truth of their wild speculations and insane vagaries concerning re-incarnation, its advocates point to the host of communications in its favor received from the spirits of the good and great of earth. It is a cardinal trait of Spiritism, that any spirit, no matter how pure or exalted, can be "invoked," as they term it; and he is almost sure to come to earth, and answer any questions which his invokers may choose to put to him. We, accordingly, find the literature of re-incarnation full of communications from supposititious Jesuses, Johns, Swedeborgs, Socrateses, Channings, etc. It seems a little queer, that if re-incarnation be true, all these illustrious men are still in the "fluidic" region; that none of them should be re-incarnated in this or any other earth, and that, particularly in cases of those living hundreds and thousands of years ago, they should, despite the many individualities they have assumed in their various earthly lives since they lived under those names, still be known both on earth and in the Spirit-world by those special names. As the general rule is, according to Miss Blackwell, for spirits to be in control over and over at intervals of three or four generations, or two hundred years, Paul and Socrates must have had eight or ten distinct individualities on earth since they were Paul and Socrates; and yet they are still Paul and Socrates, and no one else. Again we know of no recorded instance of any spirit who being invoked failed to respond on account of being incarnated on earth; but, as spirits living in the body can be invoked and made to communicate through mediums by the Kardecian spirit-controllers, that would scarcely be a bar to their communication. Swedeborg and John the apostle, as we well know, were among A. J. Davis' early spirit-guardians, and Paul and Solon have communicated with him at times, while Galen has, often imparted to him words of wisdom; yet not a word in favor of re-incarnation have any of them ever spoke. Swedeborg and Bacon never hinted re-incarnation in their messages through Edmonds and Dexter; and many other wise and elevated spirits have revealed many of the arcana of nature, both in the material and spiritual universe, through Tuttle, Mrs. King and others, but never a syllable in advocacy of re-incarnation.

At a re-incarnation séance held at Naples, among those spirits manifesting themselves were Cleopatra, Richard Cœur de Lion, Dyonisius of Syracuse, Abraham, Melchizedek, Jacob, Moses, David, Sennacherib, Daniel, Mary Magdalene, Paul, Peter, John, Jesus Christ, and most marvelous of all *Alladin*, the hero of the "Wonderful Lamp." Truly, a wondrous company! and all in the "fluidic" region too! None of them re-incarnated! Strange, passing strange! No doubt the unsubstantiality of the purported spirits was as complete in every case as in that of *Alladin*, the mythical boy-magician. Wm. Howitt well remarks, regarding these counterfeit spirits teaching re-incarnation:

"At least, before we credit these sham Tasso's, Ariosto's, Michael Angelos, Racines and Franklins, we shall demand from them poems and works, discoveries and philosophies, equal to what they produced on earth. They must write, if not a new *Divina Commedia*, a new *Gerusalemme Liberata*, a new *Otello*, a new *Novum Organum*, and a new *Triumph over the Light*, or works equal to them. Indeed, if they have progressed in the infinite as we have reason to expect, they ought to bring things far greater. Instead of this, the vapid trawls to which they treat their dupes, in their condemnation, their stamp as impostors to all sane intellects."

A fervid re-incarnationist, and a devoted disciple of Kardec's, has published a volume purporting to be written by the twelve apostles of Jesus, and entitled "The Flambeau (or torch) of Spiritism;" its subject being the life of Christ. The following extracts therefrom, well indicate the kind of communications from the Apostles, our re-incarnation friends are favored with:

"We always took a small boy with us, to clean our shoes. The Master liked us all to look well, and he was very particular that our shoes should be nicely blacked."

"How can you call me an impostor?" said the Master turning round. "Don't you see my curly yellow hair, and my nice blue boots? Would I have such things, do you think, if I were an impostor?"

"We were very poor, and we sold little pamphlets of the life and doings of Jesus to bring us money. We made great haste to get to Jerusalem, for fear that the newspapers should get hold of our coming and announce it."

"The Master, after supper, joins in a round-dance with His apostles and Mary Magdalene."

M. Roustaing, desirous of out-Kardecing Kardec, has published an extensive work, in three volumes, entitled "The Four Evangelists," claiming to have been dictated at the command of Jesus, by the Evangelists themselves, assisted by the Apostles and John the Baptist. This book, he it understood, forms the chief basis of Anna Blackwell's "Philosophy of Re-incarnation;" and it is regarded by her and other Spiritists, as being in part supplementary to, and in part as superseding the works of Kardec. We thus perceive that Jesus and the twelve apostles are the boon companions of our re-incarnation brethren and sisters, and are the fountain-head of all their teachings and dogmas. Comment on such sickening superstition is unnecessary.

Speaking above of John the Baptist, Miss Blackwell would have us believe that Moses, Elijah and John the Baptist are all the same spirit, as manifested in three different incarnations; this idea being borrowed by her from Roustaing's "Four Evangelists." Inasmuch as, according to the Bible, Moses and Elias—after the death of John the Baptist—appeared to Jesus on the Mount of Transfiguration as two separate individualities, which statement Miss Blackwell accepts as true, it appears a trifle curious how this triplicate spirit was enabled to show himself in duplicate only to four living men. How did John-Moses-Elias contrive to divide himself into two distinct personalities, with two *perispirits*, though in Spirit-life he had but one *perispirit*? And again, as he was as much John, if not more, that being his last personality—as he was the other two, why did he not, instead of manifesting only two-thirds of himself, exhibit himself as he really was, in triplicate unity, in three distinct individualities rolled into one? And in this manner furnish a striking confirmation of that inscrutable and awe-inspiring mystery of godliness, the Trinity!

It is a remarkable fact, that all those persons claiming any knowledge of their own re-incarnation invariably assume to have been some one or more illustrious characters during their former lives. The mystery deepens however, when we find living on earth at the same time a number of different persons all laying claim to be re-incarnations of some one noted individual; and such cases are common. "The souls of famous men and women," remarks a distinguished medium, who has had quite a varied acquaintance with re-incarnationists, "would appear to cut up into more fragments than the wood of the true cross. I have had the pleasure of meeting at least twelve 'Marie Antoinettes'; six or seven 'Marys of Scotland,' a whole host of 'Louis' and other kings, about twenty 'Great Alexanders,' but none as plain 'John Smith.' I would indeed like to cage the latter curiosity."

Kardec's last incarnation, we are told, was John Huss, the religious reformer; a leading Spiritualist in England imagines himself to be Adam re-incarnated; and we can name three amiable ladies, now living in as many different cities, each of whom is confident that she is the Virgin Mary. A pleasant little lady widely known in Spiritualist circles was once the wife of George Washington in some ancient re-incarnation and she claims two very prominent Spiritualist lecturers and a well-known railroad man as children by that early marriage; as these children have been favored by witnessing materializations of the "Father of his Country" within a few years it would be interesting to know if they recognized their long lost parent and if the meeting rekindled recollections of those childish days away down the centuries before America was known.

These American ladies, being ignorant, it seems, of the law of alternation in sex during our respective re-incarnations, as laid down by Kardec and Blackwell, confine their former existence to feminine incarnations. However, as we are in fact first male and then female, it behoves our sisters to look up their male *alter egos*, to complement

their female other selves. Or possibly our American re-incarnationists prefer to follow Mrs. Richmond's authority, she teaching that there is no change of sex during the numerous re-incarnations. The system as "improved" is so elastic that each follower can fit himself out to his own satisfaction.

As Spiritism teaches that all human souls pass through the three "reigns" (as they call them), of mineral, vegetable, and animal life before entering the human, we have reminiscences by some re-incarnationists of their former *mineral* life. One of these sapient philosophers is fully convinced that in past ages he "slept in the bosom of the earth as the mineral sulphur." To this unfortunate circumstance, and the having been subsequently incarnated as a tiger, he attributed the fiery temperament he possessed. Still another remembers "having been of old, a piece of steel," and to keep these company we have the washer-woman who spoke of "the faint recollection she had of having been a queen." Thanks again however, to American genius, Mrs. Richmond has filed a caveat for a new and vast improvement over the vulgar three "reigns" plan of the French Spiritists. She has so arranged the re-incarnation machinery that the spirit starts on its round of one hundred and forty-four embodiments—she objects to saying re-incarnations—from the angelic sphere where it has always been a spirit.

A feminine re-incarnationist has given us the history of "the monstrous intertwining of two completed souls. These souls pass a confused series of existences in various planets. They change from sex to sex. After a series of perplexities, always absurd, and often disgusting, the soul which happened at that precise moment to be the woman, is summoned to earth. In her previous existences she has sometimes been married to her fellow-Tiresias, but, oftener has dispensed with the hymeneal knot. However, she continues to forget her much-incarnated lover, and weds with an ordinary mortal. A child is born, confusion, madder than the maddest intricacy of an insane mind, ensues. The discarded lover, watching his opportunity of revenge, has appeared on earth in the form of said child. Through the carelessness of a nurse, however, he is killed while still young. His mother-wife is reported to have married again, very recently, and to remain at present in an agreeable state of doubt as to whether she have not literally wedded her grand mother." Another feminine disciple of Kardec has elaborated a theory of emanations: "Disincarnated beings who wait their turn of material life are made up, we learn, of numerous souls, fitting one within another, like the ivory balls of China. Should one of this strange race of beings wish to communicate with mankind, he throws forth a soul, which throws forth another, which continues the emanating process until earth is reached. Then these curious links hand up and down the electric chain; they have formed their own communications and if those of the human beings with whom they are in sympathy. The task finished, they uncoil, and creep once more the one within the other."

Miss Anna Blackwell, we learn, claims to be both Semiramis and Jezebel re-incarnated; she also tells us of communications received from the spirit of one of her fathers, who was King of Abyssinia 2548 years before Christ, she being, at that time, his daughter, a wicked, ugly princess. Miss B. can scarcely be accused of modesty in her claims as regards her pre-existent states: two queens and a princess, besides a number of other incarnations—royal, no doubt, some female, some male—of which we are not told. Judging from the character of her female incarnations she must have been, as a male, Nero or Heliogabalus, Henry VIII. or Pope Alexander VI., Jenghis Khan or Judge Jeffreys. With regard to Semiramis, we are sorry to say, one little drawback exists: it is now definitely established, and it is universally accepted by Assyriologists, that Semiramis is not a historic character, but a pure myth; as are also her husband, Ninus, and her son, Ninias, these

\*The reader will constantly bear in mind in reading these articles, that Mr. Coleman regards the term Spiritism as synonymous with re-incarnation. It is quite common in this country for the words Spiritism and Spiritualism to be confounded and used synonymously. In fact, the question is still an open one as to the difference, but in studying Mr. Coleman's writings, it will be necessary to follow his definition.—[Ed. JOURNAL.]

three representing on earth the supreme triad of the Babylonian and Assyrian religion. "Her mythical character is clear at every step from her birth to her apotheosis," says the eminent Oriental historian, Philip Smith. "She is the ideal of a female demigod, according to the Oriental standard, which is reproduced in Astarte, Derceto, Ceto and Dido." In other words, she is the Assyrian Juno or Venus, and as mythic in character as those famous divinities. (See also the works of Rawlinson, Oppert, Geo. Smith and Lenouant.) Miss Blackwell's first-known and greatest re-incarnation being shown to be that of a myth, all her subsequent ones may safely be regarded as fully as mythical.

We are told a marvelous story of a French lady, whose only daughter dies when quite a child; another is born to her, who is named similarly to the first one; and the mother explains, that one day while holding the baby on her knee it suddenly spoke, and said: "Mamma, do you not know who I am? I am your little Mimi, and I have come back to you. Look at me, dear mamma, and you will see that I am really your Mimi." The mother, recovering from her surprise at hearing the infant speak, looked and saw that the features were, indeed, those of her lost daughter. Let those credulous enough to swallow such Munchausen stories do so to their heart's content: I decline to be one of the number.

Miss Blackwell informs us of a young married lady, whose mother, a very superior woman who had reared her admirably, died a few years ago. Through a spirit(?) communication the young lady was informed that her mother would be born to her as her daughter in a short time. She has since given birth to a child whom she is convinced is her own mother re-incarnated. Certainly it would have been better, it would seem, for the mother to have remained in Spirit-life, and watched over her daughter's welfare, than to become a helpless infant and be in subordination to her own child. Suppose the lady, who loved her mother very dearly, had failed to receive the spirit communication informing her of her mother's re-incarnation as her child, it is natural that, upon her passage to the Spirit-world, more or less confusion in the matter of identity would ensue when she discovered that her mother and her child, whom she looked upon as two distinct individualities, were suddenly rolled into one! A grandmother, we perceive, is liable at any time to be her own grandson, and the young lady may eventually find that she has been her own grandfather.

We are, in addition, favored with a curious story of a wife-murderer and his victim. The wife would not have been murdered, so Anna Blackwell asserts, had she not incurred that penalty for having herself been guilty of murder in a former life; and, probably, says she, her husband who now murders her, is the one whom she murdered then! That is, if A kills B in one incarnation, fate and divine justice demand that in their next incarnation B must kill A; and this, to a superficial mind, might look as if the matter had been equitably settled. But no; if it is the law of nature, that any one who commits a murder is destined to be in turn killed in the next incarnation, as Miss Blackwell seems to hold, then as B kills A in the second incarnation, A must kill B in the third, B must kill A in the fourth; and so on *ad infinitum*. It is truly an extraordinary statement, that all persons murdered are so murdered because they have been murderers in former lives! If this be a universal law, what produced the first murder? The first person killed could never have killed any one in a previous life, and the first murderer, certainly, did not destroy his victim to get even with him for having been previously killed by him. And so of the last murder; the last person murdered will be deprived of an opportunity to return in the flesh and kill his murderer, and the last murderer will not be liable to be killed in a subsequent re-incarnation. The *levitation's* murderous scheme of Miss Blackwell is, therefore, seen to be as weak and as ridiculous as the other extravagant and far-fetched stories of re-incarnational dogmatists.

The vast mass of superstition and fanaticism permeating the whole body of re-incarnationists and their puerile literature has been, in the foregoing *moreauis spiritistes*, rendered evident we think, to all unprejudiced, impartial investigators and rea-

soners. In subsequent papers we will resume our researches into the beauty, the sublimity, and the grandeur of the doctrine of re-incarnation.

Fort Leavenworth, Kan.

### A Haunted House.

TO THE EDITOR OF THE RELIGIO PHILOSOPHICAL JOURNAL: You have been so kind as to make room for some peculiar experiences of mine in your columns, which I may increase, and the publication of which have greatly interested my mother, who therefore places at your disposal the following narration, which has long been a matter of oral tradition in my family circle, and may interest a larger audience. Respectfully, etc.

ALFRED BULL.

When I was about five years old, my father purchased some old houses in a small market town of Gloucestershire, England, one of which we occupied. The former tenants were known to my mother, but had died shortly before. No sooner were we settled down than my parents' sleep was disturbed by a ceaseless pattering over the boards in the bedrooms as if a little bare-footed child were running up and down. Waking up at the noise, my father would leap from bed and chase the flying footsteps, always to stop, ballad, at the head of the stairway, where they suddenly ceased. As both he and his wife were what would now be called mediums, and had received equally curious testimony of the life immortal in the past, they became gradually accustomed to the footsteps, and attributing them to a spiritual source, ceased to notice them except by a passing remark.

Some months passed, and one bright summer morning, following my usual custom, I left my bed to nestle beside my mother and the baby. It may have been about six o'clock, the sun was shining brightly in at the windows, and I had scarcely settled myself comfortably in place, when I saw a woman standing by the left-hand side of the bed. Jumping to the conclusion that my eldest sister was playing a joke upon me, and with childish glee at my own quick comprehension, I slipped my right hand from under the clothes, ready to catch hold of her as she neared me. Never moving my eyes from the figure, I watched it as coming slowly down that side, and rounding the foot, it turned, showing the full face, that of a stranger, and came slowly toward my trembling, outstretched hand which I was too terrified to withdraw, when it suddenly vanished. A thin, spare face, with sharp, pinched nose, eyes deep sunken and set on heavy shadows, dark hair braided on the forehead. Fifty years have passed since I saw it, multitudes of other faces have come between that time and the present, but my recollection of it is clear as if seen but yesterday. Dressed as it was in a long white nightgown, a cap with deep full border, and with a white handkerchief tied under the jaws, coming a little over the chin, I had no fear nor conception of death at that time, yet well remember burying my head under the coverlet, while all the answer my mother could get from me was, "I saw a woman! I saw a woman!"

But as my first blind terror passed, my mother coaxed me to describe the figure, and said to a neighbor, "Yes, it was Mrs. Cole." This was the name of the old tenant, and a story was whispered in the town of her past cruelty to an orphan nephew, who had died in childhood in that house, leaving her heiress to the property he would have enjoyed had he lived. Association of ideas and rumor alike suggest that he had been shut up, starved and beaten, in those upper rooms, and when trying to escape, naturally sought flight by the stairway.

Fifteen years passed, the family circle was broken; death, marriage and distant pursuits, had left my mother alone in the old home, when awaking early one morning, she saw the same woman, dressed as when I beheld her, seated on the side of the bed, the cap border crushed as if the head had just been lifted from the pillow. Intantly regarding her, my mother then turned her back on the unwelcome visitor, and prayed that she might be removed. Looking round again, she was gone.

I believe the poor unhappy spirit was earth-bound, doomed herself to wander about the room in which she had caused the little innocent child to suffer. The miserable expression of that face, its appearance of profound sorrow, is a mournful memory, yet I often recall it with feelings of deep thankfulness, considering it a great privilege, in this age of doubt and skepticism, to have looked upon a disembodied spirit, face to face.

ELIZABETH BULL.

London, England.

Spiritualism is indeed making converts at opposite poles of thought. Last month we traced it leaving the doctrines of Mr. Spurgeon; now we find it in the columns of the *High Church Guardian*. In a recent impression the following letter from Sir Charles Isham, occupied the place of honor in the correspondence: "Having examined for thirty years the subject of occult phenomena, I am in a position to prove that the law of gravitation is daily overcome by a power—call it what we please—independent of either human or direct Divine agency. This has been clearly demonstrated by acknowledged scientists, professors in English universities and clergy of high standing, and within the last few weeks by Professor Zöllner astronomer of Leipzig University."—*Spiritual Notes, London, Eng.*



FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

V.

EPES SARGENT--Dear Friend: This constant attendance in promiscuous circles, often every night in the week, and many times, more than once each day, began after a time to produce serious consequences. We were ignorant of the cause. I did not realize then the peril of my position. It is always the same when a sensitive is repeatedly brought in contact with conflicting and unsympathetic individuals. The fine instincts which guard the spirit are blunted and obscured, and a lower and coarser grade of influence at once occupy the prepared field. A repetition of the same causes, continually degrades until nothing but folly and deception remain. The over-tax caused an intense disgust for circles, and yet I yielded when the eager visitors asked me, for they brought with them equally eager spirit friends, against whom I could not fortify myself.

I was, however, approaching a change, of which I was wisely kept in ignorance. To the public circle I had been compelled to add one for myself. I retired to my own room, and wrote under the influence of one of those spirits who said they were especially near to me. One claimed to be an ancient Greek, one a German, one a distant relative; but as they were not known on earth, they refused to give their names, and have ever refused. They have been accurately described by many mediums and clairvoyants, and always the descriptions exactly corresponded. It was a delight to me to sit by the hour, and, as I wrote the thoughts that came streaming into my mind, watch the flow of the current, almost as if I was a compound of two individualities, one of whom wrote while the other passively observed.

I said at first, I knew what I was writing, and was doubtful. As an answer to my desire, for a time my hand was grasped, and I wrote without knowing what was written. This was especially the case at circles, when test communications were written. This second stage slowly passed again into the impressional, and when I was alone, a spontaneous flow of ideas through my mind, with ten times the rapidity with which they could be written, constantly taught me, by their originality, that they came from a power beyond, and greater than myself.

Looking over those years from the present, I do not think there was any effort made to cultivate style in composition, attention being directed exclusively to ideas. I was forbidden to publish anything I wrote, as it was said that the work was too imperfectly done.

All the time I gained from my labor on the farm, I gave to writing, and the new ideas opening wide fields for thought in my ardent mind, I began reading everything that came in my way with increased avidity. It is true, I could secure but few books, and these I read again and again. On a farm remote from town, where libraries were inaccessible, I had limited privileges in that direction. The little library at the Heights, was in a ruinous condition, and contained mostly volumes of travels and a few histories. My own books were, Rollins' History, Weem's Washington, Paley's History of Rome, Hitchcock's Elements of Geology. I had, at that time, attended school eleven months, six of which were at the district school, which time was made up of fragments of a week or two in a term; and five months at an academy, where I studied Latin and Greek, as preparatory to a collegiate course, which I was ambitious to take. I look at this time as wasted, and not to be counted in my school days.

My teachers now were my spirit-friends, and they were ever ready to instruct me. Whenever a question was asked me, or a difficulty arose, they made all plain. In the public circles, I began to speak in the same manner I wrote, except in deeper trance, at times almost unconscious. When the tipplings failed to give all the information desired, I would become influenced, not by the spirit, who was communicating, but by my guides, and they would give the desired message. On few occasions have I ever felt any other influence than theirs, and I have always shrank from such contact. It was my greatest pleasure to retire to my room and sit down with my pen. I might be physically weary and depressed, but as soon as I felt the influence fall on me, I entered a new life. The world faded out, and I reveled in the realm of ideas. I was conscious of a double life, and before I became accustomed to the rapid transitions, I could not tell which was real, and I was constantly confused, and often feared I might get into a permanent state of confusion of thought. There is certainly danger of this accident. The result depends on the knowledge and power of the controlling intelligence; and insanity might be produced by a too sensitive organization receiving the impression of spiritual and physical things with the same force.

In conversation with various mediums, they have spoken of this same double consciousness. It is often experienced by those who are not mediumistic, for there are two distinct and, of themselves, complete lives, blended in the mental existence of every human being. One is the physical life, rendered necessary by the wants of the physical body. It is held in common with all brutes. The life of physical enjoyment and desires; of eating, drinking; the passions. Were it not that this was the complement to the other, it would be indeed the night side of human nature, and, as it is, from it flows all the crimes, follies and corruptions of the world.

The other is the pure spiritual, which is above and beyond the cares of this life, and dwells in an ideal realm of purity.

In order to dwell on the earth, these two lives must blend. The body has its wants which must be supplied, and these are imperative. Hunger demands food, the body must be clothed and sheltered, as the first condition of spiritual growth.

There is not that imperative demand for conditions of spiritual development. Too often after the body is supplied, mental lethargy supervenes, or desire rules with the sway of a tyrant and physical life overlops and conceals the spiritual. Men live the lives of beasts, given over to the world.

At other times the spiritual gains such complete ascendancy that this world is forgotten in the blaze of ideality. An equilibrium between these states is the most desirable; man being a spirit walking the earth for a time robed in flesh, and thereby made amenable to earthly conditions. Mediumship in its higher phase is the capability of passing to the spiritual life, casting aside that of the flesh. All should cultivate this possibility, passing readily from one life to the other; and never allow the physical side to tarnish the purity of the spiritual.

Strange and mysterious complications of beings are suggested to the thoughtful medium. The rapid transition from one state to the other bewilders his understanding. He is dazzled by the light of the spiritual gift. Perhaps he is not intellectually cultivated sufficiently to comprehend his inspirations. As he passes from the spiritual, he enters the physical, enervated and impressible. The utmost vigilance, a thorough knowledge of his condition are essential to prevent his falling under deleterious influences. Often to his highly wrought sensitiveness, the magnetism of earthly influences offers relief, and he plunges headlong into dissipation. Mediumship is, indeed, a state of peril to those who do not understand its laws; of intense enjoyment to those who ascend its mountain summit, and breath its

sweet air in ecstasy. The peace, the quiet of love, the alliance with the superior thought atmosphere of spirit-life, the grandeur of that existence, contrasts so unfavorably with the sad realities, the barren facts of this, that often the latter is neglected as trivial, and mean. From the warmth and purity of the superior life, with its usefulness, unswerving happiness, its communion with departed ones in thought impressions which drop like rain on withered fields--to awake to the selfishness, the grim, hard reality of an existence maintained by pain, presents a wretched contrast. For spiritual gain, the pendulum should swing ever more and more on that side, but for perfection of character it should maintain its equal oscillations.

I became, however, as most boys do, impatient of results. I had written nothing worthy of preservation, and socially I had lost position, and if I continued on, it seemed to me every avenue of preference and honor would be closed. I was sacrificing my life on an unknown altar, and my early dreams were fast vanishing. When the influence rested on me I was happy and content; in the other life I was cast down to the depths with doubts. It was then, for the first time, I listened to a lecture, by S. J. Finney, who had just been developed in a circle, for speaking, and his words were like winged fire. They melted into the minds of his listeners, and even the scoffer was mute with wonder. What he said did not so much influence me, as the capabilities of man for spirit control, he illustrated. Could I be thus developed, and made the mouth-piece of the intense thoughts of the Spirit-world, I would never despond. How little did I then know, for this man of golden eloquence, like all others, passed into the bitter despondency of the other life.

My spirit friends understood my thoughts better than I did myself, and gave me words of assurance. "Can I be educated and cultured by your influence, as I should be if a student? I can not yield my individuality. I cannot become an automaton." However grand the thoughts you may impress me to write; however great the good accomplished thereby, I will not consent to losing control over myself.

Then my spirit friends said to me, that my choice was wise, and they had no intention of using me simply as an instrument. They would be my teachers, and on my side I must do all I could to assist myself. Thus we entered into a compact, with promises and assurances on both sides, and, after this long interval, I can say I have done the best I could, failing often; but they have never failed in a single promise. They did not at first paint rainbows and flowers, or assure me of a mission; nor a pathway to wealth, preferment and worldly honors. On the contrary, they pictured hard labor, physical and mental, trials, loss of friends, pecuniary disadvantages, and the necessity of ignoring social life to gain the time they required. The only reward they promised was an education, and the possibility of correctly transmitting their thoughts. In fact, their promises were so small, I have met with constant surprise the efforts they have made. Continually is my gratitude increased, for their goodness and wisdom.

(TO BE CONTINUED.) (Copyright Secured.)

WHAT IS TRUTH?

BY SELDEN J. FINNEY.

XVI.

This question is not, what is true, but what is truth in itself *per se*. It is not a question of factuality, but one which aims at the intrinsic and essential nature of the eternal principles of things. First, consideration: Is truth absolute, something in and of itself and eternal as a principle a law, or a power, or is it only relative to us, to intellect, a perception by us of some relation between things themselves, and between things themselves and our consciousness. If it be an absolute, a reality, a noumenon, and not merely a phenomenon, then it is divine in itself--something in itself, though not necessarily detached from phenomenon, from all relationships. It may be absolute, an *ens-rationis*, eternal and still be in relation to forms and facts. I do ask if it be divorced from all concrete being. It could not be truth unless it could manifest itself; and yet it does not follow that the truth when manifesting itself, is identical with the manifestation (?), or must we confound the noumenon with its phenomenon? Has man any capacity to determine absolute existence, its fact, then has he any power to ascertain the nature of such real being? Is truth absolute, or only relative?

First, if truth can exist absolutely in and of itself, it would avail our intellect nothing, as knowledge, unless it come into contact with it. Truth, to be perceived by us must be related to us, must touch us, must become us. To us there can be no truth which does not some way relate itself to our being, to our consciousness. In this sense then truth may be called relative. But when it is remembered that we are, and that we are conscious beings, we perceive that the primary truth of being itself as a basis, a primordial foundation of body must constitute ourselves, our very and proper selves. To be, is to exist; and hence if there be any original, primordial and essential truth, we must contain it, since we exist.

It may be said, "Man himself is only a phenomenon, a purely relative being; like the shadow of a summer-cloud flying over the fields of life; and hence that real truth--knowledge of eternal and permanent verities is to him impossible." That all our faculties of body, brain and soul, can reveal to us only relative knowledge--knowledge of mere relations of phenomena, and not knowledge of real and eternal principles in themselves considered. If it be meant by this that all our knowledge is related to our faculties of knowing it, is not denied; for all we can know must be known by our faculties. But to say that all knowledge thus related to our knowing powers, is only knowledge of the relative and necessarily not any knowledge of things as they are in themselves, is to say that things do not reveal themselves as they are, but as they are not. But even if this were so with regard to "things" objects which are not us, what can be said for this conscious self-cognizing being, this thinking substance and body that we are? Grant that through sense we know only the relative and dependent, does it follow that *per se* we do not know our ourselves as we are? Consciousness is to us the basis of all certainty, certitude. Is this basis itself uncertain? Then no certitude can exist for us. But this is opposed to all logic. We must take ourselves for granted even in the most intense negativism. We cannot doubt that we doubt. Even if we distrust our denial of all certitude, we trust this tertiary distrust. We find this elephant of pure negation at last must have another unlike elephant under it, a stand, and so all the way down to certitude.

XVII.

UNITY OF IDEAS.

1st. *Whence?*--Man is a stream whose inward source is not seen by sense. From infinite fountains life pours its crystal waters into us. We find at the last analysis of ourselves--at the bottom of our being--only these: knowledge, love, wisdom, the spirit of beauty; but how these came into us. We see that we are only spectators of the world, but how we came to this show, and for what this is

the point. We know we see beauty out of us; we feel the spirit of beauty in us; but we find that neither the beauty we see, nor the beauty we feel comes from our volition. Hence this tendency of uncultured men to refer this to supernatural agency.

There is a grand unity displayed in the constitution and course of things, from whose infinite presence we cannot escape. Nature is a grand realm where the spirit of order, love, light and beauty displays its active presence and power. No super is either possible, necessary nor useful for eternal love, order and beauty are all-embracing, infinite and adequate to our destiny.

Who does not feel that nature is a unite, an eternal oneness, a perfect one divine aim, streams through the entire system of things. One grand purpose shimmers through the universal world, and from the minutest to the vastest sphere, holds its undisputed sway. It is only in the light of this idea that we can understand the nature, relationship, or function of any individual or class of beings.

But what furnishes us this idea; this law of all science? It is furnished by pure reason; is an axiom of our consciousness; a cognition *apriori*. Reason, is significant only on this idea; for consider reason, for a single moment, as acting on the phenomena of the world without this law of unity, each fact and form stands alone, isolated, independent, destitute, of all relationship and, therefore, of all significance. Science derives all its significance from this principle of unity; for science is the reduction of phenomena to law and order; but where each thing stands alone, of course, there can be no order and no law, for there being no relation there can be no comparison, no stringing of facts upon the thread, cause and effect.

Reason could not act except on the principle of unity, for it must act only the idea of cause and effect; this is the significance of reason, cause and effect is the essence, and this is the only possible law of action. But, to destroy all relation is to break the chain of cause and effect, and thus to subvert the consciousness of reason itself. Consider the constitution of reason, and the significance of science: Science is the reduction of phenomena to their law and order of manifestations. The possibility of science, therefore, rests upon the idea of immutable law and order; but immutable law is possible, only in cause and effect, and hence science rests upon cause and effect. But cause and effect is the essence of reason, and since man has reason, cause and effect are cognitions *apriori*. So that reason itself is only the consciousness of the infinite love and order of nature. But as finite reason is derived and dependent, we at once conclude that there is an undivided and infinite reason. Again, cause and effect are infinite in nature; but nature is eternal and infinite, therefore cause and effect are infinite. But as cause and effect are essence of reason, and as law and effect are infinite, so, therefore, is the essence of reason infinite. Hence the unity of nature.

All reason is a unity--a oneness, otherwise it would not be reason. It signifies oneness--harmony, law, order, use. Man interprets all things by himself, and as his reason overarches his phenomenal life, so does the infinite reason overarch the world. Man could not at all interpret the world, but through the assumption of a perfect correspondence between himself and that world. A common measure is the one thing necessary to secure to our effort success, and this common measure can be found only in the exact correspondence between man and the world.

Thus the finite and the dependent pre suppose the infinite and absolute. There can be no finite, only on the ground of the infinite. Every proposition takes something for granted. Reason takes its departure from an unquestioned basis. This point of departure is, to all men, the same identical, and no to be doubted or demonstrated; for as we can lift no body but by planting our bodies on some adequate foundation, so our reason cannot solve any question but by planting itself on some undoubted, unquestioned and unquestionable basis. This basis is its own nature, is the intuition of the infinite, absolute reason. As our forms depend upon the infinite forms; so our reason depends upon the infinite reason; our reason can no more escape from the presence of this intuition of one, than our bodies can escape from the influence of gravitation. We are dependent, and we cannot escape from the intuition of the independent. We are finite, and yet we cannot escape from the presence of the consciousness of the infinite. In the same way, from the constitution of reason, we infer a divine plan to the world. For as cause, law and use are the elements of reason finite, so we cannot avoid the conclusion that cause, law and use are the constituent qualities of the infinite reason, and that hence there must be a grand end, an adequate use, a sublime purpose in the constitution of things.

But, to take the world as it is, to study its entire series in the light of this idea, is now our function. If this idea be true in abstract, then we should find it equally true in the concrete. All truth seeks incarnation in forms and facts. Hence, we should find the illustration of the unity of nature in the entire organic series. We ought to see a grand plan actually ultimated; a consecutive chain of cause and effect binding all facts, forms and principles together, so that "if from that chain one link you strike 1-10 or ten-thousandth, breaks the chain alike." Is this the fact? Is the entire organic series so linked, that no individual, or species, or genus could be spared from the grand system? "In the popular view of the organic world, each individual being is regarded as maintaining an existence independent and irrespective of all others, or, at most, only connected with its own race or kind. Without any apparent disturbance of the general system, this or that species or genus might never have existed, since it stands in no relation as being the product of others, nor as having been concerned in giving origin to others."

But the unity of nature forbids this, and presents to us organic creation under an aspect of sublime grandeur, each class of beings standing in an intercommunication or connection with others, a part of a plan reaching from the lowest primitive form up through ancient geological epoch, to the present historical era. The microscope reveals the fact, that the original substratum or material is alike, the primordial germ, or all organic beings, being the same in form; a simple cell, which, if it pass but a little way in its course, ends in the production of the obscure cryptogamical plant, or, if it runs forward through the whole course of organic history, ends in the production of man.

Again, the wonderful metamorphosis of the human embryo is a fine illustration of the unity of nature, in as much as that embryo embodies in his history the embryology, all the stages of the entire organic series. Nature in concrete, is hence as much a unite as reason in abstract. From the minutest mote in the snail-shell, to the vastest world on high, and from the minimum to the the maximum of force and mind, a divine spirit of unity, a sum-total consciousness overarches the world.

Again, if we consult consciousness, we get the same great lesson, viz.: Unity. Philosophy is the organic development of the soul of humanity; and how can philosophy be possible, except on the ground of the unity of ideas, the sentiments of the soul--in no way whatever.

The unity of ideas is also proof of the unity of nature; in man, the finite, with God, the infinite. Also, the centrality, centrality of all forms of matter, is a proof of the unity of nature, and of reason and intuition.

What holds matter together, unless it be an instancial infinite, all-embracing spirit of love, law, light, order, beauty, and what are all these, taken together, but an intelligent unity. Atom would run against atom, world against world, unless a unity of intelligence, consciousness, overarched them and kept playing notes in the same great harmonic order.

(To be continued.)

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Human Life.

BY MRS. MARIA M. KING.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

What is it? What is its object, what is its goal? A panorama, on which appear in succession, changeable scenes where lights and shadows commingle in such proportions as to give now a bright, then a gloomy aspect to the picture, forever moving on and finally lost sight of from the material side behind the curtain that separates the two states of existence. A stage upon which the actors appear in every variety of character, enacting in real earnest the tragic, the comic, the tame, the sensational, producing impressions as varied as the character of the acting, but often leaving the audience in doubt of the moral of the drama of which they have witnessed only the opening scenes.

I pondered upon the problem of life, its vicissitudes, its terrible realities, its poverty of blessing to the victims of adverse fate, who seemed to me like chastened multitudes for whom there is little or no compensation for suffering in the present life, and whose wretchedness is a blot upon nature, a cloud that overshadows much of the real brightness in human society. "I said in my heart, 'After all, what is life, that men should be forced into it and compelled to bear its burdens?'" An answering spirit came to me, and arousing my spiritual faculties, brought me into rapport with himself, and made me understand that I should be his pupil, and should learn of him many things concerning nature and life, here and hereafter. He made himself master of my organization, body and mind, by the process of development through which he impelled me by his strong psychological power. I came to understand him as my master, my guide, to whom to give heed was to become wiser and better; and so I submitted to be guided in "a way I knew not" by a wisdom superior to my own.

Various and intricate, but of vast import, are the lessons he has taught me, bringing me to comprehend great truths by means of the experiences through which I have been led. By degrees my mind has been spiritually unfolded and enlightened by the educational process to which I have been subjected. At the first my guide revealed himself to me as worthy of confidence. He "talked with me as one talks with his friend." By turns he aroused all the emotions of my nature to their utmost intensity. He smiled on me, as if were from the heaven of heavens, with an overpowering heavenly influence, unutterable love breathing in his words as he addressed me simply thus, "My daughter, my charge," and my soul was melted into the depths of humility, as in the very presence of purity itself, while unspeakable joy filled my spirit, and I wept such tears as it is seldom given mortals to shed. For but a moment he thus unveiled himself to me, but in that brief space I had received a "baptism of the Holy Ghost," had been given a glimpse of heaven and of the character of my teacher, and the impression made on me was ineffaceable, the memory is a halo of light surrounding my life.

Anon he veiled his face, as a stern dictator leading me through devious paths of trial and perplexity, until I was fain to cry out against the stern discipline, as resistless as it was effectual to stir up the very depths of my nature. I learned what that is which men call Providence. In emergencies I realized that he was God's angel to me, strong to support, and sure to point the way. My susceptibility to his impressions was a safeguard; and I learned that, even sometimes being "led into temptation," or in other words, being permitted to follow a path that ended in disaster, was the surest way to some great good.

Strange and unaccountable are the ways of God to men; so it is said, and so it seems until by spiritual light, man sees blessing in the hand that holds the rod--recognizes in the experiences of life a means of salvation from whatever of depravity inheres in his constitution. Born to a low estate, man must necessarily work his way upward through difficulties all the more difficult for his ignorance and unspirituality, but which are the spurs to his progress, the steps in his ladder of ascent up the steep to the summit of the mount of vision, when his eyes are opened to the real realities of life, and he becomes a student in a higher course, and to a different class of masters from his first stern tutors.

The unspiritual becomes spiritual under a discipline of trial and suffering, of the exercise of the emotional nature in a manner to take the strongest hold upon the spirit, to make the most lasting impression. By this means the grossness is eliminated from the being, at length, and spiritual forces enter in and take possession; or, in other words, magnetic forces of higher grade are inspired into the individual and he becomes susceptible to the influences of spiritual beings and all higher forces by degrees as the nature is purified and raised to the plane where these can operate effectually. This is a lesson of my experience, studied through years of preparation, to comprehend the teachings of the spirit. I have observed and compared the experiences of others with my own; and though I do not always trace the studied method pursued by my teacher to prepare me for the exercise of mediumship, yet I believe there is more method in the discipline of life of humanity at large than is generally supposed; more interposition in the affairs of men by the powers above than most are disposed to admit. Else, what is the prerogative of the Universal Father in the world of humanity, what the office of guardian spirits? No fatalism is this that makes man subject to his superiors. An individual life is portrayed by that of a child under parental supervision. It is that, in fact. Dependent children need the parent's care--not to dwarf budding manhood by unwise meddling, but to shelter, to stimulate healthy growth by wise and judicious methods. The rain and sunshine do not more surely dispense their life-giving elements to vegetation, than do the rain and sunshine of spiritual influences fertilize the human soul. Silently as the dews fall in the solemn night are these genial forces diffused among men. Guardians who, being "touched with a feeling of our infirmities" having themselves been of earthly mold, are commissioned by high and progress to make dispensers of elements of life and progress to mankind corresponding to the magnetic forces that are instilled into physical nature as the instigators of life and growth, through the agency of the physical elements, as the sunshine, air and moisture. This is nature's divine order, propagated on to the spiritual plane.

No one's life can prove a failure in the strict sense, since there is a future wherein all will be instructed in the art of utilizing the experiences of life, past and present, as a means of progress. That "Book of Life," memory, is sure to be opened in judgment upon all; and as men can't over, they learn the significance of life as they never did before; and with awakened consciences they appropriate its lessons to help on in the work of complete regeneration.

I was led by the spirit to contemplate life in the spiritual state. He showed me how it corresponds with the first life, and what are some of the modes of instruction pursued there, and some of the employments of the people, their amusements, etc. I comprehended that the physical state is the cradle of existence; that the modes of life in the material, spiritualized, are the modes of life in the spiritual, the intelligence of men as it is developed, unfolding higher uses and methods with nature's elements, but which correspond with those discovered in the infantile state. I learned the sublime truth, that everything in the most insignificant as well as the noblest life, that teaches a knowledge of nature and its laws, is of eternal use. The activities of life are no more in vain than life itself, since they teach this in some degree to all. Man is one with nature, is forever to be; and the fellowship commenced through the spur of necessity in earth-life, continued

Continued on Third Page.







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CHICAGO, ILL., DECEMBER 7, 1878.

The "Candid Examination of Theism, by Physicists."

The great anti-theistic argument of Physicists—that on which he chiefly relies—is the eternity of matter and force.

"All and every law follows as a necessary consequence from the persistence of force, and primary qualities of matter. That this must be so is evident if we consider that, were it not so, force could not be permanent nor matter constant."

Here we have the culminating point in the anti-theistic reasoning of Physicists. It is logically hollow, contradictory, and false. Without touching the multitude of complex questions involved in any theory which would attempt to explain the present condition of the universe, with unorganized matter as its sole cause or source, there are two considerations which are fatal to its logical claims.

Matter and force are postulated by Physicists primarily to account for motion; but in accounting for motion they are proved insufficient to account for existence.

Should it now be said that matter and force conjointly may produce intelligence, or that one of the two is competent to originate this high type of being, how can thought accept and interpret the possibility?

Physicists is very ably answered in the Contemporary Review for October, by Professor F. W. Newman, who says:

"Physicists is simply false in fact when he says (indeed often repeats) that modern science has made the hypothesis of divine power superfluous. Divine agency, as in gravitation (which Newton justly regarded as a divine action), and in other forces, which cannot belong to brute matter, is no hypothesis but an undeniable present fact, and the belief of it is not at all superfluous."

Professor Newman further remarks, that "Nothing is less intelligent than the attempt of Herbert Spencer and Physicists to cast scorn upon Theism as a development out of Fetichism. It is a confirmation to the Theist, a pride and not a shame, that mankind even in its lowest state has always discovered, that Superior Mind acts in the universe, and that man is not and cannot be the Supreme Being, even on this globe. Prichard lays down 'reverence for Unseen Power' as one criterion of the species."

To which we would add that this "reverence for unseen power," in the savage, comes from his knowledge—imperfect and unenlightened it may be, but still a knowledge—of Spiritual facts. He has had evidence himself, or the tradition of his tribe have impressed it upon him with the force of knowledge, that there are Spirits; and that they show a power and intelligence that are beyond the normal and mortal capacities of a human being.

Temperance.

Rev. Dr. Thomas' sermons are practical and to the point. No one can listen to them without being made better thereby. In his last Sunday's discourse on Temperance, alluding to stimulants, he well said that another fact or interest to note, is that man has come to know that some of nature's productions are more stimulating than others. They stimulate rather than nourish the system. These are tea, coffee, tobacco, opium and the like. And there seems to be with all the people of the earth a desire to use these articles. Man finds that the sense of pleasure is increased with the accelerated action of the system.

Mrs Emma Tuttle.

This talented lady gave her first entertainment before a Cleveland audience on Monday eve last, and met with a most flattering reception. She attempts what few elocutionists dare, to dress in costume and impersonate character, and the rapid transition she makes from comedy to tragedy, is not the least startling feature of her entertainment.

In her closing impersonation of a Roman matron, reciting the terrible story of "Virginius," many of her German auditors enthusiastically compared her to their own great Janauschek. The Cleveland Leader thus speaks of her reading:

Mrs. Tuttle has during the past six or seven years devoted herself to studying the art of "holding the mirror up to nature," and has attained especial perfection. She has very many friends in this city, and a large turnout was the result of the announcement that she would read. The many rounds of applause which she received showed that her audience appreciated her performance."

The Herald said: "Mrs. Tuttle's programme embraced many difficult pieces. In all she displayed a remarkably cultivated and versatile voice. On the platform she is gracefully at ease, and there is nothing in her manner or gesture to detract from the general favorable impression." The success of the entertainment was rendered certain by the business management of Mr. Thomas Lees, who also gave

recitations in a most admirable manner. Miss Ella Ryel, of the lyceum, sang several sweet songs. She is a favorite, and was repeatedly encored. The instrumental music furnished by Prof. Palmer was delightful.

DO SPIRITS CAUSE PRESENTMENTS?

Remarkable Presentment of Approaching Dissolution Possessed by Heller, the Magician—A Similar Instance.

These cases of presentments set forth by an exchange, are, no doubt, looked upon by many who are not familiar with the sublime truths of Spiritualism, as special providences. It appears from the account given that the magician, Robert Heller, never laid claim to the possession of the power of second sight, which his sister of blonde tresses and regal carriage was advertised as having an inkling of, but Miss Heller laughed at death's approach until his scythe was within five minutes of its harvest, while Robert Heller had an early presentment of what was in store in him. It was on Saturday that he arrived in Philadelphia, and on Sunday, in company with his business manager, Mr. J. Donnelly, he started toward Concert hall to perfect some arrangement preparatory to the season's engagements that he intended playing in that city. He had just received a letter from his intimate friend, E. A. Sothorn, in which the impersonator of Lord Dunsyre spoke of the trouble he had with his attack of incipient paralysis. Walking up Chestnut street, Heller suddenly experienced a twitching in his arm, and was obliged to stop. To his manager and friend, Mr. Donnelly, he said, "Sothorn had an attack of paralysis, and now my turn has come." Six times in the short walk from the Continental hotel, at Ninth street, to Fifteenth street was Heller obliged to stop. Before Heller was noted as a quick-witted and quick-fingered conjuror he achieved fame as a brilliant performer upon the piano, but it was long before his audiences smiled upon and applauded him. One night—an occasion that he never after tired of talking about—he played "The Last Rose of Summer" in such effective style that his listeners shouted their approval, and Robert Heller had won a lasting name. On Monday night, in Concert hall, when the entertainment was interrupted by his illness, Heller made his apology to the audience, and said, before dismissing them, he would give a brief performance upon the piano. His pale face and actions showed that he was suffering, but he sat down before the piano and played "The Last Rose of Summer" again and for the last time, and played, as his best friends unite in saying, as he never played it before, not even on that night when he achieved his first success. As he left the hall he said: "I will never play again."

Boris de Bodisco, the 18-year old son of the Russian diplomat who is among "the missing" along with his mother and elder brother, seemed to have a most distinct presentment of the foundering of the ill-fated Pommerania. Before his departure from Philadelphia to New York, to embark it was noticed that he frequently spoke of his fear that the ship would go down. "Oh," said he, the night before he started, as he buried his remarkably handsome face deep in the long fur of his favorite little Spitz dog, Seymour, owned by a young lady friend—"oh, Seymour, suppose our ship should sink and I should be drowned." Those who listened lovingly to his child-like fear recall distinctly now the shiver of the coming fate which passed over his noble frame.

In answer to the question, "Do spirits cause presentments," every Spiritualist will answer that they often do, and in a variety of ways.

Queen Victoria a Spiritualist.

Elisha T. Jones, a reliable correspondent of the Independent Age, in the last number of that Journal, makes the following profoundly interesting statement:

It has been known for some time that Queen Victoria was in sympathy with modern Spiritualism, that she secretly favored the spiritual utterance of Canon Farrar, and Dean Stanley, and that Prof. Crooke has frequently received aid and encouragement from her majesty. Some two months ago it was whispered among the knowing ones in Windsor, that Queen Victoria had had spirit manifestations in her home and that of her private reception chamber there was a cabinet—made of walnut veneered with mahogany elegantly lined with silk by Michael De Pon, of Dryde Square. On the evening of the 16th a seance was held for materializations in this specially prepared chamber. Among the invited who attended were Abbey Jue, Mons De Edwards, Little John Lord Euehree and wife, Lord De Moy, wife and daughter, Mrs. Ebenezer Hinkel of Liverpool. Among many materializations, Mme Van der Weyer, the late bosom friend of the Queen appeared—was recognized by the Queen and all present, except Mons De Edwards, like doubting Thomas he wanted a sign—she instantly wrote on a slate which had been laid on a shelf in the cabinet, "you told me the last time I saw you in Grundy lane that you believed in Spiritualism, but just at this time you were afraid to proclaim it to the world," and you furthermore said "stop" cried Mons De Edwards. "I believe it is you Mme Van der Weyer—I believe you are the veritable Mme Van der Weyer, please repeat some more of this conversation." The materialized spirit smiled and dropped the pencil, and stepping out of the cabinet three feet fully stamped good night and slowly dematerialized, disappearing through the floor. There were other materializations, and three of them recognized by members of the company. The Queen has since expressed herself as a firm believer in the philosophy of Spiritualism; only yesterday she said to Little John and Mons De Edwards, I have enrolled myself among the Spiritualists. Some have thought that this would create trouble in the Episcopal church but this is not likely. Canon Farrar said when interrogated by Telegraph reporter. "There was

nothing in the Episcopal church that prohibited belief in Spiritualism, that the Queen believed in the Apostolic creed in the church and that with this belief she was free to believe in Spiritualism and proclaim it." Out of seven other Episcopal divines interviewed, four took the position of Farrar, two declined to say anything, and one said that belief in Spiritualism was contrary to the doctrines of the church. \* \* \* The Dispatch states in an editorial review of this subject, "that most of the crowned heads in Europe believe in Spiritualism, and those who are not believers in the Philosophy are favorable upon it."

The following from a London correspondent of the San Francisco Chronicle, would seem to present additional evidence that Queen Victoria is a Spiritualist:

"It is reported that the Queen has enrolled herself among the Spiritualists. Her Majesty's lately deceased bosom-friend, Mme. Van der Weyer, was a believer in the occult science, and was great at getting up seances at her own residence, the New Lodge, Windsor, and invoking the ghosts of Mons. Sylvain, Van der Weyer, and others of her quondam mundane acquaintances. Of course, to the Anglo-Belgium lady it was open to belong to any sect—is Spiritualism accounted a sect, by the by?—she chose; but even the law of 'Protestant succession' will permit the royal family to hold any creed short of that of Roman Catholicism; therefore the Queen's profession of Spiritualism, however much it may go against the grain with that sturdy churchman, the Archbishop of Canterbury, the rationalistic dean of Westminster, or that stoutly evangelical newspaper called The Stock, is scarcely likely to lead to trouble. Spiritualism seems to be rather fashionable among crowned or once crowned heads. At the Tuilleries, while the second empire was in power, one heard of it frequently, and the Russian and sundry other royal houses have looked with an eye of favor upon it."

Naturalists and Supernaturalists—Sermon by Mr. O. B. Frothingham.

Mr. Frothingham discoursed in Masonic Temple, N. Y., on the subject of "Naturalists and Supernaturalists." In the course of his reasoning he said that faith must rest on some basis, ground or foundation. The Christians attribute the Chinese famine and other afflictions of the human race to godlessness, while the naturalists attribute them to over population and bad crops. There is a man (Mr. Murphy) preaching a crusade among us against intemperance. God bless it. The supernaturalists say it is the Lord's doings that have moved him; he is raised by God and works through the Holy Spirit. The naturalists merely remark that new powers have been awakened in him by perfectly accountable means. Nature causes the desolating flood and at the same time supplies materials to build a bridge on which to cross it; nature makes the tide to flow and the Tiber to overrun its banks; nature sends the miasma and the cure that banishes it; nature is at once the "bane and antidote" of all our troubles. Everything we have acquired or gained through faith in the capacity of nature to recover men and women from the error of ignorance is so much saved from the misconceptions of the supernaturalists. Let, therefore, men rely upon nature, and the triumphs of the past shall be as defeats when compared with what shall be done in the future new heaven and new earth, new society, and habits whose beauties shall seem to put this age of ours into sackcloth. By faith in nature, the preacher went on to say, he meant that which is opposed to affectation, a deception which may be innocent, but which nevertheless is demoralizing. People say that we must be affected; for to tell what we think would be to split the world into pieces. The temple would be rent in twain from bottom to top if the liturgy were only to be chanted by believers in it. Recite no creed, have no religion that the heart does not believe in. It is better to say that there is no God than to say "yes, we believe," when we do not. Here the speaker further illustrated what he meant by affectation, citing how a decade ago the people affected to believe that they had money in their pockets, when paper rags were all their riches. Now we are at the bottom of it all—poor, but we must be honestly poor. He wished the people had had their religion, so that honest men might be seen streaming in and dishonest ones streaming out of it. He would like to see a faith that honest men and women might respect.

Cleveland Lyceum.

The Cleveland Lyceum has maintained itself against all obstacles, and held a charmed life. This has been mainly owing to the indefatigable energy and untiring zeal of its conductor, Mr. Thomas Lees, who has never failed at his post, nor for a moment cast aside the great burden of duty, and to the noble band of officers and helpers who have rallied around him. He is most emphatically the right man in the right place, and as a lyceum conductor has no superior. In this just praise of him we would not detract from the many others who work with him, for a more representative band of working Spiritualists it were difficult to find. The lyceum has become more and more useful and interesting, and the coming winter season gives assurance of unusual prosperity.

Beside the able conductorship, Miss Tillie Lees, with quiet unobtrusive manner, equally well performs the duties of guardian, and of the leaders I should have to name them all with equal words of praise. Few societies are so fortunate in musical advantages. The Russell family are not only sweet singers, but interested and zealous workers. Miss Ryel, who has from a child, been a member, is now an efficient leader, and her songs have become a feature of the sessions. Culture has not destroyed the natural grace of her voice, and her style is spontaneous and charming.

I noticed that nearly every member responded to the general question, and gave a short sentence or motto, and that a large number prepared themselves for declaiming, and that this exercise was well done by all. H. T.

What Good in Spiritualism?

The Philadelphia Evening Telegraph gives this interesting incident. It appears that a pious clergyman in London has read the Bible hundreds of times, but cannot explain away a little coincidence of his recent experience. He was preaching in a church where he was not known, and was so impressed with the fact that it was the anniversary of the death of a favorite child, that he referred in his sermon to those who bore upon their hearts the memory of great sorrows. His reference to the matter was not more particular than this, but after he had done, a lady of the congregation sent word to him that she was very anxious to speak to him. He found that she was one with whom he had a very slight acquaintance, and unless she had made it her business to inquire into his past life she might be assumed to know nothing of what was upon his mind. Yet she had sent for him to tell him that she was a clairvoyant, and all the time he was preaching she had seen a little boy, whose appearance she described, standing by his side, and ever and anon stroking his hair.

Another Response.

Our readers remember the questions we submitted a few weeks ago to the Universalist clergy, and the responses that we received. The following response from the venerable Rev. Moses Ballou, of Philadelphia, Pa., will be read with deep interest:

Questions 1, 2, 3: For many years I have investigated, as I had opportunity, what are termed "spiritual phenomena." A very great share of them were unsatisfactory. The remainder, especially those occurring among my own family relatives, have convinced me that under favorable conditions, there is occasionally "conscious converse" between persons in the flesh and "the so-called dead."

Question 4: The results of my experience and observation in regard to these things are a deeper conviction of the reality of all the essential truths taught by Christ, as interpreted by Universalists generally, and as preached by myself for forty-five years.

I hardly need to add that as I approach the end of my earthly journey, now very near, I regard the future with a very full of serene hopes and a cheerful trust. Fraternally yours, MOSES BALLOU.

Proposed Peables' Purse.

A movement having its inception in Boston, has been started to raise a purse of one thousand dollars, to enable Brother J. M. Peables to pay off the incumbrance which he has been obliged to place upon his home. We have no doubt the Spiritualists of this city will be glad of an opportunity to assist in making up the desired amount. It is hoped that the money will be raised in time to offer it as a New Years gift.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. Samuel Watson and family have returned to Memphis.

Lyman C. Howe lectures in Binghamton, N. Y., December 2nd and 9th.

J. M. Peables lectured in this city last Sunday, and will continue to do so during the Sundays of this month. We shall publish some of his lectures.

Mrs. Fannie M. Brown, clairvoyant and test medium, has permanently located at 135 Grand street, Jersey City, N. J., where she can be consulted in person and by letter.

Dr. Peables' subjects on Sunday next will be: morning: "The Unbelievers' Damnation, and the Spiritual Baptism of Fire." Evening: "The Present and Future of India—its late Famine, its Magic and Wonder-Workers."

It is reported that Miss Stanton, who hung herself at Middletown, Conn., about two years ago, has appeared to Miss Barry, who was so frightened by the apparition, that she took to her bed and has remained there ever since.

Capt. H. H. Brown and Mr. Vandercrook have of late spoken and sung in Boston, Salem, Charlestown and Marblehead. They leave New England for New York about December 10th. Parties in the middle states who desire them address them at 125 Grand street, Jersey City, N. J. Western address, care of the RELIGIO-PHILOSOPHICAL JOURNAL.

Professor J. Edwin Churchill is about starting on a lecturing tour through Florida, via New Orleans and Mobile to Texas. He proposes to lecture on the "Harmony of Bible Scripture with Spiritualism," and to heal the sick. He would like to hear from the friends along the route, and make arrangements for lectures.

Japan, says the Fortnightly Review, "seems to be a country where men never lose their temper, where women and children are always treated with gentleness where common laborers bow and beg pardon of each other if they happen to jostle accidentally, where popular sports do not inflict suffering upon the lower animals, where a paper screen is a sufficient protection against all intrusion, even that of burglars, and where cleanliness takes such a high rank among social virtues as to be carried almost to ludicrous excess. Japanese manners are certainly very different from our own; but the Japanese are a thoroughly well-bred people."











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