

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE, NOTES TO THE EDITOR, ROMANCE AND GENERAL REFORM.

Earth hears no clash, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXX. CHICAGO, JULY 9, 1881. NO. 19

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the joy giving gospel of Spiritualism by his means. When Mr. Coleman signifies that Mr. Mansfield has written "several hundred thousand bogus letters, for each of which he has received five or three dollars and four postage stamps," the misstatement is immense. I am informed by himself that he can answer only from three to five of these letters per day, and I know, that in many cases he has not had all the letters which he could answer. Had he answered five letters every day in the year for thirty years the number would be only 54,787. Instead of most of these being "bogus letters," judging from a somewhat extensive experience with reference to them, I believe that a majority of them have contained genuine tests. Mr. Mansfield admits that in some cases his guides cannot get into the sphere of certain persons so as to give correct tests, and avers that he is very ignorant of mediumship and its subtle laws if he does not understand how it is that such things occur. Some time since I gave in the RELIGIO-PHILOSOPHICAL JOURNAL, my own experience in getting a statement exactly contrary to what the spirit intended to convey, and gave the explanation of my guide which was to the effect that the spirit being unaccustomed to my mental aura got completely bewildered and thus unconsciously perverted everything. Mr. Mansfield saw how exactly this and other cases which I gave, fitted into his own experience and wrote a letter, warmly thanking me for my article. Some years ago, seven men in New York City, the sacred seven, as they might be called, took it into their conceited heads to explode the fallacy of Spiritualism and save their friends from being duped. As they stated in the New York World, they were determined to put down Spiritualism and destroy its mediums, but did not give the least hint that they desired to learn whether it was true or untrue. They went to Mr. Mansfield with a lie in their words and in their actions, and so psychologized the medium and mixed up the controlling spirit that they got falsehood as they might have expected, had they not been ignorant of these subtle laws. Then they brought him before the courts for gaining money on false pretences. They hob-nobbed with the judge who was an Irish Catholic, kept him well figured up and thus worked themselves into his good graces. I remember that "Brook" Pomeroy, who was a witness on Mr. Mansfield's side, utterly non-plused their lawyer and, "sacred seven," by turning all their guns against themselves by means of his ready wit and his knowledge of the case. Finally when they declared that they could do everything that Mr. Mansfield could, Mr. Mansfield with an uncontrollable burst of indignation rose and told them that he could take the whole audience and tell the names of their fathers, mothers or other friends in spirit life, and challenged his persecutors to do the same, right there and then. The judge asked their lawyer if he would be satisfied to have the matter tested on the spot, at which the lawyer began to quibble, the "seven," thrown evidently into some consternation, whispered to their lawyer and they backed down most ignominiously and completely. Truth and justice were not what they wanted, but victory, and victory they finally got by means of a Judge, whose bigoted religion would not tolerate a spiritual manifestation.

Mr. Coleman quotes from a Psychometric delineation of his character in which it is stated that "he has an axe to grind," "willing to work for money," etc. Yes, I think he has a fair love of money, but I think the expressions give an incorrect impression of him, as he is still very liberal with his money and is still a poor man. I asked him once if it would not be well to return the money when he failed to give correct tests. He signified that the labor was as exhausting when he failed as when he succeeded and that he could not afford to give the time without compensation. It seems to me, however, that in such cases it would be fair for him to divide the matter with his customers and at least return half of the money to them.

Mr. Coleman signifies that in different letters there is a certain similarity of expression. This I admit, as for instance, the double expression "bless you, bless you," is sometimes given when purporting to come from different spirits. This is easily accounted for when we remember that the different spirits must work in connection with the mental aura of the medium's brain, using more or less the very word channels that he finds impressed thereon. A spirit that is not positive to the medium cannot control him sufficiently to give so arbitrary a thing as a name, and must forget some of the most familiar things while enveloped by the radiations of the medium. On this account a communication may be three-fourths medium and one-fourth spirit, and at other times vice versa, and this in cases of perfect honesty on both sides. And yet men of the world getting a communication which they find inaccurate, will at once denounce the medium as a fraud and bring a new agony upon a person that is already over sensitive from the very nature of things. The psychometrist quoted by Mr. Coleman says of Mr. Mansfield, "he can hear anything in the world and keep as immovable as this stone." That this is very wide of the truth is shown by what his intimate family associates affirm, namely that in repeated cases after violent or unkind treatment, he has rolled and tossed in agony all night.

RELIGIO PHILOSOPHICAL JOURNAL, of May 28, gives a very kind and appreciative notice of my new work, Religion, but thinks I have misapprehended our friend, Mr. A. J. Davis, with reference to the great Deific Sun Centre of the Universe. As Deity is the sublimest subject that can engage human thought, and as it is important also that absolute justice should be done to Mr. Davis, perhaps it would be well to devote a little space to it just here. Repeatedly in my work I have spoken of Mr. Davis approvingly, and I am most anxious to do exact justice to him and all others. Speaking of Religion, Dr. Kayner says:

"With perhaps a single exception, I consider this a work of great merit and deep thought, which no one should fail to read with care. The exception of which I speak, exists in what appears to me an error of misconception of the teachings of A. J. Davis in 'Nature's Divine Revelations.' Taken together it seems to me his 'Revelations,' and the 'Great Harmonia,' inculcate fully the dual relations of mind and matter, of spirit and body, of God and the Universe, and that his expression of God as a central spiritual sun, was used as a comparative figure to express an idea of Infinite Spirit operating in and through matter as eternal and indestructible as the Eternal Mind or Central Spiritual Sun which constitutes the light, life and intelligence of all worlds. And I fully believe, had Dr. Babbitt given the close and careful examination to this subject that he has displayed in investigating the other subjects mentioned in his work, he would have seen that Bro. Davis and himself were in a line of closest harmony on the subject of Deity, only using different language to clothe the same idea."

Well, I have re-examined Mr. Davis's teachings concerning this subject and while I freely admit that he has often announced the duality of mind and matter, of positive and negative forces, I find my position exactly confirmed with reference to the Deific Sun Centre of the Universe, which he, aided by his inspirations, considers as "one world," combining the Spiritual and Material, while I, aided by my spirit guide, consider as two separate worlds, including the Spiritual or Deific Sun-Centre and the Material Sun-Centre acting in correlation. But let us have exact language on both sides, although my pictorial illustration must be omitted. Says Mr. Davis in his "Revelations," p. 121:—

"In the beginning the Universe was one boundless, undivided and unimaginable ocean of liquid fire.... This was the original condition of matter. It was without forms; for it was but one form. It had not motions but it had an eternity of motion. It was without parts, for it was a whole. Particles did not exist, but the whole was one particle. There were not suns but it was one eternal sun. It had no beginning and it was without end.... This great Centre of worlds—this great power of Intelligence—this great germ of all existences—was ONE WORLD!—Corresponding to a globe visible for it was but One—containing the material and power to produce all others.... The great original mass was a substance containing within itself the embryo of its own perdition. It became impregnated by virtue of its own laws and was controlled, guided and perfected by virtue of its own omnipotent power. The power contained in this great vortex was the Great Positive Mind!"

I will quote my own language from Religion, p. 35:—

"A. J. DAVIS'S THEORY OF THE GOD CENTRE."

"Mr. Andrew Jackson Davis, in 'Nature's Divine Revelations,' aided by his clairvoyant illuminations, has given a very sublime conception of the universe and the Deific Centre, which he describes as a burning sun of inconceivable vastness and of terrific energy. This Centre under the stupendous repulsive power of its own heat, has projected its matter in all directions toward infinitude, which forming into systems and star clusters constitutes the universe."

"While this gives a near approach to truth, it is not in harmony with the duality of force, which, as we have seen, rules everywhere, and for the following reason among others, seems inaccurate:—This great central sun-sphere, must of necessity be the culmination of the most fearful repulsions and convulsive heavings and agitations of all kinds, compared with which all lightnings, all cyclones, all earthquakes known to man would be as nothing. It is to be supposed that this culmination of all rude and violent forces is the proper seat of the Infinite Majesty and of the highest Heavens of glory where the most exalted beings dwell."

"Does not the reader know that a sun is always the coarsest and rudest portion of a solar system? Every planet, commencing its career as small suns, must cool off and go through a refining process for millions of years before the conditions become sufficiently exquisite to sustain a human being. Lockyer has seen a solar cyclone move from 40 to 120 miles per second, while Prof. Young of Princeton College saw a mass of flaming hydrogen move for a time at the rate of 10,000 miles a minute, or about 600 times as swiftly as a cannon ball."

"I have been told repeatedly that no spirit can dwell on the terrific surface of the sun, and that the reason why some spirits have conveyed the impression that they can do so was the fact of their being spirit spheres at some distance above its turbulent atmospheres which have been spoken of as being on the sun itself."

Spiritualism.

BY GEORGE S. MERRIAM.

One meets occasionally with statements by Spiritualists of the wide and growing prevalence of their beliefs. Probably no materials exist for bringing such statements to any very exact test. But it would hardly be surprising if Spiritualism were to fill a large place in the beliefs of men in the near future. It offers itself at a time when the rapid crumbling of old faiths is creating an immense vacuum in the hearts of men; it offers assurance at the very point where need is most keenly felt; and its proofs are of that palpable kind which the mass of men are readiest to accept.

The swiftness with which the old foundations of faith are perishing is veiled by the fact that most of those who experience it are silent about it. They are kept silent partly by the pressure of public opinion, partly by regard for friends and families who still cherish the old beliefs, partly from a reluctance to admit even to themselves how far the process has gone which they feel largely as a loss and a pain. There are multitudes who cling to a religion that is little more than a hollow shell until some other faith seems to offer them a better home, so that the decay of the old is first betrayed by a sudden and swift acceptance of the new. And what are the new faiths that offer themselves? There is that simply ethical religion of which Felix Adler is an exponent, which frankly and fully accepts the extinguishment by science of any outlook beyond this earthly life. Its watchwords are brotherhood and human progress. Its oracles and apostles are the most renowned of modern thinkers. It is in active sympathy with the great philanthropies of the day. But, at the confines of human life, it offers only a blank where the old religion offered the most sublime incitement, the most solemn and tender hope. Mankind is not ready for a creed which ignores the eternal and the infinite. What we call liberal Christianity has no organization, no unity, no existence even as a distinct faith. Unitarianism is simply noism at all: it is a friendly fellowship among men who are facing toward every point in the compass, and some of them toward all points by turns, from positivism to supernatural Christianity. In the field from which the old forces of spiritual faith are thus melting away, and the new coming in only detached stragglers, there enters a fresh claimant. It meets men at the very point where their doubts and fears are most strongly focused, where positivism has only a denial, where liberalism scarcely knows its own mind,—the old question, If a man die, shall he live again? It offers the strongest affirmation that he shall live again. It meets just that aspect of the matter were long as most intense, and offers to the bereaved not merely the promise, but the foretaste, the present experience, of reunion. Its proofs are phenomena which impress the senses, the senses which both Church and science have taught men to accept as final arbiters. The Church rests its whole tremendous claim on the evidence of physical wonders at a distance of eighteen hundred years, and here are wonders wrought before our eyes to-day. Science makes sense-knowledge its only test; and here, are sense-phenomena which science cannot explain away, or account for, or disprove as coming whence they claim to come,—from a world of disembodied human existences.

Here, it seems to me, are the traits which may readily win for Spiritualism a swift and large growth. In forecasting the religious future of mankind, intellectual men are always prone to attribute to great influence to purely intellectual forces. A philosopher of the age of Seneca or of Marcus Aurelius might have given of the Christians an account like this: "They are an enthusiastic and superstitious people, chiefly of the uneducated class, whose principal belief is that of a supernatural world into which the soul passes at death, and who, in support of this, allege certain stories of the reappearance of their leader after his death and burial, too incredible and trivial to merit investigation." This is not very unlike what a modern scientific philosopher might say of the Spiritualists. But they have what the scientists have not,—a belief which appeals profoundly to the heart of the average man. They have in its support a mass of striking facts, of which the scientists have notably failed to give an explanation, toward which their general attitude is supercilious and ineffective scorn, and which has won from their own ranks some eminent converts, including Mr. Wallace who shares Mr. Darwin's scientific honors.

Its power would probably receive a death-blow, if any complete and satisfactory explanation were given of its phenomena, on other grounds than the theory of influence from another world. But such explanation is as yet wanting. Making all due allowance for trickery, exaggeration in the testimony, and for an element of imposture in some of the facts, there remains a large, varied, and impressive mass of phenomena, quite unexplainable by the known laws of the universe. So long as the mass of scientific men (apparently) disdain to trace them to their true explanation, out of scorn and hostility to the very hypothesis of a future life, and every form of fact alleged in its support, so long we may expect the spiritualism.

Continued on Eighth Page.

## DR. BABBITT IN CINCINNATI.

Wm. Emmette Coleman versus J. V. Mansfield—Dr. Kayner—Andrew Jackson Davis and the God Centre, and the Dual Deific Centre in Babbitt's Religion—Mrs. Hester M. Poole.

To the Editor of the Religio-Philosophical Journal:

Here in this romantic city of Cincinnati, I have taken my residence and opened up an office at 204 Main St., which I occupy each forenoon. My New York office at 5 Clinton Place, is still in operation, but desiring in part to get away from my mercantile phase of my chromopathic business, and finding this climate better for my family than the stimulating air of the sea-shore, I have established my residence at Walnut Hills, which constitutes a part of the city. Having laid aside my magnetic healing and a part of my business I shall have all the more time for literary labor and for treating at a distance, in which last department I have found that I could be very useful.

I have been agreeably surprised to find so much advancement in Spiritualism and liberalism generally in Cincinnati. There are many excellent mediums here and a silent heaven is working among the people. The daily press, especially the *Commercial and Enquirer* are able and daring. The *Commercial*, though somewhat ignorant and narrow with reference to Spiritualism, often strikes out freely against theological sham and published in full Robt. Ingersoll's lecture on "Great Infidels," giving also a commendatory interview with the great infidel himself. The *Enquirer* is equally liberal and has published a whole series of articles in favor of Spiritualism from the pen of Judge Carter. Great, splendid New York is too much afflicted with the cowardice of fashion to dare to go too far in advance of the day in these great movements.

My friend, Mr. Wm. Emmette Coleman, I see has deemed it best to practice some surgery upon Mr. J. V. Mansfield of New York. Feeling deeply how sacred are the rights of personal character and especially of mediumship which the world at large so constantly misunderstands and abuses, I desire to say something on this very case. Mr. Coleman, no doubt, desires to warn the public against deception and fraud and to root out every taint of fraud from our sacred case, which is commendable, as there will always be a great deal of counterfeiting of that which is especially good and attractive. But how important it is in this world of suffering and sensitive and imperfect mortals, that when we weigh them we should hold an absolute balance of justice, or if we must err at all it should be on the side of charity rather than of severity. I fear that my friend in this case has erred on the side of severity. Although I have known Mr. Mansfield for years, I of course am not infallible and cannot say that he has never practiced a single deception, but I know that he has manifested a great deal of remarkable mediumship as attested by Judge Edmonds, Prof. Brittan, Rev. Samuel Watson, Judge Carter, and a host of others. Judge Edmonds speaks of his writings in fourteen languages and Judge Carter, whose office is next to mine says he has received messages in Swedish and other languages with which Mr. Mansfield was wholly unacquainted. Several years ago I wrote a question in his office and folded the paper ten times so that no mortal eye could read it. The question was correctly answered before my eyes and the names and relationship of several relatives were given, although these names were not on the paper, were not in my thoughts and I believe were not known by any person in New York City. Think of the thousands of persons who have received such tests from him and the multitudes who have been brought into

Dr. Kayner in the RELIGIO-PHILOSOPHICAL

## MRS. POOLE'S WOMAN'S DEPARTMENT.

Among the excellent things that appear in the RELIGIO PHILOSOPHICAL JOURNAL, I want to speak of the admirable department called "Woman and the Household," conducted by Mrs. Hester M. Poole. Its spirit of justice toward woman which even yet is only partially appreciated by either sex, and the many items to interest and elevate the family circle, are among its attractions. Would that all our spiritual journals would have a choice corner devoted to practical ethics and religion in which by means of true anecdotes and beautiful examples both young and old should be drawn upward.

E. D. BABBITT, D. M.  
Cincinnati, O., June 7, 1881.

Where is there a solitary individual on the earth plane to-day, be he ever so evil, if he possessed the power to consign his deadliest foe to everlasting damnation, even though he might be the hardest hearted villain that ever inhabited the mortal form, he could not last out forever, for his soul would at last relent, and dreadful indeed would be the lashings of his accusing conscience.—*Herald of Progress.*









Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

It were really true that you were living— You whom my soul has always loved the best— Could you not come to me once more, forgiving, And lay your head again upon my breast!

To the Editor of the Religio-Philosophical Journal: I have noticed in the JOURNAL of the 22nd inst. a communication from William Emmette Coleman, charging James M. Peebles in his last published work with classing Andrew Jackson Davis with certain materialists and atheists there named.

Some people are very tender upon this matter, and say we must interfere, and the ministers say we must leave it all in the hands of God. Now, I say if God does have any control in this matter, I would ask him to make dumb the lips of all persons who speak the words that are to unite two in a life of holiness matrimony.

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About Andrew Jackson Davis.

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And blindly neglected by most—and hence his remarkable attainment, eminent yet not infallible.

Palpist Spiritualism. Rev. J. P. Newman, Methodist, formerly of Metropolitan Church, Washington, D. C., where President Grant used to attend with his wife, preached in Lafayette Avenue Church, (Presbyterian, Brooklyn, L.I.) Sunday, June 10th. Speaking of the Spirit-world he said:—

Swedenborg was visited by his departed friends, and Wesley confirmed the fact. Adam Clark entertained the opinion that departed spirits returned to earth. Hannah Moore, when dying, extended her arms to embrace one, and calling the name of a departed sister she exclaimed "Joy!" and expired. Such experiences are not uncommon in this our day.

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Transcendentalism.

Some forty years ago, in Massachusetts, what is called "the Transcendental School" sprang into new life, with Emerson as its great teacher, Theodore Parker as its zealous expounder, Carlyle as its reviewer, George Ripley (later of the New York Tribune, as an able and literary writer and reviewer of books) as its scholarly devotee, and a host of earnest and inspired men and women in its brilliant ranks.

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Strange Epitaphs.

Fashion changes in everything, even in epitaphs. There used to be a hymn very popular at funerals which had a line inviting men to come and view the ground where they must shortly lie, but this kind of melancholy poetry has given place to another, equally foolish, perhaps, but more appropriate, such pictures the joys of eternity instead of the gloom of the grave, and assures the mourning friends that the parting is but for a day.

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