

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

VOL. XXIV.

JNO. C. BUNDY, EDITOR.

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NO. 7.

A SPIRIT'S REVELATION.

Spiritual Seance in a Haunted House, and What It Revealed.

The Spirit of a Murdered Woman Returns to Earth and Accuses Her Murderer.

She Describes the Deed—All Boston Excited by an Extraordinary Sensation.

[From the Boston Herald, April 8.]

On Washington street, Somerville, near the Cambridge line, is a house said to be haunted. It is a two-story and a half structure with a piazza in front. It was built some twenty years ago, and, in its day, must have been quite a pretty place. Rumors that a house is haunted, are apt to be followed by a desertion by the inmates if they have cause to believe so; then it remains unoccupied for a time; then boys gather and throw stones. This is what happened in this case. The "boys" were the Harvard students. The house is under the shadow of Memorial Hall. That "the boys" had many a lark there was evidenced by its condition one year ago. Drawings of skulls, crossbones, and figures of every description decorated the walls. It had been unoccupied three years. Tenants were not to be had even at the cheapest rent. Singular enough, coincidence it may be, it was just one year ago Saturday that the present occupant took possession. He was about to take another, but attracted by the location of the house and its cheap rent, and not at all believing in haunted houses, he closed a favorable contract and at once placed the premises in repair. Plastering was restored, walls were repaired, wood-work painted, seventy-eight panes of glass put in, and, with a good revolver, he felt that he could "make it warm" for any ghost that might appear. April rolled by, and he congratulated himself on the prospect. May came,

AND WITH IT NOISES;

June, they increased, yet he said nothing, and quieted his wife's fears by asserting it to be imagination. In July a child was born in the house. From this time the disturbances increased. There were poundings overhead; tumbings down-stairs; the lifting of a window, its fall; moans, a noise underneath, and then all was still again for a short time. One evening a crash, as of dishes breaking, so far deceived the head of the family that he rose, revolver in hand, and went down to shoot the cat which he thought might have got in there. No cat and no broken dishes were seen. After this, when he heard the movement of dishes, he paid no attention to it, but the footsteps were often so natural that he could not resist going out. The result was always the same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other ways than this, the present article would never have been written. He did not believe that the house was haunted, and attributed the noises to some peculiar construction of the house. His wife, a Roman Catholic, had managed to accustom herself to them. She had never, of course, given any attention to Spiritualism, or read anything relating to it; she, however, having seen a report in *The Herald* lately, made some inquiries, and among his acquaintances were two young men who advised the holding of a circle in the house. The circle was held, and, as a result, the wife saw forms in her normal state. This was two weeks ago. She was what the Spiritualists would call "developed." To her the VISIONS WERE TERRIFYING.

Her husband, to relieve her, took the advice of his friends to have a medium there and "release the spirit." A few days ago he was driven to try this. It was not satisfactory with him, and ended only in his wife seeing more freely than ever. The "ghost" was now a constant visitor. The wife had been controlled twice in his presence, but he said nothing concerning the details of the personations. To him the matter was becoming a mystery which he was determined to solve. He commenced to receive information through her which he thought she could not have become possessed of. Friday morning, when he was down in a cellar of an L of the house, he heard a voice call his name. He listened, and again it called. "Yes," he says, thinking it came from upstairs. "Here," said a voice from the corner of the cellar. "There," whispered a voice in his ear, and before he could realize it he was under what he never had discovered before—a trap-door. For him the mystery was not only deepening, but becoming decidedly uncomfortable. To move would be a bad loss pecuniarily, to stay was to suffer these experiences. Saturday morning he heard of the author of these articles in *The Herald* which had originally attracted his attention. To him he applied for advice, and it was recommended to form a powerful circle, for the purpose of relieving the intelligence by breaking the magnetic chain if possible.

Some twenty years ago this vicinity was much interested in a haunted house on the Watertown road. *Harper's Monthly* at that time had several papers on the subject. A Somerville gentleman, a well-known distiller of Boston, bought the place for the purpose of investigating the matter. This he did thoroughly. It is not the present purpose to write two stories into one, but the two are related from the fact that the

medium decided upon to be used by *The Herald* man happened to be the very one who slept a memorable night under that roof. This was Mrs. C. H. Wildes, now of 52 Oak street, Boston. She consented to hold a seance, and the minor arrangements were soon completed. Three prominent members of the Somerville government accepted an invitation to join the party, and a justice of the peace, a constable, and several ladies, completed it. Some three or four, perhaps, were Spiritualists. Two were private mediums, one a gentleman, the other a lady. Immediately upon entering the house the party, including a *Herald* representative, were invited to an upper room, the same one in which some of the manifestations have previously taken place, where

A CIRCLE WAS FORMED,

with the medium in the centre. After some general conversation between the parties, Mrs. Wildes suddenly became entranced, or, to speak more plainly, under the influence of her guide. Turning to the lady of the house, who sat at her right, she said: "The little one down stairs," meaning an infant child, "has been surrounded by the intelligences at work in the house so long that she will soon pass away to the other land, if not immediately removed from this place." Stopping suddenly, she said: "Why do you fear, pale face? You will not be harmed? Now, won't you tell me what it was that passed in front of you just this moment?" In the meantime the lady of the house began to shake like an aspen, her lips quivered, and her eyeballs began to roll in their sockets very much as they would if she was dying. "Oh, don't bring her back!" she exclaimed, the tears starting to her eyes. "I can't bear to have her come back." "But," said the medium, "she will not hurt you. Tell me what it is that passed before you." Not stopping for a reply, she immediately turned to the gentleman of the house, who was sitting at the other end of the room, and said: "Do you know that you were compelled to come here in spite of yourself? The influences at work around you made you come, and there was good reason for their so doing." Then, as if recalled to herself by some unseen power, a convulsive movement was visible in her whole body, she rose from her chair, a low moan escaping from her tightly clenched lips, and with her hand closely pressed to her forehead,

STAGGERED ACROSS THE ROOM,

and walked into a side-room, in which there have also been manifestations; notably the raising and lowering of a window-sash with a loud crash, as noted above. Taking no notice of any body or any thing in particular, but closely followed all the time by a *Herald* man, she opened a door leading to the attic, and, as if in great pain, crept, rather than walked, up the stairs, all the time moaning pitifully, and with her hand tightly pressed to her forehead. When the attic was reached she paused upon the threshold, and leaned against the door, just as a person naturally would that had been nearly murdered. After a few moments she walked into the room, and, pointing to a corner in which was a little rubbish, evidently an unused apartment, she exclaimed, with a shudder: "Oh, my God! there! there!" at the same time clutching at her throat with one hand. While the tears rolled in torrents from her eyes, she said: "Oh, joy! joy! to think that I have been permitted to come here!" Then, again, continuing her efforts to articulate, she said: "Oh, he won't let me speak, but I will try in a few moments." After a moment's hesitation, she continued: "There! there!" pointing to the spot in the corner, "there is where I lay." Before the astonished spectators had time to recover themselves, Mrs. Wildes fell back in the arms of *The Herald* man and another gentleman, and, with a few convulsive movements, and two long-drawn sighs, became limp, and to all appearances, lifeless. After partially resuming a normal condition, she continued: "Oh, I don't want to lie down there! Please take me away from this place!" She was assured by the gentlemen present that nothing would harm her while there; but all efforts to comfort her proved unavailing, and, with the

TEARS STREAMING DOWN HER CHEEKS,

she started down stairs, closely followed by those present. When the little room previously spoken of had been reached on the way down, the medium paused in front of the window, and, while a shudder passed through her whole frame, she moaned, still clutching at her throat with one hand and pointing to the window with the other. "There, there, I tried to scream, but he shut the window down upon my head." At this stage of the proceedings the excitement of the medium became almost uncontrollable, she moaned incessantly, great beads of perspiration stood upon her forehead, and, while continuing her efforts with one hand to remove the pressure of the imaginary hand upon her throat, she pointed slowly to the floor, all the time repeating the words, "There, there, I was dragged along there." Just at this time Mrs. Wildes, who had been trying hard to articulate a name, fell back helpless into the arms of one of the persons present. A private medium, however, who was present at the time, was suddenly controlled, and in a loud voice said: "My name is Bertha Stoughton." This seemed to relieve the medium somewhat, and, after nodding her head in assent, she walked into the room in which the seance was commenced, passed out into the entry, down the front stairs, along the entry, and stopped deliberately in front of a closet built under

the stairs and in which the gentleman of the house says he has frequently heard the dishes rattling violently. Opening the door, she went through the motions of mixing and swallowing powders, all the time sobbing, and

MOANING IN A PITEFUL MANNER.

Again was the march taken up, Mrs. Wildes leading the way, although she had never been in the house before. Stopping in front of the room which the lady and gentleman of the house occupy as a chamber, she moaned: "There, there. He came from there and gave me the powder. Oh, I did not mean to do any wrong." After a little time had been spent here, she walked along the entry, out through the kitchen, and down the cellar steps, all the time giving utterance to the most blood-curdling moans, and repeating the words: "This way, this way, I came this way." Then, as if recollecting herself, she said: "Oh, not this way! Not this way! Please don't take me this way!" Leaning heavily against one of the gentlemen, with her eyeballs distended, and with every manifestation of extreme terror, she said, pointing toward a partition: "There, he did it in there; but please don't make me go in there again, will you?" The gentlemen assured her that no harm should come to her, and finally she consented to accompany the party to the sub-cellar. Re-ascending the cellar steps, and passing through the kitchen and into an L, the medium suddenly stopped in front of a dark hole, and trembling in every limb, said in a husky voice: "Please don't make me go there! Oh, please, don't, sir!" Nothing could induce her to go into the hole, and as a last resort, the knight of the quill, accompanied by three gentlemen, one a strong medium, the other an enterprising newspaper man, and the third the master of the house, made the descent. It was, indeed, a gloomy place, about three feet high by twelve feet wide, and with that damp, uncomfortable smell always to be found in subterranean vaults. It was as dark as Erebus, and a place better adapted for a brutal murder than for a seance in this or any other city in the state. In one corner was a hole about two feet deep, which had been excavated by some gentleman of the house in his attempt to thaw the water-pipes, which had been, at some time, during the winter, frozen up. In another corner was a pile of dirt, while around in all directions huge stones and rocks were scattered. Setting the kerosene lamp down upon the ground, the medium previously spoken of became again controlled, and pointed out the exact spot where, as he claimed, the body of

THE MURDERED GIRL HAD BEEN LAID,

and where the blows had been struck, and, singularly enough, it happened to be the very spot from which Mr. Marsh heard the voice calling him last Friday morning, as noted at the commencement of this article, and also the spot to which his wife pointed when afterward controlled. There could not have been any collusion between the three, as the private medium spoken of is a merchant of this city, and knew nothing whatever of the matter until he was invited by the *Herald* man to accompany the party. He was not down stairs when Mrs. Wildes indicated the place; neither was the lady of the house present on either occasion. Yet she a few minutes afterward indicated the same spot. The different private mediums were soon controlled all over the house, and they indicated that a murder had been committed, that the spirit making the demonstrations was that of the murdered girl, who was unable to escape from her murderer, who is still living and who enacts the crime over again in his mind every day. When the party had returned to the room in which the same first commenced, and, just as they had got seated, Mrs. Wildes said: "I forbid my medium saying or doing anything any further about this matter to-day. She has done enough already." Just then the lady of the house, in spite of all efforts of those present to prevent her, slipped from her chair, and, with one arm extended and the fingers of her hands tightly clenched, fell to the floor in an insensible condition. Then Mrs. Wildes said: "We will now give you a personation of how the murder was committed." Almost immediately the lady, who, in the meantime, had been lying on the floor, with the foam issuing from her lips, slowly raised her hand in the air and struck four distinct blows upon her forehead with one hand, saying at the same time: "Oh! oh! please don't! I didn't mean any wrong." The seance lasted over two hours, and was a constant flow of some item of information concerning

THE SUPPOSED MURDERER.

From this it appears that the murdered girl was named Bertha Stoughton. She was betrayed by the man who formerly occupied the house, but who now lives in Cambridgeport. His name was given, but, for sufficient reasons, it is withheld. He kept house there, and she, after he had betrayed her, came to the house when *en route*. This was in the month of August. She was a trifle above the average height, rather stout, and of complexion neither light nor dark. She wore a dark brown dress, with a white muslin sash. Her hair was not black, but rather dark. There was no possibility of collusion, and yet each of the four mediums gave precisely the same description of the young lady's appearance. Two of them, outside of the lady of the house, got the murderer's name and particulars concerning him. From these sources came the further information that the girl after remaining in the house but a short time, was given powders, and, while under their influence, drag-

ged down stairs. It was an overdose, and when she reached the bottom of the attic flight, she became sick and threw up the poison. He then grabbed her by the throat. Breaking away from him she threw open the window, and loudly screamed for help. He forced the sash down upon her, drew her in and down into the cellar. With a hammer he struck her four blows on the forehead, and threw the body under the cellar of the L. The subsequent disposition of the body, as told, is a matter yet to be verified. The hammer with which the deed was committed has probably been found. The theory is that this murder was committed some years ago by a person now living. It is often thought upon by him. Indeed, if the story be true, then he is in peculiar condition and frame of mind. A prophecy has been made concerning him. When he thinks of this crime he goes through it again step by step, and the murdered girl is magnetically, as one of the participants, drawn there. She has never risen above this condition, owing to her ignorance of the laws and her own condition—that she was about to become a mother. It is said that she has, by the seance described, been partially, if not wholly, released. The above are the facts as they occurred, and as facts they are chronicled and given. As to the cause, and the truth or value of the information given, that is a matter of the future. The sequel may be forthcoming.

The Relation of Mediumship to Morality.

BY D. P. KAYNER, M. D.

In the *Banner of Light* for March 29th, that able writer G. A. Bacon, has an essay on the above subject which suggests far more than it says. If I understand the writer he advances that mediumship and morality are not dependent, which we admit, and from that fact appears to extenuate the immorality and want of integrity of mediums.

He quotes: "Mediumship is mainly the offspring of physical peculiarities," and adds, "says a thoughtful writer, and who can gain say it?"

Does the body create the spirit? or is the body formed for the purposes and uses of the spirit which uses it as long as it is available, and when no longer of service casts it aside to return to its kindred elements and affinities? If the latter proposition is true, is it the physiological conditions of the body which adapt it to spirit control, or is that adaptability rather to be found in the psychic elements upon which the body depends for its physiological conditions or "physical peculiarities?"

I consider man a trinity, composed of body, soul and spirit. The spirit I look upon as the ultimate life principle imparted from the Universal Spirit Essence we, by common consent, call God.

The soul is the individualized spirit-body, formed with all the peculiar individual characteristics, the result of the blending of the spirit essence with the grosser matter which forms the physical body, under all the peculiarities, emotions and conditions surrounding the developing stages of fetal growth and educational unfoldment. All these factors enter into the determination of the result of what the body shall be.

The most numberless problems of mathematics are solved by the proper application and use of the powers of the prime factors of the nine digits. But the expansion of the human intellect, the relation of spirit to the unseen forces of the universe, with its capacities for unlimited progression, the psychic forces through which it is stirred into activity and by which it operates upon and influences other minds, calls for other factors, other powers in order to solve the problems of mediumship in their relation to morality. And those powers are wonderfully varied.

Instead of "Mediumship being mainly the offspring of physical peculiarities" it is relegated to that intermediate realm between spirit and body—the soul—and belongs to those potent unseen forces which pertain thereto, denominated psychic.

It is an old maxim, "Poets are not made, they are born." So with mediums—they are born. Birth signifies, emerging from one state or stage of existence into another. It is not the physical, but the psychical conditions which make them mediums, and the "physical peculiarities" are the outgrowth of those innate psychical conditions.

The spirit germ is originally pure; coming from the Infinite it cannot be otherwise. It can never become impure from the necessity of its relations to the All-Fountain of purity. The conditions surrounding its incarnation, through which the spirit body or soul, and physical body are formed, may so envelope the spirit germ as to hold it imprisoned to such an extent as to prevent its purity coming to the surface asserting its power and manifesting its beauty in the earth-life.

The more sensitive these soul elements are, the more susceptible to mediumship the person becomes, and the greater the necessity of their understanding their relations to external influences; and by taking their stand on a basis of strict morality, inviting to them, spirit controls who will exert a comparatively pure moral influence, not only will their own medial powers grow stronger and brighter, but also their powers to accomplish good therewith will be wonderfully increased.

It is said, "A man is known by the company he keeps," and in nothing is it more

decidedly shown, than in the manifestation of the mental proclivities of the medium, as presented through the character of the control he invites, receives and entertains. The fact of his great sensitiveness makes it all the more important for him to watch and guard all the avenues of approach at the very outset, and to fortify his position by a pure life and the exercise of his will to keep free from ignorant and unprogressed, immoral influences. In this way, and earnestly soliciting the assistance of progressed, intellectual and pure-minded guides, seeking elevating and refining society here, the individual can grow out of those debasing influences which would lead to deception, trickery and fraud.

"This being true, while we cannot blame those who are mediumistic for being innate, why they were born, we have the right to demand, if ever so innately immoral, that while possessed of these "powers for unlimited progression" they shall not remain in that condition and ask us to receive and accept their mediumship as "pure and undefiled. Though ever so low down in the scale there is every inducement for them to rise out of their low estate, while those more advanced are stimulated to renewed energy by the good they may accomplish by developing the good, the pure and the true within themselves which will attract spirit controls of like elevated and refined character."

"He further says, quoting Allen Putnam: 'The germs of mediumship are innate, not special gifts to their possessor because of moral excellence.' This is true, and it is still further true that mediumship is susceptible of cultivation to an extent, as I believe, the most ardent Spiritualist has not dreamed, and I therefore consider it the first duty of every medium to thus cultivate his gifts."

Instead of such culture these gifts are exercised, as Mr. Bacon says, by the great majority of professional mediums, who "are so circumstanced and circumscribed by a variety of causes, that they have to exercise their special gifts—often abnormally or illegitimately developed—under the severest conditions. The wonder is that we are favored with one-half that really come. Better for all if a spirit of gratefulness tempered our criticism and condemnation." Again: "Despite the efforts made to traduce them, both within and without the ranks, mediums as a class are fully the equal of ministers in all that pertains to essential morality."

The morality of ministers has nothing to do with the morality of mediums. They stand on their own merit, and equally so, physical is it to gloss their shortcomings by saying that they are so "despite the efforts made to traduce them both within and without the ranks." I have yet to learn after many years experience, of a single effort made by Spiritualists to "traduce" an honest medium. Dishonesty has often met harsh treatment at the hands of Spiritualists who have been imposed upon, but we should not lose sight of the principle because of this, and use it in extenuation of fraud.

When the morality of mediums is compared with that of persons in ordinary life, this conclusion is necessarily false and misleading, for the medium through the super-stition which still lingers, exerts a great and far-reaching power. His genuine manifestations give weight to his fraudulent, and the extent of his deception can never be known—every manifestation which is given is thus shown of its strength, and distrust takes the place of approval.

Mediumship may exist in all mental and moral stages of development. We accept it for what it is worth, under whatever circumstances it may come, but as we do not expect a Humboldt to communicate through the brain of an idiot, we cannot expect a Channing to teach morality through the immoral and criminal medium. Morality is a cardinal factor in trustworthy mediumship, and hence it seems to me we are justified in demanding of all mediums integrity, honesty, truthfulness, and then surrounding them with such safeguards as shall prove them possessed of those qualities.

The Spirit, John King.

Charlotte Fitz Gerald relates the following curious incident in the *London Spiritu-alist*:

"John King first proposed to me that he would show himself and the medium (Mr. Williams) together in the cabinet. However, as he had given me this test in my own house several times before, he gave precedence to the stranger so lately arrived in this country. After retaining Mr. Herbert to his seat, John King took me by the hand, threaded me through the chairs in the pitch darkness, and leading me into the cabinet, threw a brilliant light over himself, displaying his features and his dress from head to foot. He then threw his light over the entranced medium, not only giving me a full view of him, but desired me to pass my hand over him, which I did, from his head to below his knees, and can bear testimony that Mr. Williams was himself bodily there."

A single word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.

By Hudson Tuttle.

The worst form of tyranny, although itself given over to propensities, depends for its existence on the observance of the higher laws by those it governs.

CHAPTER XIII. DUTIES OF SOCIETY TO CRIMINALS.

True government is the concrete expression of the will of society; practically based on the free consent of the majority.

A true republican government, is the expressed will of the governed; and its every provision must be for the good of the whole.

The Mosaic code, of an "eye for an eye," flourishes even to the present day, despite that Christianity claims to be founded on charity and love.

This must all be changed. Fear may prevent, it never reforms. It has held undivided sway and the result is not flattering.

There is a criminal class. They are human, but unfortunately constituted. They cannot be trusted. They encroach on the rights of others, and thus show that they are dangerous to allow at large.

The law and the theology on which it rests have no faith in man, nor belief in his immortality.

If there is any law of moral duty written in letters of light, so that he who runs may read, it is the obligation we owe to the unfortunate, and the undeveloped.

Picture to ourselves a pure and loving angel in the judicial chair, sentencing a wretched being to prison or the gallows!

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Do not say this is idle sentimentalism. We advocate the most practical system, which will give certain results of the highest order.

Under the present system, when a convict emerges from the gate of the penitentiary, does any one claim that he is reformed?

There are asylums in which the blind, by patient instruction learn difficult arts, and to read with their delicate sense of touch.

The prison should not be a rack of torture, but a school of reform. By this means life and property would be far more secure than at present.

GOVERNMENT SHOULD GIVE ASSURANCE.

If government attempt, as it does, to assure protection, let it make its assurance good. Now if a robbery is committed, the robber is convicted and sentenced.

The last crime we have to consider is the capital offense, which has been unflinchingly punished with death.

If the death penalty is for the purpose of vengeance, or if it is for intimidation, hanging is too mild a form of execution.

Humanity can know but one duty in the premises. It may shrink from it now but the future is full of promise.

A Vision Literally Fulfilled.

Ed Richardson, a colored man who was stemming to success for R. R. Pierce & Co., had a vision which he related to Mr. Pierce's son and others a short time after Mr. Nicoles was ascertained to have small-pox.

Mr. Moody on Ministers.

Moody says there is too much rottenness in the church, and he wants the church to wake up and purge it out.

The Prayer Cure.

A remarkable instance of cure through the agency of prayer is reported from Minnesota. Mrs. Vinnie Case, a young married woman, residing a few miles from Spring Valley, was, as she and the physicians supposed, dying from consumption.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

No sooner was the Christian movement begun to be wrought into outline than the disciples began to quarrel. (See Acts xv.) And when that movement was organized into form, with creed and ritual, "false miracles were artfully proportioned to the credulity of the vulgar."

When will our brothers in the churches recognize these verities? I am here with my soul and its faculties, aiming at the great business of being, not of imitation.

This great movement cannot be long misused without becoming stationary or retrogressive. Like one of its divinest powers, clairvoyance, its misuse is its destruction.

The spirit of this great movement has been well called the "Lex Magna of the Universe." It cannot be bottled up in a creed or a church any more than can sunlight or the magnetism of immensity.

I can conceive of no greater folly than to contrast the other life with this, as though the two worlds were antagonistic, and we must forego all enjoyment of the one that we may realize the blessedness of the other.

We can not run away from our sins, for they fix their consequences in the spiritual organism whose functions they pervert.

I have four times seen these materializations on a vacant lot, two and three persons walking and kneeling with the medium several times, while we were

Dr. Watson versus Dr. Edwards.

DEAR BROTHER:—I have just seen an editorial in the Northwest Christian Advocate, published in your city, Rev. Arthur Edwards, Chief Editor.

This editor is far behind the times. I had supposed that there was scarcely an intelligent person who pays any attention to the passing events of the day, who did not acknowledge the phenomena of Spiritualism.

I assert, fearless of successful contradiction, there is scarcely a phase of modern Spiritualism, from the sublime to the ridiculous, that its counterpart is not to be found in the Bible.

The "man" who appeared to Cornelius, telling him to send for Peter, is called an angel, for he was a messenger on an important mission—the breaking down "the middle wall of partition between the Jews and the Gentiles," showing that the latter were equally entitled to the Gospel.

The "man of Macedonia," who came to Paul at night, was an angel, though not so called, for through his agency the Gospel was first preached on the continent of Europe by Paul, who, at his request, went over into his native country, and planted the church at Philippi, to whom he wrote an epistle, now recognized as a part of the sacred Scriptures.

The first phase of spirit manifestations which our editor denies, is "that forms appear." He believes, I presume, the Biblical history where, as I have shown, "forms have appeared under every dispensation of the Old and New Testament.

I have seen the same individual "in America," at the Centennial, while the gentleman medium was confined in an iron cage, come out to me, standing by me for some time, talking freely of our former meeting in London.

I have had many materializations in my library, where there was only a curtain hung up in the corner for a cabinet, with a brick wall on each side, and nothing behind it but a chair, the medium having been carefully searched before taking her seat.

I have had my spirit-wife hold the curtain up and call us to examine and see that the medium was there, all in the daylight. She has shown herself often in the daytime, in the presence of scores of living witnesses; has taken a chair and sat down by my side, talking as in other days.

I have four times seen these materializations on a vacant lot, two and three persons walking and kneeling with the medium several times, while we were

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JRO. C. BUNDY, Editor. J. E. FRANCIS, Associate Editor.

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"Psychography."

We have received from London a copy of the new work by our correspondent, M. A. (Oxon.) It is entitled "Psychography: a Treatise on one of the Objective Forms of Psychic or Spiritual Phenomena."

The author has here selected one incontestably proved phenomenon out of the multifarious phenomena of Spiritualism, and brought all his forces to bear upon its purely scientific presentation.

With a fine satire he refers to those savants of the school of Carpenter, Lankester, Beard, Hammond, and Youmans, who would dismiss and stamp out our facts as incredible in the nature of things.

"I have nothing to do," says the author of Psychography, "with the allegation that such and such occurrences are outside of the nature of things, and so are to be rejected without the formality of a trial."

As to the facts presented in this book, all that the author attempts to maintain is the obvious and irresistible inference that they furnish evidence of the existence of a force, and of a governing intelligence external to a human body.

If any one doubts this assertion—which we make on the ground of our own experience in psychography as well as on that

of hundreds of other competent witnesses—let him read this book. Here he will find such proofs as can be evaded only by some such preposterous dodge, falsely called scientific, as we have instanced in the case of Carpenter and others.

So if any man asks you for certainties in regard to some of the supersensual phenomena of Spiritualism, hand him a copy of "Psychography," tell him to read it, and after he has read it attentively, ask him to tell you, if he can, where the flaw is in the evidence.

Psychography must revolutionize vast systems of philosophy, and send hundreds of conspicuous men, who now think they are in the front ranks of science, back, humbled, to learn the rudiments. Psychography says to such men as Tyndall, Huxley, Haeckel, Buchner, Vogt, Moleschott, Frederick Harrison, Morley, and other advocates of a Sadducean materialism: "Acquaint yourselves with my facts, and you will know that you are in the wrong."

We do not see how any candid and reasonable man can rise from the faithful perusal of this excellent work without feeling the force of appeals like these; without admitting that here is at least one grand, significant phenomenon in Spiritualism, thoroughly attested, thoroughly proved.

We hope that "Psychography" will meet with an extensive sale in America. It is wholly unanswerable as an array of evidence in support of the essential truth, not only of psychography, but of all the cognate facts in Spiritualism.

Lock-Stitch Machines in the Spirit-World.

There comes to us from a trustworthy source the following ludicrous, though, in some respects, mournful incident, showing to what a stretch of credulity the mind can be educated.

Sammel Watson, D. D.

In another column will be found an able and deeply interesting letter from this talented brother, which we earnestly commend to the careful attention of Spiritualists, and especially to Methodists; with whom Dr. Watson was for nearly forty years an honored minister of the gospel.

Can a Mother Mistake her Child?

Investigators of the phenomenon of spirit form manifestations, are constantly asking the question, "what evidence can be offered of the identity of what is claimed to be a materialized spirit?"

This incident is of common occurrence, and is, to many, a hard nut to crack, one that is relied upon with most implicit faith to carry conviction to the doubting mind.

The following case is familiar to nearly all the Spiritualists of Chicago, and to hundreds of others throughout the country to whom it has been related. A Mrs. — has been in the habit for a long time of attending Bastian and Taylor's sances, where she seldom failed to see her daughter who passed over, some twenty years since, this young lady had acquired great dexterity in materializing, and appeared so often, that other sitters sometimes felt dissatisfied that this spirit should use up the power and time which otherwise might have been used to materialize some of their friends.

After "Huntoon" opened his materializing show on Wabash avenue, this Mrs. — in company with several others who had been customers of Bastian and Taylor, transferred part of their patronage to this fellow.

Finally, through the uncompromising course of the JOURNAL, the spiritualistic field became too rugged for "Huntoon," and he gracefully made a virtue of necessity, owned up that his materializations were all fraudulent, and Mrs. —'s materialized daughter only a creature of her imagination and his artifice.

"Did you see anything, madam?" "Yes, sir, I was called up to the cabinet—my daughter Carrie came out—knelt down in front of me—kissed me—and threw her veil over my head."

"No, I observed you very calm." "Yes, I was calm—much more so than when she died twenty years ago! To tell you the truth, I have lost faith in this business since that Huntoon exposure! Oh, how I was fooled there! It nearly killed me!"

"So you are not quite sure, then, that it was your daughter Carrie who appeared to you to-night?" "I am not."

"But if she knelt down by you, kissed you and threw a veil over your head, could you not place your hands upon or embrace the figure, and ascertain whether it was an imposition or a real spirit form?"

Had Mrs. — witnessed the manifestations at Bastian & Taylor's under fraud-proof conditions, she would not have had to employ faith as a factor, and consequently would not now have to cry out in bitter anguish: "Oh, I tell you I have lost my faith!"

irrefragable evidence, to be fully established; and it is equally certain that most so-called form materializations are counterfeit.

"Unscientific Scientists."

We commend to the attention of the Scientific American the following remark of Sir Humphrey Davy. "One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict than when they support received theories."

The Scientific American calls Mr. Wm. Crookes, F. R. S., "an unscientific scientist," because in his experiments testing the supposed spiritual phenomena through Home and other mediums, he was at work upon that which is not "a legitimate object for scientific investigation," but "simply an illusion which, when investigated can terminate in the exposure of nothing but untruth."

Objections like these are what philosophers call a mere begging of the question; that is, the very fact in question is claimed as settled negatively by a man's own notions of the probabilities of things.

The so-called physicist hears that a table has been seen to rise, without mechanical or human aid, from the floor to the ceiling, and he thinks he is justified in refusing to investigate the phenomena, because it is evidently opposed to what he esteems the universal law of gravitation.

"The mere fact, now sufficiently proved," writes a correspondent, "that there is a world of powerful intelligences around and about us with capacity to communicate, is a grand discovery, and instead of provoking hostile criticism and obstructive efforts from men who claim to be philosophers and scientists, the discovery ought to enlist their greatest sympathy and energies to further develop the new-born science, before the importance of which nothing that has ever yet been discovered can for a moment stand in interest to the human race, and I can only regret that it is left to the few and feeble to search out the great truths that must lie hidden under this new force and intelligence, whatever name it may be called by or disguised under."

The circumstance that all the objections that our pseudo-scientific opponents, like Carpenter and Hammond, can bring against investigation, rest upon a monstrous fallacy, a mere petitio principii, or begging of the question, shows the purely spiteful and personal nature of their antagonism.

Spiritualism and Impostors.

The following letter speaks for itself, and expresses the honest sentiments of a large class of Spiritualists everywhere:

MR. EDITOR:— So many bills have passed our town lately destroying the little interest there was, that we feel disheartened having no inclination to continue our investigations any further at present.

Spiritualism is, while the child of the ages, yet young to us. It is passing through the transition state, from apparent childhood to manhood's vigor, and this state of things is but the natural result of birth and growth.

It is only the unskilled and careless credulity of Spiritualists who are as yet uneducated, that has enabled tricksters and frauds to dupe the public and assume the place of the genuine mediums.

These shams subserve a purpose. The rank growth of weeds shows the richness and strength of the soil, and points to the necessity of removing them to secure that strength to the regular crop.

fraud is removed, and Spiritualism will be the healthier for it. No Spiritualist should be discouraged or discomfited at the falling of the blasted fruit. What remains upon the tree will be larger, healthier and more vigorous.

Home circles should be organized all over the land to give an impetus to a system of investigation that will bring a steady and healthy growth.

To one and all we say, place no confidence in those who claim to be mediums who will not submit to fraud proof conditions; and even then sometimes when you think you have them, you are likely, unless doubly vigilant to be imposed upon.

Manifestations which are doubtful are utterly valueless to Spiritualism, and should be so considered by all Spiritualists. There is enough that is genuine, when all masks are stripped off, to command the respect and confidence of the world.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. M. J. Wilcoxson, now at Bridgeport, Conn., will start for Colorado the middle of May, and will lecture there.

Prof. Eccles lectured in Cleveland, Sunday, April 7th, and is to return again in May. His address was spoken of as particularly able.

The Saratoga (N. Y.) Sentinel republishes in full from the JOURNAL the able lecture by Mrs. Brigham, "The Contrast in Spirit-life."

A. W. Curtis writes that W. L. Davis has developed in his family circle as a good healing medium and trance speaker, and that he will vouch for his honesty as a medium.

Ella E. Gibson is still speaking twice a week for the people of Marshallton, Pa. She has been ministering to them for the past eighteen weeks, and expects to remain some six weeks longer in that place.

We regret to learn that the wife of Prof. S. B. Britan of New York city, has had several shocks of paralysis, and her health falling rapidly, so that she cannot long remain in the form.

W. T. CURRON.—This well-known medium has a letter in another column well worthy of the attention of all mediums and investigators. Church has an experience which enables him to know whereof he speaks.

A good missionary document is the pamphlet of lectures lately published by us, and offered at the low price of 10 cents per copy, or three for 25 cents. It is an octavo of 32 double column pages, neatly bound.

By courtesy of Dr. A. B. Shpaney, of Detroit, we have received a copy of the poem read by Asa H. Stodard at the State Spiritualist Convention in Kalamazoo, Michigan, March 24th, 1878, which we would be glad to print if it were not so long.

The debate between W. F. Jamieson and Elder Cunningham, at Girard, Kan., at last accounts, was waxing hot. The churchmen and clergymen were boiling over with the excitement which was causing a general stir among the dry bones of theology.

"THE MINISTRY OF ANGELS" was the subject of an able discourse by Dr. H. W. Thomas, on last Sabbath. Having paid some attention to the Methodist minister and editor, Mr. Edwards, we shall next week publish Dr. Thomas' sermon, which is in itself a complete answer to the dogmatic Edwards.

Eliza Van Calcar, the standard bearer of Spiritualism in Holland, is about to publish a paper in the interest of spiritual progress. A woman with her literary attainments, culture, popularity and honesty of purpose is worthy the moral and pecuniary support of all true Spiritualists.

B. Tripghan writes us that Mrs. M. C. Gale, of Byron, Mich., has been recently developed as a trance speaker, and is drawing large audiences wherever she speaks. He says, "She gave a course of seven lectures at Pewama, which were a success, giving a number of convincing tests, which caused the scales to drop from many eyes."

BASTIAN AND TAYLOR.*** We hope they will be fully aired until their genuineness is demonstrated, which, to our mind, has never yet been done. In fact, we have heard much that inclines to a different interpretation of the manifestations produced in their presence.

Bastian and Taylor pursue mediumship as a business. If Spiritualists accept them as mediums, it should be because they know them to be such. To be worthy of support as mediums, they should be able to convince honest inquirers that spirit agency causes the manifestations in their presence. If they will not do so, it is to be presumed that they cannot. Let them be repudiated then. Spiritualism is not responsible for what they may or may not do, anymore than it would be for clever tricksters who can produce the same effects without the assistance of spirit power.—Spiritual Scientist for April.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists. NUMBER FIVE.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and entire his labors will at him for the task, and it is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—Ed. JOURNAL.]

DISCOURSE.

Why is the alleged modern fact of materialization so offensive to the Christian theologian? His entire system rests upon the assumption that Christ, after separation from his earthly body at death, returned to it, reanimated it through the walls of a room, and on several occasions to vanish. Compare all the narratives of the event, and you will see that it was probably a simple case of materialization.

The prospective tendency of Spiritualism is to de-throne human authority in matters of religion; to make every man his own mediator; every family and home a church; and to do away with an army of theological middle-men whose mercenary interests are bound up in their professions.

As for the casuists who affect to argue, "Admit the fact of materialization, and what does it prove?" We can only reply, that there is just as much personality, just as truly an identical spiritual agency, operating in the case of the "materialized spirit-form" as in that of the friend whom we saw yesterday and identified to-day. In both cases the real spirit has not been seen by mortal eyes.

Spiritualism effectually dispels the delusion that spirits know almost everything. We soon learn that they are men like ourselves, differing only in not having a like physically visible body; that they are fallible, and no more to be implicitly relied on as guides of opinion and conduct, than the men we meet here on this earth.

"What does it prove?" What does the universe prove? Is he less likely to believe in the apocalyptic visions and in the spirit voices heard by John, the Revelator, and in the touch of the spirit-hand felt, and in the spirit-eyes seen by the prophet Daniel,—who knows that spiritual visions and apparitions of spirit-men are seen, that the touch of spirit hands is felt, and that the words spoken by spirit-voices are heard now?

What is it that sees without the physical eyes and without the assistance of light? It is the immortal soul which stands behind the curtain. Clairvoyance proves the dual nature of man—the existence of a soul as well as of a body.

The vision that can see through brick walls and distinguish objects miles away, does not belong to the earthly body; it must belong to the spirit. As the fin in the unhooked fish indicates the water in which it may one day swim; as the wing of the unfeathered bird denotes the air in which it may one day fly, so these powers in man indicate that mighty realm which the spirit is fitted eternally to enjoy.

If there are spiritual organs of sight and hearing distinct from the physical, then it is legitimate to conclude that there is a complete spiritual organization or body.

It has been observed that the larva of the male stag-beetle, when it becomes a chrysalis, constructs a larger case than it needs to contain its curled-up body, in order that the horns, which will presently grow, may also find room. What does the larva know of its future existence? And yet it arranges its house with a view to it. Is it then to be supposed that the larva's instinct and preparation are true and apt, but that the super-sensual faculties, latent in man are a delusion and a lie—meaningless and objectless? that they do not truly indicate the spiritual organism?

In coming to our conclusion relative to a physical body, we contravene no known law of science, chemistry, physics, or mechanics. "There are cases of positive pathology," says Chavée, the French physicist, "where we can grasp the superior organism and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural and mesmeric somnambulism and trance. Thus observation leads us to conclude that there is a future life."

Spiritualists have been charged oddly enough with materialism. "They really show," says Mr. Leslie Stephens, "how a belief in another life may be twisted into the service of a most grovelling form of materialism." All of which translated into the vernacular, simply means: "I do not like your facts." Spiritualists believe that mind manifests itself through matter and form, but that mind is, in its essence, or what matter is, they do not presume to decide. Their facts no more lead to materialism than the Copernican system leads to materialism.

Often overwhelmed by evidence, and unable to deny the reality of the phenomena of Spiritualism, persons say, "Well, what of it? What does it all show?" To which the answer, though it cannot always be made, for fear of discourtesy, is, that "The Spiritual phenomena are fairly and properly for intelligent persons, are fully as much so as chemistry, mathematics or mineralogy." Says one, "It is all very funny, but what of it?" And this is sometimes repeated as confidently as though the intellectual system of the universe would echo the words and say, "What of it?"

And what of the theology or the science which talks in that way—what of that? What else can it be than a mere semblance of something, the mere ghost of a faith, a shell, empty alike of learning, sense, and earnestness. The phenomena of Spiritualism acknowledged to be real, and yet scorned as being unimportant, unscientific, meaningless, and unworthy of theological or scientific notice. What hypocrisy! What mere blind leadership of the blind such theology and such science must be! What a fantastic trick before high heaven! "Thou hast a name that thou livest, and art dead!"

RECITATION.

O source of uncreated light, By whom the worlds were raised from night— Come, now, and visit every mind, And pour thy joy on all mankind. Our longing souls aloud would sing, Spring up, Celestial Fountain, spring! From sin and sorrow set us free, And make us temples worthy thee. Thrice holy Fount, thrice holy Fire! Each heart with holy zeal inspire: Make us eternal truths receive, Help us to live as we believe.

Come, mortals and immortals wake, And swell the influence ye partake; By nobler living may we raise The sweetest song of joy and praise! How, Lord, shall vows of ours be sweet? O, how should souls immortal meet? How lose themselves in heaven awhile, Winning thy own eternal smile? Come, beautiful, as souls should be; Come, beautiful, for God to see! Come, holy-fair, come heavenly-bright, And give the all-seeing eye delight!

INVOCATION.

Infinite Mind, help us to put our finite minds in a holy relation to thee. All of good that we have is thy gift; and all of evil that we have is from the defect or perversion of good. Our very selfhood is from thee. Seeing then, that all we have of good is thine, whether it pertain to the body or to the soul, save us from false pride, from an uncharitable, unforgiving temper, from a blind conceit, and from a too swift judgment of others.

Heavenly Parent, thou seest how weak and fallible we are, give us of thy strength and light, that we may be saved from sin, that we may not mistake falsehood for truth. Send down thy holy angels, Lord, that they may camp around us, and help to fortify us against all evil influences and solicitations; that they may inspire us to reject, with a thousand noble disdain, all mean, ungenerous, promptings; all temptations to fraud; all inducements to wound or to wrong even the humblest of thy creatures. Cleanse thou us from secret faults.

Fountain of life and light, we see thy mercy freshly revealed in the privileges of this new day. We give thee thanks for the returning light and for our daily bread; for the sweet ties that bind us to one another, and for the pure affections that enrich and dignify life; for all that renders this world a pleasant stopping-place, and fits us for the life to come. Bless all our dear ones. Forgive us, and help us to forgive all who have wronged us by word or deed. Keep us this day without sin, and prepare us for the ample life beyond. Amen.

HYMN.

Love divine, all love excelling, Joy of heaven, to earth come down! Fix in us thy humblest dwelling, All thy faithful mercies crown. Father, thou art all compassion, Pure unbounded love thou art; Visit us with thy salvation, Enter every longing heart.

Breathe, O breathe, thy loving spirit Into every troubled breast; Let us all in thee inherit, Let us find thy promised rest. Come, almighty, to deliver, Let us all thy life receive; Graciously come down, and never, Never more thy temples leave.

BENEDICTION.

Most high and ineffable Wisdom, save us from spiritual blindness, from error, and from wrong. Most high and eternal strength, deliver us from evil. Most high and eternal Love, lead us to hear and obey. Most high and incomprehensible Light, illumine us. Most patient and tender Love, surround us with thy care. Most high and infinite Mercy, have mercy upon us. Amen.

TEST CONDITIONS.

Excellent Suggestions from a Medium for Materialization.

EDITOR JOURNAL.—Having been a materializing medium for twenty-four years, I can readily appreciate an editorial I noticed in a late JOURNAL, concerning the materializations through the mediumship of Bastian and Taylor. While I have not the least doubt as to the genuineness of the manifestations occurring in their presence, I see no just reason why they should object to the most stringent and absolute test conditions, particularly when no punishment or suffering is inflicted. I am well aware from the extended experience I have had, that certain, and in fact, imperative conditions are requisite for manifestations of any description, and that much depends upon the harmonious state of the mind of the medium, and as all true mediums are the most extremely sensitive persons in the world, the least reflection upon their honor or veracity, wholly incapacitates them for giving the beautiful manifestations that usually occur in their presence. But why need this be so? If materializing mediums will stop to consider that honest investigators have rights that even they are bound to respect; and also that many professed mediums have been proven to be the most brazen faced and unmitigated frauds, who, after being kicked out of the spiritual ranks, have turned expositors of our beautiful philosophy, and are now scouring the country and exhibiting their tricks before large and respectable Christian audiences at 50 cents per head, they will at once see the necessity, as you suggest, of placing themselves under the most perfect fraud-proof conditions; and this can be very easily done without any inconvenience whatever to the medium.

I fully appreciate the feelings of Bros. Bastian and Taylor in regard to this matter, and the time has been, when I was equally as sensitive as they, and have as often had my honor and dignity insulted by what I then thought the unjust and unreasonable demands of skeptics; but experience and mortified pride have taught me a wholesome and important lesson in this matter; for as before intimated, all mediums, particularly for materialization, are so sensitive in their natures, that they are as liable to become controlled by the minds of those forming the circle as by the spirits themselves, and the most sad and humiliating "exposures" of those who have proven themselves reliable and genuine mediums, have taken place precisely in this manner.

How necessary is it, then, that all true mediums should insist upon the most crucial yet painless "test conditions," so that exposures under any circumstances, will be impossible. This course I have taken for the past ten or twelve months, and shall adhere to it in the future, and I find that so doing my medial powers have become strengthened, and many who have formerly been my enemies and maligners have now become my warmest friends and most ardent supporters, therefore I see no just reason why any true medium should refuse to be placed in a condition or position that will remove the last vestige of doubt or suspicion from the mind of every person composing the circle; not only would this be productive of the most perfect harmony among all present, but establish for the medium a reputation of which he might well be proud. If mediums will act upon this principle, exposures will cease to occur after a few such mountebanks as H. M. Fay, Colchester and Baldwin have been sifted from our

ranks) and our glorious cause glide beautifully and speedily onward despite the efforts of religious and scientific bigots to prevent it.

In conclusion, Bro. Bundy, allow me to say that as I have just emerged triumphantly from a contest with Prof. Gazzino, the great magician and spiritual exposé, I am ready to accept of the challenges made to mediums by Bishop, Baldwin and others, and will meet them at any time and place they and the friends of the cause may suggest.

W. T. CHURCH, 69 Sydenham St., Toronto, Ont.

Human Impersonality.

BY EPES SARGENT.

Do those critics who reject the notion of a divine personality ever trouble themselves with the question, whether a perfect personality can be predicated of man himself? It is hardly necessary for us here to go into the etymological history of the word person; but we will glance at it in passing. Personal in Latin (from per, through, and sonare, to sound) meant the mask worn by an actor on the ancient stage, within which the sounds of the voice were concentrated, and through which he made himself heard by the immense audience. From being applied to the mask it came next to be applied to the actor, then to the character acted, then to any individual of the human race, and then, according to the definition of Locke, to "a thinking, intelligent being that has reason and reflection, and can consider itself as itself, the same thinking being in different times and places."

This definition is too limited. More in harmony with modern thought, is that which defines personality as having for its elements, (1) existence, (2) consciousness of existence, (3) control over the manifestations of existence. Under this last comprehensive definition we justify our conceptions of the divine personality.

Applying this higher definition to the case of man, how imperfectly appears his personality, looked at in its strictly normal exercise and relations. Of many of the processes of his physical and psychical being, he is wholly unconscious; nay, he may be often unconscious of his own existence. Only partially has he the manifestations of existence under his control. The voluntary and involuntary muscles in man, his conscious and his automatic actions show that in mere fragment of actual personality he has in his normal state. Even when he is at his highest, and trying to take cognizance of his own thoughts—when he would be at once subject and object—how hard it is for him to so far abstract the conscious from the unconscious elements of his nature as to recognize with clearness the dividing line! Man is therefore largely impersonal, and it is only in a limited sense that he can be said to have personality.

Only that being whose cause of existence is within himself—who exists necessarily, and not contingently—who has the manifestations of his existence under his own control—can be said to have personality in the highest sense. And even he—having the manifestations of his existence under his own control—may voluntarily sink into impersonality in some of those manifestations. He may be, of his own volition, impersonal in the on-goings of nature. He may have what Schelling calls "a limiting and denying energy" by which his full personality is kept in reserve. Like man he may have distinct states of consciousness. Immanent in nature, he may be above and beyond nature, free and transcendent, just as we conceive of the spirit of man as transcending his physical and corporeal limitations.

To say, therefore, that the divine personality is an "absurdity," is to have but a narrow conception of a Being infinite in the highest sense, and free from all infirmity and imperfection. He may be not only personal and super-personal, but impersonal also in some of his manifestations. The infinity of his nature may take in more phases of manifestation and of activity than it is possible for us to conceive. He may stoop to hear the prayer of a little child, even though the child's conception of him be anthropomorphic and confused. He may give beauty to a flower. He may be able to cause the universe to roll up like a scroll, and vanish into the invisibility whence it came forth.

Even atheists admit that a will and an intelligence are manifest in the operations of nature; but that will and intelligence, as here displayed may be merely a partial—possibly an unconscious—manifestation of that supreme conscious power, infinite personal and omniscient, which we call God; for God in the highest may be personal, while God in lower manifestations of his being, may be impersonal. Thus may the theistic and the pantheistic theories be harmonized; distinct, and yet one, like the convex and concave of the same curve. The conception does not lack analogy with what the psychology of Spiritualism reveals to us of the distinct state of consciousness in man.

The Dawning Light, a new monthly eight page paper, has been started in Cedar Rapids, Iowa, in the interests of Spiritualism, at one dollar a year. Mrs. Dr. H. Warren and other mediums, editors; Cotter and Wheeler, publishers and proprietors.

"The Liberal Age."—Under the above title a new candidate for Liberal patronage will soon make its appearance, Oliver Hull Lowrey, editor and publisher. It is to be a weekly at \$2.00 per year, and will be published at 41 South Clark St., Chicago.

The life and writings of Selden J. Finney, edited and compiled by Hudson Tuttle and Giles B. Stebbins, will make an interesting work. It is now being published in serial form by THE RELIGIO-PHILOSOPHICAL JOURNAL.—Spiritual Scientist.

The Spiritual Scientist for April, in speaking of Mr. Tuttle's new work, says: "The 'Ethics of Spiritualism' by Hudson Tuttle, now being published in installments in the RELIGIO-PHILOSOPHICAL JOURNAL, is creating profound interest both in and out of the ranks of Spiritualism. It is being republished in Human Nature (London, Eng.) and translated into German."

ANOTHER LYCEUM.—The Spiritualists in Santa Barbara, Cal., have organized a Progressive Lyceum. The officers are: Conductor, Mrs. H. F. M. Brown; Asst. Cor. Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hart; Secretary, George Child, Esq.

They are desirous to obtain "The Lyceum Guide" or Song Book. Any Lyceum having them to dispose of, as they are out of print, will please correspond with Mrs. H. F. M. Brown, as above.

Poetomane Literature.

Prof. W. G. Sumner has, in Scribner's Magazine for March, a well-timed article on "What our boys are Reading." The constant increase of trashy literature for young readers of the Dick Turpin and Jack Shepherd style,—all this kind of cheap, vulgar, exciting romance, is furnishing nothing less or more than the preparatory course for the graduation of our youth into a life of vice and crime.

Literature which inculcates the true principles of individual liberty, without debasement; the science of morality, without bigotry; the cultivation of the most perfect manhood and womanhood, without theological bias, and in accord with the divine laws of Nature, is now placed under the guise of law by Anthony Comstock, the agent of the government, in the category of "obscene and blasphemous literature," while these filthy and degrading publications are flooding the land, poisoning the minds of our youth.

It is high time for the conservators of public opinion, the managers of public journals, and our public teachers generally, to take positive and determined grounds to suppress at once this flood of vice which is sweeping over the land.

Departure of Mrs. Hollis-Billing.

It is with profound regret that we announce the departure for Europe of this most amiable lady and excellent medium. Mrs. Billing, during the year passed in Chicago, has endeared herself to a wide circle of friends, who have learned to love and respect her for those admirable traits of character which stamp her as a lady of refinement.

As a medium, she has been eminently successful, and the vacant place she will leave in the ranks of the profession will be hard to fill. Dr. and Mrs. Billing left the city on Wednesday for Washington and Baltimore, where they will spend a few days, and also visit Annapolis, to take final leave of Mrs. Billing's son, who is about to graduate from the Naval Academy. Early in May, they will bid adieu to this country and sail for England, which is to be their future home.

A recherche affair occurred on Monday evening last at the residence of D. H. Hale, Esq., a well known banker and real estate dealer of this city. The occasion was a final reception tendered by Mr. and Mrs. Hale to Dr. and Mrs. Billing, who are about to leave for Europe. Mrs. Hale's elegant parlors were adorned with a rich profusion of flowers, and all the appointments were in the most exquisite taste. A select company passed a happy evening. The event will long be remembered with pleasure.

A MATERIALIZING MOUNTBANK.—A fellow known by the name of E. L. Jennings, with other aliases, has been lately exposed in St. Louis, while apparently submitting to fraud proof conditions. It was only by extraordinary precautions he was detected. We shall give the particulars next week. In the meantime look out for him.

There is no truth in the statement of the St. Louis papers that the RELIGIO-PHILOSOPHICAL JOURNAL has endorsed him, and we do not believe he has been endorsed by the Banner of Light.

Meeting of the Spiritualists of Western New York.

The next quarterly meeting of the Spiritualists of Western New York will be held in the Free Church at East Chicago, N. Y., Saturday and Sunday, May 4th and 5th, 1878, opening at 10 o'clock A. M. Mrs. E. L. Watson, of Titusville, Pa., J. W. Stevens, of Avon, N. Y., and others will be present to assist in the work and to lend to the interest of the occasion. The people of Luzon will do all they can to entertain the guests, and a dinner will be served. The religious, the foreign and wisdom displaced in human affairs by the influence of Spiritualism, the demand a careful, candid and thorough consideration on the part of mortals, to the end that a more perfect co-operation may be obtained in all things. It is the duty of all to enlighten and elevate the human mind. The occasion demands, and we think, will secure a large attendance. Geo. V. FARLOW, Secretary. For and on behalf of the Committee.

Passed to Spirit-Life.

Louisa Fincheon passed to spirit-life from Flint, Mich., March 11, 1878, aged 35 years and three days, of consumption.

Cassius M. C. Fincheon, of consumption, aged 25 years, following his beautiful sister to the land of the angels, of which they had a clear and comforting knowledge.

These are the last of five harmonious children who have passed on to the better side of existence within two years. Mr. and Mrs. Fincheon have the deep sympathy of the family circle, to which they were held at the residence. The fraternity of I. O. F. were present in good number (he being a member of Genesee Lodge, No. 34, of Flint), rendering all the assistance needed. Exercises conducted by Rev. CHARLES A. ANDRUS, of Flushing.

Passed to the higher life, from St. Omer, Ind., April 4, 1878, our little darling, Tricie, aged 9 months, only child of Robert and Caroline Thompson.

Gentle and loving in disposition, she seemed an angel from her birth. Love was highly medicated. Four days before she passed away, while seated at the breakfast table, we received a communication through her organism. Angels were with us in the trying hour, and gave us assurance of their love and sympathy, which helped us bear our sorrow with resignation. MARIA D. HAYES.

Passed onward to spirit-life, from his home in Birmingham, Ohio, on Saturday, March 23, 1878, Mr. Trampus, in his 50th year.

In our brother's change, the community misses one of its noblest men. He was a man of great worth and sterling integrity; one who commanded the respect of all, as was evinced by the many remarks of the neighbors, and the large concourse of citizens who attended the funeral. He always had a word of sympathy for those in sorrow, and a substantial charity for the needy; he was a humanitarian Spiritualist, outspoken if necessary, but never contentious. He left a companion and several children. May the large family left realize that the love can never be broken; that it reaches even from spirit to earth life, and that the nearness of the spirit-world and the existence of this bond will surely bring him back to the family circle he so much loved. The "Church of the Disciples" was tendered, and the funeral services were held therein, many listening for the first time to a funeral discourse from a Spiritualist. It was the request of Bro. Sumner that a Spiritualist should officiate. The writer, being near by, was called and responded. J. FRANK BAXTER.

Passed to spirit-life, from Portland, Oregon, March 23, 1878, of quick consumption, Dora Edith Hamlin, aged 10 years.

Being deformed, she was a constant sufferer, never free from the love of the Journal, and especially "Ouin's Basket."

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