

RELIGIOUS PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO, SEPTEMBER 5, 1869. VOL. VI.—NO. 24.

Literary Department.

For the Religious Philosophical Journal.
FROM A SPIRIT DAUGHTER TO HER MOTHER.
O! my mother, I am living,
Mourn not as for one that's dead,
Think not that thy child is given
Food for worms—the grave her bed.
For the body I inhabit
Now is beautiful and fair,
And from out a heart of gladness
Let me speak through lips of air.
Speak to thee, my dearest mother,
Of the life beyond the grave;
I would thee and every other
From such human anguish save.
Didst thou know the love and beauty
I have found in spirit life,
Then wouldst thou own love and duty
Still the heart and calm the strife.
When thou thinkest of thy daughter,
Think not of the silent tomb,
For she lives in the hereafter,
In a life of endless bloom.
And she comes as falls the snowflake
When your soul is sorely tried,
Whispering words of hope and comfort,
Though unseen is at your side.
J. L. SCHEERLAND.
Darion, Aug. 22nd, 1869.

MRS. NANCEY BIRNEY.

Starting Spiritual Manifestations—The Orthodox are Dumb with Astonishment.
From the Ohio Democrat.

We hope that no intelligent reader will object to our manner of introducing to their consideration, the facts connected with this truly wonderful case. THE OHIO DEMOCRAT is an independent journal, devoted to the spread of Religious as well as Political Intelligence; fully recognizing the principles of Civil and Religious Liberty upon which our institutions are founded, and which alone they can be perpetuated.

"Woman weak, and woman mortal,
Through thy sister's open portal,
I would read the Runic record—
Of mine earthly being o'er—
I would feel the fire retaining,
Which within my soul was burning,
When my star was in the dark 1839
Set to rise on earth no more?"
EUGENE A. POE.

We had often heard vague rumors of the case of Mrs. NANCEY BIRNEY, near Tipppecanoe, Harrison County, Ohio, who has been preaching under "spells," as it is called, for about twenty-four or twenty-five years; but the writer's curiosity for the marvelous, was never wrought up sufficiently to induce him to go and hear her preach until on Sunday last, August 8, 1869.

make her an invalid for several years, and left her in that peculiarly sensitive, nervous condition, which it is believed, makes her an easy prey to the strange influences which have since affected her in such an unusual manner.

At twenty-three years of age, she was married to Mr. Birney, who has treated her with marked kindness and husbandly affection, doing all that a kind husband could do to make her content with her strange lot, if not completely comfortable and happy. This, notwithstanding her curious penchant for sermonizing. Her disposition to preach, however, was gradually, not suddenly, induced; and it must have been 10 or 15 years after the lightning stroke, before these strange influences gained such complete possession and control over her body and mind.

When not under these spells, Mrs. B. who is 62 years old, goes about her ordinary household duties, and hospitably provides for the wants of her family, and those strangers from afar off, who journey thither to see her and hear her discourse.

We have no disposition to give Mrs. B. an unwarranted notoriety. Our investigations, in this behalf, were made with a full knowledge, by the family, that we intended to write them up for publication.

They have a family of three children, aged 30, 28, and 26 respectively. They exhibit nothing unusual in their demeanor, and do not seem, in any wise, to be subjected to the peculiar influences which have so completely "overshadowed" the maternal head of the family.

When we entered, she was seated in an arm chair, in the bed-room, waiting passively for the "spirit" to move her to speak, as we used to say of the Quakers; and yet, as she told us, striving against its wild and unwhipped influence. To use her own language, she "wished that some one else had been selected for the onerous task; but she resigned her fate into the hands of Him who doeth all things well." After a half-hour's rational and social conversation, at the usual hour, the trance condition came upon her, she gradually and invariably became delirious, and in that condition was lifted upon the bed by her husband, and immediately began her sermons, her earnest exhortations. Her eyes were closed, like a corpse, and she was quite unlike the woman with whom we had but a few moments before conversed. Sometimes, we are told, she selects a text, but on this occasion she commenced:—

"Canst thou not minister to a mind diseased?—"
SHAKESPEARE.

Al! No! Science, vaunted and befooled as it is, with self-conceit, has exhausted itself in vain and futile attempts to solve this mystery; and has long years ago abandoned poor Mrs. Birney to her strange, unknown, and unseen guardian and protectors, for the remainder of her natural life.

By permission of her husband, we attempted to interrupt her during her discourse, with a view of seeing what effect it would produce. Mr. B. informed us that: had often been tried before but without effect. The interruption was not noticed, and although we thought a slight effect seemed visible, yet the preaching and gesticulating continued with unabated vigor, and was lengthened, rather than shortened, by the attempted diversion which was repeated, but without effect.

"Horrors!—Oh, day and night, but this is wondrous strange!"
"There are more things in Heaven and Earth, Horatio,
Than are dreamt of in your philosophy."
SHAKESPEARE.

But, is there no "balm in Gilead?" Yes, we believe there is, Medicine, however, is powerless to meet her case; the assertion of the "faculty" to the contrary, notwithstanding. We believe that proper treatment by a skillful observance of the laws of hygiene, and through which mediums are developed, might do much towards relieving this woman, and ascertaining the character of the "control."

After a careful examination of this case, in the light of past experience, we do not hesitate to pronounce it as full and complete a case of "Spirit control" as we ever saw; and we have seen the best "trance mediums" in the United States.

Mrs. Birney's "mediumship" differs from any we have ever seen, in that, she is entranced involuntarily and against the full exercise of all her will power; and is powerless to prevent the Spirit from taking full possession of her organism, and using it to preach through at stated periods, and for this only. Most of the "mediums" induce the trance state by encouraging the conditions of body and mind necessary to its full development. Mrs. B. informs us that she has uniformly resisted it.

who would then increase in numbers; but he only desires to live in peace and quietness,—patiently awaiting, with Christian fortitude and resignation, the fiat of nature that shall release the perturbed spirit of Mrs. B. from its clay tenement, and thus break the "spell" of the "enchanted."

But, we have dwelt longer than we intended upon this prolific subject and we ask pardon of the reader. The facts are as we have stated them. They can not be gained, and they should be made known. If the conclusions we have drawn be erroneous, let them be refuted; but let no one shrink from the investigation of a subject so fraught with important results to the whole family of mankind, through all coming time.

New Philadelphia, O., Aug. 9, 1869.
P. S.—Since the foregoing was in type, we have information of a lady who has been married 39 years, who says that at her wedding the fact of Mrs. B.'s preaching "spells" was talked of. A resident of this city informs us that he attended Mrs. Birney's preaching over 30 years ago, in company with a friend, who, to our knowledge, has been dead over 25 years. We mention this, because our information was obtained from the family who may have erred as to the date of her commencing to preach, truth, alone, is what we aim at.

SPIRIT PHOTOGRAPHS.
Spirit Photographs at Sturgis, Michigan—A Lady Faints away when she sees the Spirit Picture.
MR. EDWIN:—
On the 12th of Aug. I sent the following note to Mr. Bostwick, enclosing the article below, given from the Chicago Journal. His reply is given, with a notice which appeared in the local paper. I give the whole matter, without comment, that the reader may judge for himself.

"Sturgis, Mich., is agitated just now with the greatest sensation of the season. It is a spirit photograph taken a few days ago at Bostwick's art gallery. His rooms are crowded every day to see the wonder of the hour. Mr. Bostwick is not a believer in spiritualism, but rather its enemy. He, however, confessed himself totally at a loss to account for the picture on any known law of photographic art or chemical science. The lady who sat for her photograph when this picture was produced, fainted away at its appearance. She is not a spiritualist, and it was entirely unexpected to her. The case is similar to the recent Macler sensation in New York, but the character of the parties here, prevents any suspicion of trickery or fraud. The picture will be sent in a few days to New York for their investigation.—Detroit Tribune.

MRS. BOSTWICK:—
Dear Sir:—In the daily press of this state you will find the full particulars as regards this very singular picture, better than I can describe it. I can only say here, that it is utterly above and beyond my comprehension.
Respy, B. BOSTWICK.
Sturgis, Aug. 17th, 1869.

THE SPIRIT PICTURES AT STURGIS.
The picture which creates so much excitement, is yet on exhibition at Bostwick's gallery, and is daily developing new, and more mysterious wonders.

coincidence or fortuity of any kind, may be said to compose the perfect chord of color answerable to that in music which all musicians admit to be the very groundwork and basis of harmony. He confines his attention to the natural key in music, and commencing with the note C, assumes red to be its analogue in the colorific scale. Alternate colors produce common chords, red, yellow, and blue answering to C, E, G, and orange, green and purple to F, and A.—The Builder, London.

That "Haunted House" in Boston.
The *World* of late has been spreading itself "wonderfully" in regard to the recent physical manifestations in house 102 West Springfield street. It sent one of its reporters there, whose imagination ran so high that he gave street gossip for fact, thereby doing injustice to respectable individuals; for which that paper apologized in a subsequent edition.

That the physical manifestations have been going on at the said house for some time there is not the least doubt, for we have witnessed them ourselves, and gave an account of our visit in our issue of July 31. The mystery is this: The lady who occupied the house is no doubt herself an excellent medium for the physical manifestations, and hence the invisibles took advantage of this circumstance, for reasons of their own, to ring the bells, etc. We very much doubt, now that this lady has vacated the premises, that the manifestations will continue, notwithstanding some speculative individuals, we understand, has petitioned the city government for a license to open the house to visitors at one dollar per head.

Since writing the above, we have ascertained that the Board of Aldermen granted, then revoked the license.—Banner of Light.

Women as Public Speakers.
Whether women ever get the ballot or not, one thing is certain, they are fast attaining a prominent position on the lecture platforms. Among those who have demonstrated that women can understand and discuss the great questions of the day as well as the sterner sex, we can mention Lucretia Mott, Mrs. Stanton, Miss Anthony, Julia Ward Howe, Olympia Brown, Miss Dickinson, Lucy Stone and Mrs. Hanford. A few years ago the engagement of a woman in the ministry would have created a sensation. Yet now there are women, eloquent and learned, in the pulpits of the most "conservative" as well as the "advanced" denominations. In 1789, a paper called the *Massachusetts Sentinel* noted with surprise the presence of several ladies in the galleries of the Federal State House in New York, where Congress was then in session. Now it often happens that female spectators in the Capitol outnumber the males, and female correspondents at Washington during the late session of Congress were as lively news tellers as any of their male counterparts. And while on the subject we may as well say that one of the very best public speakers in California is a woman, and that woman is (or was) Mrs. Laura Cappy.—Golden City.

Cure for Hydrophobia.
The CURS for that dreaded and terrible disease known as hydrophobia is a very simple one—one within the reach of all, that the poor man, as well as the rich, may easily obtain. It is of itself a powerful vegetable poison. But it possesses those counteracting properties necessary to annul the poison that exists in the disease, hydrophobia. This remedy you know as the herb lobelia—nothing more. Use the leaves wet with warm water applied to the wound, if there be any, and give of the tea, made very strong, till the patient experiences a thorough muscular relaxation and it is perceived that the whole muscular system has come under the influence of the remedy. Medical men inform us that it will not produce vomiting, when the disease hydrophobia is upon the system; but it will act as a powerful agent in neutralizing the poison, which is of an opposite character to itself, and will they tell us, in the cases out of ten, prove thoroughly effective when given before the second spasm seizes the patient. After that it is always, they tell us, a sure remedy. Now treasure this little bit of knowledge, every one of you, for you do not know how soon you may have need of it.

The Lecture on Female Suffrage.
In accordance with the programme announced last week, Mrs. D. Force Gordon, arrived in town and lectured in the afternoon of Sunday, and also in the evening at Greve's hall. The assemblage of people at the evening lecture, was much the largest we have ever seen in Sparta at an evening meeting, and from appearances the lecture was duly appreciated by the large audience.

Pacific Department.

BY.....BENJAMIN TODD

A Good Tem.

A gentleman, residing in the City of Portland, who often traveled on the steamers that ran on the California River, was on one occasion passing the cascades, where can be witnessed some of the most beautiful scenery in the world, discovered a young lady gazing with awe and rapture upon the scene before her.

The young lady, a day or two after, was taken down sick and died with the small pox. The circumstance of his conversation soon passed out of his mind, and had never been revealed to any one.

Securely had the gentleman seated himself at the table before the name of Katy Show was written; who it could be, he could not tell. But the medium went on writing, telling him that he did not think it was the work of the spirits, but that it was electricity, mesmerism or something of that kind.

But she said, "I will convince you that it is spirits and that you know me." Then she wrote, "Do you not recollect a conversation with a young lady on board the boat at the Cascades?" Then wrote out a description of the scenery they witnessed. She furthermore informed him that she died with the small pox a few days after. Upon investigating the matter he found the name and circumstances of her death to be correct. This led to further search into the evidences of spirit communication, and now he is a firm believer in Spiritualism.

Intolerance in San Francisco.

When Brother Finney closed up his labors in San Francisco, there being no liberal meeting in the city, J. W. Maclele and one or two others, thought it might prove profitable to start a free discussion meeting.

Accordingly a hall was procured, and in their advertisement, all Infidels and Spiritualists were invited. They met two Sundays with a large attendance, and a good interest was manifested generally. But it so happened that their hall was in close proximity to the Reverend Dr. Scudder's Church. When the Reverend Divine learned what was going on he was perfectly horrified at the audacity of the Infidels and Spiritualists in daring to assemble right under the dropping of (Scudder's) the Lord's sanctuary, and he applied to the proprietors to revoke their consent to the insult of divine things.

It is to be supposed that the Reverend Doctor breathed more freely after beholding this card, and quite possibly he got a good night's rest without being tormented by "blue devils."

Do these Reverends realize whither they are drifting? Do they know that the hand of Progress is already writing upon their church walls, "Mene mene tekel upharsin!" "Thou art weighed in the balance and found wanting." Their churches are divided and given to the Spiritualists and Infidels. Whoever lives to see Spiritualism forty years of age will find it so. My the wheels of Progress hasten on the day when there can not be found a church on the land where that old tyrant of human souls, popular theology, can find a place to hide his old festering, rotting carcass.

A Trip to Oregon and Washington Territory.

On the morning of July 14th, we bade adieu to wife and baby, and started on our summer's lecturing tour. A stage ride of thirteen miles through the dust, brought us to Colfax, a station on the Central Pacific Rail Road, fifty-four miles east of Sacramento. No summer has ever traveled in California in the Summer season, can form any idea of a dusty road. It fills your clothes, penetrates to the skin, it nearly blinds your eyes, fills your ears and nose, sprinkles itself through your satchel, and after a day's travel, you open your trunk, fondly believing that you have at least a change of linen and a clean suit of clothes at your disposal; but your astonishment and vexation are complete when you behold dust well rubbed into all your linen, and a smooth layer between every fold of your clothing. One wants to go to the laundryman and the tailor shop before they can ever make a respectable appearance again. We took the cars at ten o'clock, and were whirled around short curves on hill-tops, down fearful grades, and across the plane, reaching Sacramento at one fifteen; hence by steamboat down the Sacramento River, one hundred and twenty miles, reaching the City of San Francisco at ten and a half o'clock that evening.

The Spiritualists in San Francisco have nearly as many ups and downs in life as an individual perambulating around with one leg shorter than the other. The people in San Francisco, and, in fact, the majority of the people in California, are fond of occasional speakers. George Farnes Train has drawn immense houses at a dollar a head, but I hardly think he could do it again; though he might not, come other erratic, ultra person could. There are many noble, refined, intelligent and well educated persons among the Spiritualists in that city, but with the large mass, self hood, or call it by a plainer and higher name, egotism, seems to be the ruling principle; or to use a muddy metaphor, they all want to be the biggest load in the puddle, and if they can not be the biggest load, they will splatter mud in the eyes of the rest.

Selden J. Finney has spoken there with good success the latter part of Winter, and through the Spring, and although he invariably had large houses, the needful, sometimes called "filthy lucre," failed, and the lectures were suspended.

To me, it looks like a burning shame that a speaker of his ability should have to suspend his labors in such a city for want of ample support.

Miss Eliza Howe Fuller is at present speaking in the Hall of the Mechanic's Institute with nothing like good remuneration, as I am informed.

We paid a flying visit to San Jose, spending one night in the family of our old friends, A. C. Stow

and wife. Mrs. Stow, who labored many years and did much good service in the lecturing field, is at present spending her time at home amid family cares.

When Spiritualism becomes as popular in San Jose as Unitarianism is under the leadership of Mr. Ames, there will be a good Society there.

On the afternoon of the sixteenth, we went on board the Steamer Moses Taylor, and sailed out through the Golden Gate away for Oregon, or as it is sometimes called, the land of "web-feet."

The coast is exceedingly mountainous all the way from San Francisco to the mouth of the Columbia River, which is five hundred and fifty miles, nearly a due Northerly course. Probably, there is no rougher and more dangerous coast in the world to navigate than that of the Northern Pacific. In the summer season, the roughness is caused principally by the trade-winds that blow with an invariable regularity from the North, from the first or middle of April to the middle of September, or first of October. We had as favorable a passage up as usual, though some of the way it was very rough, especially after passing the point of Port Oxford.

On Sunday morning when we arose, we found ourselves surrounded with a dense fog, which was no way agreeable, for so long as that continued, we well knew that we could not cross the bar at the mouth of the Columbia River, for it is generally conceded to be the most dangerous bar, especially in rough or foggy weather, to cross, in the world. Nevertheless there is no danger with a pilot in clear weather.

About an hour and a half before we reached the immediate vicinity of the Bar, the fog lifted, and the sun shone clear and bright. The effect was visible on the faces of all the passengers at once, for we well knew that there would be no lying off shore that night.

Especially was the fact pleasing to those of the passengers that had been sea-sick through the entire trip, until they looked as though they had lost every friend in this world, and had no hope for the future. Perhaps we would not speak as lightly of their sufferings, could we sympathize with them at all from experience; but we can not do so, for in all of our traveling by water, we have never known an hour's sea-sickness.

Passing the Columbia Bar which lies at the mouth of the river, twenty miles east brought us to the little town of Astoria, which is the only port of entry in Oregon. This town numbers about five or six hundred inhabitants, and is so situated that it has a fine appearance when approached from the mouth of the river. It is one of the oldest towns on the Pacific coast, settled by Americans, having its commencement and taking its name from John Jacob Astor, who in connection with a few company, founded it in 1811. The town generally has a very neat appearance, and within a year or two has become quite a summer resort for the people up the valley, on account of its cool, bracing atmosphere.

Reaching the place about six o'clock, we were met on the walk by some of our Spiritual friends who had anticipated our arrival. Our reception was a cordial one from Col. Taylor, J. Ross and others, and it seemed good to meet their familiar faces once more, for time had dealt lightly with them during the two years since our first visit to the State of Oregon.

In our next, we will give an account of Spiritualism in Astoria.

Original Essays.

For the Religio-Philosophical Journal.

"IS IT HONEST?"

The Roman Catholic Church—Its Aim For Supremacy—The Sale of Indulgences—The Impending Danger.

BY CROMWELL.

A printed sheet has been sent the writer through the mail by an unknown hand, containing eight or nine imposed charges against the creed of the Catholic church, each being prefaced with the above words in capitals.

"A great many of these (says my unknown correspondent) have been put in cars and boats leaving New York."

These missives are exceedingly well calculated to deceive readers who have not made ecclesiastical history a part, at least, of their study, and learned the true character of the ever varying policy of the Romish hierarchy, which has ever been, and must ever remain by the church constitution, to tolerate dissenters and opposers only just so long as it lacks the power to crush and annihilate them. This may seem a harsh charge, but it is sustained by the never varying practices of the Romish hierarchy, by its councils, decisions and devices,—down to the present period. As late as September, 1851, the present Pope, Pius 9th, addressed an allocution to the hierarchy of his church, in which, alluding to his dealings with a neighboring refractory kingdom, he tells them "He hath taken the principle for basis, that the Catholic religion with all its rites ought to be exclusively dominant in such a way that every other worship shall be banished and interdicted."

The manner in which, and when, this is to be accomplished, is clearly stated in many of the notes attached by the Pope's authority, by way of explanation to a passage of Scripture. The reader will not, however, for obvious reasons, find any of these in the Douay version of the Bible that is used in the United States and other Protestant countries. For instance, the 29th verse of the 13th chapter of Matthew in the Catholic version, reads thus:

And he said: "No—lest, perhaps, gathering up the cockle, you root up the wheat also together with it."

In the Douay version, designed for Protestant countries, there is no note whatever attached to this verse, but in the Rheims copy, intended for Catholic countries, the following note is appended:

Verse 4th, chapter 29th. "Lest you pluck up also."

"The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day; otherwise, where all men, be they heretics or other malefactors, may be punished or suppressed in that disturbance or hazard to the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed."

Again, the 16th verse of 17th chapter, of Revelations, reads thus:

"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and I wondered where I had seen her, with great admiration."

We find no note whatever attached to this verse in the Douay Bible, but in the Rheims translation of the New Testament, we find the following:

Verse 6th. "Drunken of the blood of the saints."

"It is plain that this woman signifieth the whole corps of all the persecutors that have and shall shed the blood of the just; of the prophets, apostles and other martyrs from the beginning of the world to the end. The Protestants foolishly expound it by Romans, for they put heretics to death and allow their punishment in other countries; but their blood is not called the blood of saints,—no more than the blood of thieves, man killers and other malefactors; for the shedding of water by order of justice, no common death shall answer."

In consonance with these doctrines, every Catholic bishop and priest in the United States, and elsewhere, takes his oath of fealty to the Pope on his ordination. Bishop Hayes, Bishop Fitzpatrick's two leading bishops in the United States, and many others were on their installation, that "With my whole strength, I shall observe, and keep to be observed by others, the rules of the holy fathers, the sacred ordinances, reservations, provisions and mandates of the Apostolic See. According to my ability, I shall pursue and support heretics, schismatics and rebels against our most Holy Father, the Successor of St. Peter."

By the above oath, it is seen that the church only requires heretics to be exterminated when they have the ability to do it with safety to our nation. The Dublin (Catholic) Show gives from the decisions of the hierarchy of the nation that "It is certain and necessary that all heretics, that with a good reason, do not wish to make use of equivocation, and to renounce the propositions with an oath."

American should be aware of these qualities of the Papal creed, so as not to adapt as truth all that they see put forth in relation to it. It is the inflexible doctrine of the Jesuits, whose profession is now rampant in the United States. That the end justifies the means "to be used in furtherance of the interests of the Church."

La Fayette, who well knew the character of the Jesuits, when last here,—warned the Americans to beware of their machinations—repeatedly said they were the deadliest foes of freedom, and that "If the liberties of America were ever destroyed, it would be by Jesuit priests."

America is the battle field these "jannissaries of the Pope" have selected for their Armageddon. Here they are to triumph in the cause of civil and religious despotism or fall before the genius of American liberty. Here the Jesuit and the Yankee, the representatives of two opposite principles, are yet to engage in deadly strife. The Yankee is shrewd, open hearted, brave and generous. The Jesuit is both learned and shrewd, dark, cruel and treacherous. Ere the contest begins, the Catholic church will be re-inforced by the close communion of the Episcopal, and an alliance with a majority of the other dogmatic creeds, into most of whose organizations, they have doubtless already initiated their creatures.

The Episcopal church was warned twenty years ago that their ecclesiastical seminaries and universities had been invaded by the wiles of the Jesuit priesthood, and that a Jesuit instructed clergy would be transferred from their halls to the Established Church of England that would gradually subvert and carry its communions over to Popery. The warning was unheeded, but Ritualism has proved it not to have been without foundation. Should the enemies of mental and soul freedom, be they Jesuits or heretics, ever reach in their present plotting to subject the American people to their vile rule, a point in which overt acts shall be committed against the sacred rights of liberty of conscience, the writer hopes and trusts that the order of war as heretofore conducted will be reversed, and that instead of spending their strength in slaughtering the ignorant dupes of hierarchy, that have heretofore been permitted to escape the worst consequences of the wars they themselves have fermented, they will pass these by, and strike their deadly blow at the priesthood and their especial satellites.

Let this be the course adopted by the liberal party and the threatened religious war will be of short duration. For as a rule, the priest is always cowardly in proportion as he is proverbially malignant and cruel.

The writer has occupied too much space already to admit of comment on more than one or two of the eight propositions alluded to, all of which are alike of a sophistical and Jesuitical character. The first is:

"IS IT HONEST?"

To say that the Catholic church prohibits the Bible, when any body who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops with the Pope at their head, encouraging Catholics to read the Bible, in these words: The faithful should be excited to the reading of the Holy Scriptures,—and that not only for the Catholics of the United States, but also for those of the whole world besides."

This is true in the United States where "The good must tolerate the evil" to meet circumstances; but how is it elsewhere?

Rafaelo Ciocci who escaped twenty years or less ago from a Jesuit college in Rome,—states that while in that institution, one Doctor Alberico, a monk, in concert with fifteen other inmates, formed a plan to work a reform in the order by adopting the Bible as the rule of faith. He was detected, and summoned before the "Holy Convocation," and the whole company

of monks were denounced by it as heretics and apostates aiming at the destruction of their order. (Ciocci goes on to say)

"The General in the mean time, in order to crush the design, deemed it expedient to put in practice the celebrated maxim, 'Divide and conquer.' The monk, Stramucchi was sent to the monastery of San Severino in the marshes, where, owing to the insalubrity of the situation or from some other cause, in the course of a few months, he was, from a robust man, reduced to a mere skeleton. D. Adriano (high curate in the monastery of Chiaravalle, was called to Rome. He was then in the enjoyment of excellent health, but in a short time, his appearance was strangely altered, and after gradually sinking for two months, he was one morning found in his bed a corpse. We were in the same college, and I was an eye witness of the fact. D. Eugenio Ghioni remained in Rome, but after four months, he also sunk into his tomb at the age of thirty-one. D. Mariano Gabrielli, who was in the flower of youth, was in the same manner gradually declining for six months, and then like the former one, died of what was called consumption. The Abbot Ducairelli, a man of herculean stature, slept with his fathers after an illness of three days. The Abbot Berti was after two months attacked by a slow fever, and expired after ten day's illness. D. A. Baldini at the expiration of thirty-four days was seized with violent spasms and inflammation and went to join in heaven those martyrs who preceded him. The other six through a special interposition of Providence escaped death; but all had to sustain for many months, a dangerous struggle with his last enemy. Only Dalberico and myself remained untouched by this mysterious agency, but we lived in daily expectation of sharing the same fate."

This occurred after the people of Rome and Italy had made a little progress toward freedom, and when the Pope and his bishops were obliged to use discretion in encouraging, after their fashion, the reading of the Bible, lest "danger and disturbance of the whole church" and perhaps many Protestant foreigners then in those parts, might incur.

Here, however, is another case that will show how the Pope and his bishops encourage the reading of the Bible when no such difficulties attend.

John Fox, in his martyr history, relates that "A Spaniard named Juliano, in traveling in Germany became a convert to the Protestant religion, and undertook to convey from Germany into his own country, a great number of Bibles concealed in casks, and packed up like Rhenish wine. This important mission he succeeded in, so far as to distribute the books. A pretended Protestant, however, who had purchased one of the Bibles, betrayed him, and laid an account of the affair before the Inquisition. Juliano was then seized and all means being used to find out the purchasers of these Bibles, eight hundred persons were apprehended. They were all tortured, and most of them sentenced to various other punishments. Julian was burnt, twenty were roasted upon spits, several imprisoned for life, some publicly whipped, many sent to the galleys, very few indeed acquitted."

This is the way the Pope and his bishops have ever encouraged the reading of the Bible when it could be done "without disturbance or hazard to the good." Hundreds of such instances might be adduced, but enough.

Again says the Jesuit author of the eight propositions:

"IS IT HONEST"

To assert that the Catholic church grants any indulgences or permission to commit sin, when an indulgence, according to her universally received doctrine, was never dreamed of by Catholics, to imply, in any case whatever, any permission to commit the least sin; and where an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

In 1514, Leo 10th republished in Latin, a tariff of taxes for the pardon of sins and the granting of dispensations, absolutions and indulgences. The money derived from taxes on pardons through this table, was applied by Pope Leo to the completion of St. Peter's church. Pardons were hawked about throughout the Pope's and Emperor's dominions by Yettel and other monks, and the people recommended to buy them by the ringing of hand bells, at the following rates:

Title 31—of those who kill the body: "For the murder of laymen, the pardon is given in forma and in court. Three tournois, one ducat and four carlines (or about ten dollars). If several are killed at the same time, he shall be taxed for only one."

Title 32—of parricides: "Those who have killed their father or mother, brother or sister must pay for each murder, 4. l. d. 8 c. (or about thirteen dollars and fifty cents.)"

Title 33—of those who kill their wives: (The tax of killing a wife is the same as parricides.) "If the murderer of his wife desires to have a dispensation to marry another, the tax is 8. 2d. 9c."

And in regard to those who have given aid to the husband in killing his wife, the tax above said is augmented about six dollars a head."

These are fair samples of pardons for crimes against society. When it comes to church affairs, the expense of pardons, &c., is much greater. For instance, a dispensation to eat milk in prohibited time was taxed 6t (or about eighteen dollars), or five dollars more than in killing a parent, child or wife.

For the Religio-Philosophical Journal.

"BEHIND THE SCENES"

Interesting Narration of Events.

BY VERITAS.

Mrs. Speaker has drawn packed houses during her course of lectures, and is invited out to the country mansion of a wealthy and influential gentleman. After three days of cheerful association, the family are seated at the breakfast-table. The very curious and conscientious (?)

gentleman had failed to penetrate the veil of mystery which hangs around the Mrs. of the lady he is entertaining,—and as an illustration of the feeling and courtesy with which lonely female lecturers are often treated by rude and boresome meddlers, we give the conversation of that morning meal. Mrs. A.—, calm and placid, with the shadow of a great ordeal as the background of her life, over which, in the foreground, go climbing heaven-ward on golden arches of immortal promise, roses that have surmounted the thorn, blossoms that with their fragrant breath would backward drive the pestilential sin, has taken her seat opposite the gentleman, where he can trace upon her countenance the burning foot prints of buried sorrow, and see in the eye the fire of conscious integrity and high resolve. The usual salutations of the new day have passed, and, as if a momentous point had arrived, Mr. B.—, passing the beautiful plate, abruptly exclaims:

"Well Mrs. A.—, I have not made any particular inquiries about your family matters, yet I, ah—supposed, ah—you were a widow! But, ah—what kind of a widow, ah—I do not know! You know, ah—there are, ah—a good many kinds of widows, ah—especially, ah—among speakers, ah!"

Mr. B.— was not what may properly be termed an idiot, and it was evident that the severe silence and look of outraged innocence which sat upon the countenance of his guest, rather disconcerted him, than otherwise. Still, with a desperate effort he kept on:

"There are, ah—a good many, ah—grass-widows, ah!" Here, to add to the variety, he attempted to laugh; but Mrs. A.— was not given to levity over the mistakes or misfortunes of her kind—and particularly, when the most sacred affections were involved.

It was evident the gentleman could not now diminish the load he had voluntarily taken; so, as the lady persisted in her silence, and seemed determined to hear him out, without opening any door of escape, he continued his limping investigation.

"You know, ah—there is a difference, ah—between Grass-widows, ah—and real widows, ah! The only reason, ah—why I inquire, ah—is—ah—because they asked me if you were a married woman, ah! I heard you say, ah—you had 'six children,' ah—and, ah!" Here came another attempt to make merry over his progress.

"Sir," said the lady, "I assure you my children have all a lawful father!" Her calm, rebuking tone, did not strengthen or reassure him, but like a poor pig, that gets beyond his depth, he went floundering on.

"Well, ah—(apologetically, and a blush of shame tinging his cheeks, showing that he had a little manhood left) you know there are a good many 'free lovers' abroad, and people like to know who they are! And, ah—I have been questioned about your family matters, ah—till I thought, ah—I would ask you about it. Some say, that if you have a husband, they should think he would object to your going over the country in this way, ah—and if you are a divorced woman, or have run away from your husband, ah—you must be a free-lover, ah!"

He now wanted to hear the lady's defense. Ere long she broke the deep silence which was evidently painful and embarrassing to the little company. "Are you through now?" said she, with a firm but saddened tone, while her searching eye seemed to scan the very depths of his soul. "Let me assure you, it is quite as long as it is broad," to quote a convenient saying. Why should not we, lonely women, fear to accept your proffered hospitality, until we have sounded your family matters? How can we tell how many times you may have been divorced, or what loose conceptions of social intercourse you may entertain? Are there no free-lovers, as you term them, but the chosen apostles or lonely speakers who travel the land? Are there no nets laid in gilded homes, legal houses, where the marriage-bond covers the crime, or influence and position shield the polygamist? Are there no libertines among those who offer us protection—is there no free-lust there? I assure you, sir, I am capable of taking care of myself, and people must know me by what I am to them. Were I a deceiver, you could not know me, by my word. Had you seen anything amiss in me, you would have evidence. This is the rule I practice. I might wrong you by suspicion, misjudge you from mischievous insinuations, and blight your reputation merely to gratify a miserable weakness. I settle my own family affairs as nearly as I can, and neither peddle them over the country, or submit them to meddlers: I find it a good rule for every body to mind their own business and let others alone. I make no pretensions to any extraordinary virtue; but now, sir, what would you think of me, at old I, accepting your hospitality, the same as you have accepted my service in this town, call you before such a mock tribunal, invading the realm of private life, merely to answer to the capricious and insulting whims of Mrs. Street Gossip. She is neither catechist or confessor to me, nor do I take stock in her filthy trade. I wish, sir, you could now say to those prying,—meddlesome interrogators, "I know nothing about it, for I would scorn to do mean a thing toward a zealous lady speaker of whom I know no evil, and whose lectures have been so effectual in removing false doctrine in this section," as you, sir, testify to. I hope it will ever be your honorable course toward my lonely sister lecturers, who may follow my labors in the future; and I would say, let us all live above the sin of sending poisoned arrows to the already bruised and lacerated souls of the chosen!"

Mr. B.— was now the pupil, and every word his undimmed rebuker uttered, went like a lash to his soul. He had little counted upon so close and scathing a rebuke from the meek and negative Spiritualist, and we opine that after that, he took more care not to wantonly outrage the laws of true hospitality, by trampling

on the conscious rectitude, and tender affections of his guest. When, silent and humbled, he slowly arose and sought the garden, he plainly betrayed his remorse and shame for the mistake he had committed. We have only to say now, we hope others will profit by his experience.

Philadelphia Department.

H. T. CHILD, M. D. Subscription will be received, and papers may be obtained at wholesale or retail, at 834 Race street, Philadelphia.

The American Association.

We have been deeply interested in reading the various articles in reference to this organization, and are very certain that there is no better evidence of a healthy condition among Spiritualists than this diversity in unity which is so freely manifested.

Of Organizations themselves, there can be no question among intelligent minds. They are God's method in all departments of nature, both material and spiritual.

We see in the spheres above and around us, all the organizations that have ever been wrought in the external plane, and some that have not yet come to the surface. We know, therefore, that there will always be organizations among men, and that their interior organizations will be modified by the conditions of humanity when they are thus brought out.

The first and simplest and most universal organizations in spirit-life are the bands or circles, one or more of which is around every human being. The correspondences to these are to be found in our little circles, especially when in addition to their seeking after communications from the interior, they unite and combine for alleviating the sufferings of humanity: So of all other forms of organizations.

The true man or woman in any society has no ambition for place or position, but must ever seek to work and to find the place where they can do the best work. We want calm deliberation, especially in our meetings, and an entire abnegation of personal or selfish feelings,—then we shall be prepared to receive from the spirits the suggestions as to our work. We are conscious of many imperfections in the organizations among Spiritualists, but where men and women have gone to work honestly and earnestly under these organizations, imperfect as they are, a vast amount of good has been done.

Our impressions to-day are that the State organizations are or ought to be the main pillars in the great work; that the American Association will do a good work if it can add these by bringing together the best minds from year to year, and having these exchange their ideas.

We own no sect—have no creed to enforce. We believe in God, the angel-world, and above all, in humanity, and that it is to be the interpreter of its own needs and its own labors, and to extend a knowledge of this we labor in organization and out of it.

The Maryland State Society.

We received a hearty welcome among our friends in Baltimore on the occasion of this meeting. It was a good meeting, larger than we anticipated, and composed of earnest men and women, who having put their hands to the plow are determined to work for the promulgation of the truths they prize so highly. The four Weaver brothers, solid and substantial men, who mean what they say were there. Brothers Frist, Gardner, Bloom, Gibson and others, took hold of the work in earnest. Mrs. Wilhelm, Allen and Dandore were not at all behind the men in their earnest co-operation. There was no holding back on the part of any or asking to be excused.

One of the most interesting features of the meeting was the presence of a beautiful choir composed of the Lyceum children.

We have no fears for Spiritualism where such Lyceums exist.

The children were at all the meetings, and added much to the interest by their soul-stirring songs. But we must refer our readers to the official report published elsewhere in this issue. The occasion was one to be remembered. An interesting incident was that Brother Forster came over from Washington, without knowing of the meeting.

MARYLAND.

Official Report of the Maryland State Convention of Spiritualists, held at the Law Building, Corner of Lexington and St. Paul Streets, in the City of Baltimore, On Thursday, the 12th Day of August, 1869.

The meeting was called to order by the appointment of Mr. Levi Weaver as President, and Mrs. Elizabeth J. Wilhelm, Secretary.

After singing by the Lyceum children, the call of the meeting was read by the Secretary. At the request of the Chairman, Dr. H. T. Child addressed the convention:

From the call which you have just heard, and from the inspiration of the hour, we understand the object of this Convention to be to meet an earnest and united demand, not only in those assembled here, but in the community at large.

Spiritualism has stirred up the soul of humanity, and while it has been the means of introducing us to our loved ones on the other side of the veil, and has revealed to us something of that life as well as of our own here, it has a deeper and more vital significance to those who have felt, when he said to her people, "Come and see a man who hath told us all things that ever I did." The Spiritualists finding the fires of love kindled upon the altars of the soul, is moved not to seek to proselyte others, but to furnish the means by which they may come to drink from the same fountain, which Christ declared, "would be in us a well of living water springing up into everlasting life."

Feeling conscious that there are hundreds and thousands all over the land, who are hungering and thirsting for the bread of life, and the waters of salvation, which Spiritualism alone can give them, we are moved here and elsewhere to enter into organization, not for the purpose of cramping the soul by laying down creeds for it to accept, but simply and alone for co-operation, that we may aid each other in the good work and thus fulfill our mission in life.

On motion of Mr. Leonard it was Resolved, That a committee of five be appointed to draft a form of a Constitution of a State Society, and that they be requested to report as soon as practicable.

The Chair appointed Mr. Leonard, Dr. H. T. Child, Mrs. Walcott, Benj. M. Hazlett and Benj. McClellan. After a recess the chairman reported the Preamble, which was adopted, and are as follows: PREAMBLE. Whereas: Modern Spiritualism with its vast array of facts and phenomena has during the last twenty-one years, been mainly a disintegrating power, separating thousands of persons from the various societies in which they found themselves, and giving them a wide range of thought, in which they have been impressed with the importance of acting out their highest conceptions of light, and have realized a knowledge of immortality.

State and National Organizations, should be formed to co-operate in carrying out the work, we therefore organize a State Society, and adopt the following

CONSTITUTION.

ARTICLE I—NAMES.

This Society shall be called the Maryland State Society of Spiritualists.

ARTICLE II—OBJECTS.

The objects of this Society shall be the dissemination of a knowledge of the facts and philosophy of Spiritualism, by such means as shall be deemed best by the consent of the Society or its Board of Trustees.

ARTICLE III—MEMBERS.

Any persons may become members by signing the constitution or forwarding his or her name to the Secretary, and contributing to his funds such sums as they may feel able, from year to year.

ARTICLE IV—OFFICERS.

The officers of this Society shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who, with thirteen other persons of either sex, shall constitute a board of trustees, all of whom shall be elected annually, and serve until their successors are elected.

The board of trustees shall attend to all business of the Society during its recess, and make reports during the year, and at the annual meetings to be held at such times and places as they may deem proper within each year. The trustees shall have power to fill any vacancies in the board between the annual meetings.

On motion it was unanimously resolved that this convention now resolves itself into a State Society with the same officers, program, and that we adopt the foregoing preamble and constitution.

On motion of Mr. Frist, it was Resolved, That a committee of seven be appointed to act as a business committee to arrange the order of business for the session of this Society, and that said committee be directed to nominate officers to serve for the ensuing year. John Frist, Willis Gardner, Wm. Leonard, Jacob Weaver, Mrs. Dandore, Benj. McClellan, Mr. Wilson.

On motion of Mr. Frist, it was Resolved, That a committee of five be appointed to be called the committee on resolutions, who shall prepare resolutions for this meeting. John Frist, Lavinia C. Dandore, Ellen M. Harris, Jacob Weaver, and Mr. Wilson were appointed.

On motion of Mr. Frist, it was Resolved, That all resolutions on principles shall be referred to the committee on resolutions without debate.

The chairman then introduced Thomas Gales Forster, who remarked: I do not know when I have been so much astonished as I was to learn there was a Spiritual Convention in Baltimore for the purpose of forming a State Spiritual Society. I had heard nothing of it. I came over to visit a friend here. My spirit guide endeavored to get me here yesterday, and I now know why.

When I heard of this convention a few minutes ago, I cast my thoughts back some eight or ten years ago when I spoke for the first time to the friends in Baltimore. I think there were about fifteen present. Sometime during the year, the proposition was made that Maryland was eventually to become the middle ground, where the intellectual and the spiritual of the north, and the spiritual and emotional of the south, could meet and join hands. I think the indications are, to day, that the prediction will be fulfilled.

I perceive that all are meeting with good feeling. My friends this is no unusual occasion. I believe that you are to-day, men and women and children, the representatives of the greatest idea that ever culminated in the realm of thought. Spiritualism is the great philosophy of nature. It is God Almighty for his high priest, the human heart for its altar, the human family for his beneficiaries, and consequently, then, this is no common meeting, and I feel rejoiced that you have this met as a spiritual convention, to form a state society.

I have had a great deal of experience in the last nineteen years with regard to the organization of societies, and I would advise you to remember one thing in the adoption of your Constitution, and your resolutions, and that is that those persons are governed best who are governed least. Don't crowd your statute book or your secretary book; don't lay down any creeds, for just as sure as you adopt these, you will outgrow them.

This is the great error of the past; they have driven down stakes around the human soul, and declared that truth and that is falsehood; you believe this and be damned, or believe that and be saved. Spiritualists have done with damnation, and I trust I shall live to see the day when they may do away with the idea of condemnation also. Let us hold our opinions of to day open to the demonstration of to-morrow. In this manner, you will always be passive and receptive. The churches suppose they can call down blessings from heaven by prayer. They suppose God is going to reward them by their repeated wearings of him by calling upon him. Spiritualism teaches that the proper prayer that man can make is by preserving his possibility, and doing away with preserving his everything that is calculated to militate against your individual and social harmony, and in that wise you will be uttering the loudest prayer, the prayer that is always answered; you will be rendering yourselves individually and collectively harmonious, and placing yourselves in conditions to receive inspirations as your mother's earth receives the dews which descend upon her bosom.

Disintegration seems to have been the order of the day in many places, but as I fully believe that God Almighty is at the head of affairs, so I believe this is all designed, and eventually will have the effect that the founder of the earth quake here. These may destroy our property, and even our lives, but the result of these is well known to be the purification of the atmosphere,—so all these storms in spiritualism will be the means of purification, and you will come together by the only true principle of organization, that of harmony. While, therefore, we stand by down no creed whatever, we would present the following.

In essentials unity, in doubtful things liberty, and in all things charity. My friends, as much as I have spoken to the spiritualists, I do not know that I have ever spoken as much as this of myself before any assembly. Brother Forster is a francis speaker, and would say, then, be true to yourselves, and you will give out a magnetic influence that will be irresistible; you will all unite and by this means bring about a grand and glorious system, which shall reach throughout the length and breadth of this land. There is a beautiful field for spiritual work, and if you can co-operate in some moral movement, it is well. I feel truly rejoiced, as I look back over the past ten years, and see the power that Spiritualism has made all over the land. Why even in Washington, it is progressing and it can progress there, I am sure it can anywhere. I would have you then enter upon the work of your duty, and with determination to do your duty, and work harmoniously, and God and good angels will bless you.

AFTERNOON SESSION.

Song by the Lyceum Children. Dr. H. T. Child then spoke as follows on the value of state societies as a means of bringing about a good feeling among local societies: The chief difficulty among these societies will be removed when we come to meet and mingle as we should as brothers and sisters, working for the promotion of that which is the greatest blessing that has ever descended upon the world of humanity. It is a glorious thing to be able to work in this great and noble cause, which not only blesses us but all mankind.

The committee on business reported an order for the afternoon and evening session. They nominated the following officers, who were chosen for the ensuing year: President, Levi Weaver; First Vice President, John N. Gardner; Second, Lavinia C. Dandore; Secretary, Elizabeth J. Wilhelm; Treasurer, John H. Weaver. Trustees: George C. Bloom, William Leonard, John W. Weaver, Rachel Walcott, John Frist, Orlando G. White, Jacob Weaver, Benjamin M. Lellan, Benjamin Hazlett, Kate Harris, Isaac Corbett, John Henry, William E. Mason.

Miss Ellen Harris, from the committee on resolutions, reported the following which were separately considered and adopted with entire unanimity. Whereas, Organization in some form is the universal expression of the Deific force in nature, and without it there can be no expression, therefore Resolved: That in imitation of nature and in the fulfillment of our highest ideas of the means of accomplishing the greatest good, we enter into organization not to fetter the soul, but to enable it to produce results most desirable for individuals and for the community.

Resolved: That it is not the mission of Spiritualism to proselyte the World to any special belief, but to lay before mankind the truths which are revealed to us and leave them to adjust that which seems to be addressed to their individual wants.

Resolved: That the teachings of Spiritualism as in former times would proclaim "Peace on earth and good will among men," and also individual freedom and absolute right of all persons to judge for themselves of the truth they can and will accept.

Resolved: That among the means of introducing these truths more generally to the world, we recognize the various associations—National, State, and Local, which we believe should work together harmoniously—the press, public lecturers, and individual labors of mediums and others, in some of which every spiritualist may find a field for useful labor.

Resolved: That throughout universal nature we recognize the operation of the law of progress, whereby all existences are undergoing perpetual change, and evolving higher forms and conditions.

Resolved: That true religion consists in an equal development of the physical, intellectual and moral natures of man to the utmost limit of his present capacity, and the attainment of his highest degree of usefulness among his fellows.

Resolved: That to develop successfully the utmost powers of this threefold nature, it is necessary to ensure it the highest freedom with which God has endowed it for the full exercise of its several capacities, which freedom granted impartially to all humanity, will be the surest safeguard against that license which now openly tramples upon the inherent rights of a fellow creature.

Resolved: That any government founded upon partial legislation, that is, one denying equality before the law to all persons under its jurisdiction, is tyrannical, and defeats its own professed purpose of securing the greatest good to those subject to its authority.

Resolved: That we desire a system of education which shall unfold, first—a knowledge of our own nature; second—a familiar understanding of the statutes laws of our state and country, that we may learn the just relation of the one to the other, and bring both into harmonious co-operation.

Resolved: That any power whatsoever, whether of civil law or social prejudice, that tends directly or indirectly to restrict this freedom, is unjust and oppressive.

Resolved: That we sympathize with the efforts at work in this country to secure the right of franchise, and a share of legislative power to such as are excommunicated therefrom, because of sex or caste; and also with the co-operative labor system by which the working classes are striving to reduce and overthrow the tyranny of capital which grows rich upon their poverty.

Resolved: That inasmuch as every created thing, however low in the scale of being, as a product of God's law, is entitled to consideration to the extent which its capacity outlines. Our obligations as human beings do not end with our duties towards each other, and, therefore, any wanton ill treatment of the inferior animals which are, like ourselves, susceptible to pain, we denounce as the mark of a cowardly and malignant nature, and we rejoice in the up-springing of associations for the protection of creatures which cannot plead for themselves.

Resolved: That the condition of peace is the ultimate of the practical operations of the principles of Spiritualism, therefore, we sympathize with the Universal Peace Society, and will use our best efforts to assist in removing the causes and abolishing the practice of war.

Mr. John N. Gardner said: My friends, I feel that this is a mighty responsibility that we are to day taking upon ourselves in the formation of this organization. I hope that each individual will feel the importance of this great undertaking, as Brother Child has very properly, and it is exceedingly desirable that we should all co-operate and work in harmony, if we expect to accomplish any good results here in this beautiful State of Maryland. We have a herculean task to perform to meet and overcome the religious prejudices in the minds of the people.

We must set these an example; we must be courteous, extend the hand of kindness and brotherly love towards each other. We should no longer be found in broken bands, for in union there is strength.

Let us, then, my brothers and sisters, take each other by the hand, and go forward in this noble work, adding each other by counsel, by wisdom and kindness. In a few months, if this be the case, we will show that Spiritualism has a power in it that can do this mighty work towards bringing us into recognition as a religious body. As president of a small association in this city, I extend the hand on behalf of our society to every Spiritualist in the city of Baltimore. We are ready to go to work in forming an association in putting forth our energies and our little means in employing a first class lecturer, getting a good hall and seeing what good we can do in the next nine months. You cannot realize what we can bring about in this united work and show that we are a harmonious body, and by our concentrated action, we may accomplish great good. Let us lay aside all selfish purposes and improper feelings, and get to work. I am ready to co-operate heartily in this State Society. I am ready to co-operate also in local societies. This is an auspicious hour, and I hope each man and woman and child will feel the responsibility of their position. In this State organization lies the genius of other State organizations. Virginia will soon be ready to follow Maryland. As brother Forster said, that is the ground on which the North and the South will come together, and shake hands over the glorious work.

I thank God that this call was issued, for I believe I see in it the glimmering of a light that will reflect its rays over the hills and valleys of Maryland, and if we are faithful and true to our work, enable us to accomplish a mighty work for ourselves and the world.

Mr. H. T. Child said: Our brother who has just taken his seat, has touched a chord in our hearts that vibrates to heavenly music. I am glad to be among you, my friends; for I past two years my mind has been much turned to ward the sunny South, and when the brother mentioned Virginia, I thought of the beautiful Carolina, of Alabama, of Louisiana, in which I am happy to know, they have organized a State Society, and all the States where our friends, though numerous, are so scattered, that they have not yet been able to form associations or have many pleasures.

Gladly would I go upon a mission over this broad and beautiful field. I trust the efforts of our American association, may be more effectually directed in this channel during the coming winter. Friends, your example will be felt not only here and all through the South, but in the North also.

If the Spirit of hearty co-operation and kindly forbearance manifested here to day, abides with you, the blessings of the angel world will rest upon you, and success will crown your labors. There are those here who may not live to see it on this side, but we shall all see it, and rejoice whether here or elsewhere.

EVENING SESSION.

A large and respectable audience assembled to listen to the discourses of the evening. The meeting was opened by singing by the Lyceum choir.

The Chair then introduced Henry T. Child, M. D., of Philadelphia, who spoke as follows on the subject, "Spiritualism, the power of the nineteenth century."

My friends, it has been the custom of writers in all ages, to claim for their own peculiar period, the superiority over all others, as a progressive age, and you will pardon me if in doing the

same for our age, I should present some of my reasons for so doing.

It is within the memory of some in this audience, when Fulton and Fitch, amid the sneers of the conservatives and denunciations of some of the would-be wise ones, were laboring and experimenting with their machinery to propel vessels on the water. The spirits knew the work they were doing; they saw what we see and rejoice in to-day, that all over the habitable globe, the oceans, seas, lakes and rivers were to be ploughed by the proud steam vessels. It was a triumph of the intellect and the spiritual over the physical element, and we are reaping a rich reward from it not only in the extended and daily increasing commerce of the world, but in the strength which has been added to the brotherhood of humanity by this free and fraternal intercourse. Steam navigation was but the stepping stone to another, and more successful mode of travel upon land. Many of us can remember when the first iron rail was laid between your beautiful city and the city of brotherly love. Now our whole land is girdled with a network of rails, so that it is almost impossible to go out of sight of the rail or the shrill whistle of the locomotive. Of the value of this I need not speak. It is a spiritual triumph, but progressive as it is, it did not meet the demands of the age. We needed something more rapid.

Let us go back a little more than a hundred years to my own native city. A scene is enacted there by a man, profound in learning and philosophy, dignified as a statesman in times that tried men's souls, leaves his ordinary occupations and goes forth like a little boy, kite in hand, or rather under cover as I have been told by a personal friend who knew him, that he did not wish to be observed and laughed at. He went with a friend quietly over the Schuylkill river, and where now the noise and din of the Pennsylvania R. R. depot may be heard at all hours, he quietly sent up his kite and established with that wire the first telegraph, if not between heaven and earth, at least between the clouds and the earth. Almost a century rolled away before a Jackson and a Morse became sufficiently meddlesome to make practical that which Franklin had so beautifully demonstrated. These men perfected this so that all over our land, to-day, we see those unsightly poles connected by wires. Did you ever stand beside these and try to realize what a spiritual phenomenon is going on? How thought is passing from point to point silently on these? We were not satisfied with all this. The ocean must be girdled and with a zeal and perseverance characteristic of the age it has been accomplished.

That great leviathan monster on the deep, the Great Eastern, conceived in the brain of Brunel, seemed to be a gigantic failure, but it was designed by unseen intelligences to accomplish the work it is now doing, and through its instrumentality, cable after cable is being laid in the silent depths of Old Ocean, and while the storm may lash the surface into fury, quietly beneath this lays the massive cable ready to convey thought from continent to continent, in advance of the sun himself. This is the most spiritual of the inventions to which I have called your attention, but it was only an extension of the others; they are all parts of one great whole, and that is a spiritual fact. Cyrus Field, to whom we are indebted more than any other man for these ocean cables, said in a lecture that with a drop of water not larger than a tear-drop, and with a battery not larger than a lady's tumbler, he could send a message over to the other continent.

Spiritualism teaches that when the emotions are stirred a tear-drop alone may send a communication to the world of spirits, and bring back a message to us from some loved one. The telegraph wires of Spiritualism are all over the universe of God, and it is only necessary that we learn to use these and the communications which come and go.

I have said Spiritualism is the power of the nineteenth century. Science and philosophy on the material plane had come to a dead lock, and materialism on the one hand and a blind faith on the other were leading mankind rapidly into atheism and infidelity, when the most formal had huddled the spiritual sun from our vision, burst asunder the penetrating rays of the clear light of Modern Spiritualism fell upon Materialism and dispelled the clouds as the sun in the eastward drives away the mists of the morning. A new era dawned upon the world. All the great discoveries which have been made in the present century have been spiritual in their tendencies, and the last crowning one that of the correlation and conservation of the forces is perhaps the most spiritual of them all. It proves to a demonstration that all the manifestations of force in nature are but modifications of one great force which is spiritual.

We are sometimes asked what Spiritualism teaches in regard to the Bible, the churches, and popular religion. It teaches that the spiritual, in all these is all that is real and essential. Take away the Spiritualism from the Bible, and you have only a bald record of human vice and depravity, often of the most revolting character, and yet upon almost every page of that book may be found some indications of a recognition of man's spiritual nature, and hence its value when properly understood. So of the churches—there is not one of them even the most formal and ritualistic but which has the germs of Spiritualism all through the humanity of its members. This and this alone gives it life; this keeps it from falling into decay and while this remains, we need have no controversy with the churches, and we have none. Let every one be persuaded in their own minds. We believe there is a better way. That the religion of Spiritualism which is an undivided work will give to each soul that which will make it natural, free and spontaneous. It teaches that the Spirit World is a natural world and is closely allied to this. The vision which the patriarch saw, in which there was a ladder reaching from this earth far away into the heavens, was a crude idea.

Spiritualism reveals to us as our soul natures become unfolded, that there are planes of life here, one just above another, and then when we rise to the higher ones here, we shall see the spiritual planes rising above the material, and just beyond ours when our eyes are anointed with the eye-salve of kingdom, we shall behold on those planes our friends; those little ones who have gone out from our sight and left their vacant places; we shall see the fathers and mothers from whose lips we have heard the wise counsel in our early years; our brothers and sisters stricken down suddenly, it may be by the hand of death, are there,—all, all, working together in the bonds of fraternal love to bless the world, and not far from these may be seen the planes on which the great and the good of all ages, that vast multitude which John saw which no man could number. These are all but not only of this country, but of the entire world. It is influencing every department of life, but more especially in the departments of morality and religion, it is shining far above the bill-tops of superstition and fanaticism.

This great system bases itself upon the harmonious action of natural law. It derives none of its powers from without the domain of nature. It is not, as has been supposed by many, a system of super-naturalism. There is nothing connected with its phenomena or its philosophy that is by any means supernatural. The phenomena may be in their nature super-mundane, they may be performed through the agency of laws unknown to us at present, but by no means without the domain of nature. It is a great system that combines all being into

feel our souls drawn to each other in the most holy bonds of fraternal love, and the Angel World will come unto us, and give us this knowledge. I realize now, as these words are given through me, that there stands beside each one of you a loved guardian angel, who is seeking to impress your minds with the truth of this grand doctrine, a doctrine which makes every individual feel and know that they must work for themselves; that in their physical, their mental and their spiritual natures there is a work to do,—a garden to cultivate, and as these beautiful plants are nourished, we shall not only grow into those harmonious conditions which will enable us to link our hands with the immortals, but we shall realize that heaven is a condition of the soul, and not a locality, that we may have it here just as well as in the far off spheres of the future, and that our capacity to enjoy it may be filled here and now in the other mansions of the Father's house in which we may pass, our capacities may become greater,—they can only be filled there as they have been here,—they can only be heaven and happiness. Friends, let us then be prepared to receive all truth, have our minds freed as far as possible from prejudices, and gather home to the divine principle within our own souls, which is the only Savior that man can ever have, and while we do this, we shall feel that it is well to receive all the food we can from one another here, from the Angel World, through the loved ones who have passed on into that life. For this is the channel through which our Father ever sends the blessings of His love to us.

Bound together by those blessed and holy ties, we shall labor for the good of each other, and in so doing shall find our highest happiness. We shall prove to the world that Spiritualism is the power of the nineteenth century, that the very highest expression of that power is in and through love. Seek then, by every means in your power to cultivate your spiritual natures, open the avenues of your souls to the reception of light and truth from the spheres above, and beyond, and wherever you may be,—whatever your conditions in life, you will find that what shall supply all the demands of your nature. On the physical plane, Spiritualism furnishes knowledge, and the means of applying it. On the mental plane, it illuminates us with a glorious inspiration, and on the spiritual plane, the pure and lofty aspirations of the soul are fed by the most holy and divine inspirations which we are capable of receiving.

In conclusion, my friends,—there is not one of you who does not feel at times that it would indeed be glorious to have a full and perfect recognition of our loved ones, who are "not lost but gone before." There are hours when the soul nature, rising up in its own true dignity, demands this. Will you seek for the conditions by which you may receive it? They are within your reach. Cultivate your intuitions; give your souls the opportunity, not only to reach out for these things, but also to receive the sweet return that will come to them in the knowledge of the presence of the loved ones. In the language of Brother Harris, I would say:

"True Religion cometh not to enslave the mind, but to emancipate it; her garments are woven of light; her crown is light; her priests and ministers are open hearts and open hands; intellects, that, free in themselves, endeavor to free all natures, pure men and pure women everywhere.

Art thou seeking to become a member of a church? behold the temple of the expanded universe. Art thou seeking superior priestly natures, from whom the purified spirit shall drink in blessings as the violets drink the summer dew? seek them, for they are ever near thee, those guardian angels who ever minister in that temple,—whose office it is to guide the struggling spirit in its aspirations after immortal virtue."

ADDRESS BY THOMAS GALES FORSTER.

In listening to the delineations of the power of the nineteenth century by our good brothers, I could not but feel how sweetly I was the truths of Spiritualism, that binds us to the land far beyond the blue sky where love ever reigns, where truth sits enthroned, and bliss is triumphant on each smiling face. Oh! may the breath from the Spirit Land be felt and received by each earthly mind,—then, indeed, shall be rent superstitious, dark clouds, and God shall be known as the Father of all.

My friends, never since the dawn of that beautiful star that led the magi of the East on that unknown journey to the stables of Bethlehem, has there existed a system of ethics, that has been so sadly misunderstood,—so grossly misrepresented as have been the facts and philosophy of this great power, that our brother has been delineating to you. The present age has more of spiritual light than any that has preceded it, and there is a greater need of absorbing it. Science and an expanding spiritual perception have given to man hopes and truths that heretofore have not been the recognized property of the soul, and man can no more stand where he has in the past. Other ages have given birth to creeds and systems, but the mission of this great power,—the mission of Spiritualism is to elevate the Divine Light above the mere plane of dogmatism with regard to it in the human heart. Look abroad over this great Country to-day, and see the thousands, hundreds of thousands and millions of honest, earnest, ardent, loving, truthful men and women that are beginning to recognize God in their souls; that feel that there is a deep devotional current coursing through their natures, which is none the less pure because it does not flow through prescribed channels. These honest, earnest men and women, are the Spiritualists of the land, these are the men and women who have ignored creeds and dogmas, and who confidently rely upon Infinite love and eternal law. These are the people and this is the power that the pulpits and the press of the day assume to denounce and repudiate.

Spiritualism is a grand and comprehensive system of philosophy; it embraces within its folds all that pertains to the Spiritual nature of man; its constitution, its duties, its capabilities, its welfare and its destinies! It embraces all that is or may be known with regard to God, the Great Father of spirits, to spiritual communication of whatever character. It embraces all that is or may be known of the Spirit World, and its inhabitants, and with regard to the occult forces of the universe, which are spiritual in their nature. As Brother A. E. Newton says, it embraces "all of true theology, all of true philosophy, and it lies at the basis of all science." Consequently, then, my friends, the origination of a State association, representing so grand a power, so potent a thought,—so glorious a prophecy for humanity, is worthy of your attention and devotion. Spiritualism in its facts and phenomena is shedding an influence far and near throughout the length and breadth of not only of this country, but of the entire world. It is influencing every department of life, but more especially in the departments of morality and religion, it is shining far above the bill-tops of superstition and fanaticism.

This great system bases itself upon the harmonious action of natural law. It derives none of its powers from without the domain of nature. It is not, as has been supposed by many, a system of super-naturalism. There is nothing connected with its phenomena or its philosophy that is by any means supernatural. The phenomena may be in their nature super-mundane, they may be performed through the agency of laws unknown to us at present, but by no means without the domain of nature. It is a great system that combines all being into

one universal system of inter-dependent action, — resolve all national being into soul, and is perpetually clothing it with those beautiful angelic forms which the Divine Mind is constantly evolving from dissolving matter, and this in obedience to law. The great fact in connection with this theory is, that it is sustained by all its facts, and its facts enforce the efficacy of its theories, so that neither contradicts the other.

Spiritualism does not involve, as some have supposed,—the rejection of the Bible, as Doctor Child has properly said, "and you as Protestants can not deny to the Spiritualists the right of private judgment in this matter." Neither my friends, does Spiritualism reject Christianity in its proper significance, but, thank God, it throws a flood of light over the records and theories of the past, and invites every man and woman to make a religion for themselves.

The grand aim of Spiritualism, is the emancipation of the human mind from the terrible ecclesiasticism of the past. Its revelation is that man can best please God by being true to himself; that man himself is the proper judge with regard to all duties existing or pertaining between himself and his God. It teaches that man can bring into his own soul the millennium of true joy by listening to the salutations of brotherly love and kindness. With the good man of Galilee, it teaches that man is greater than the Sabbath,—is greater than the cathedral or the church; that man is greater than the priesthood or the law. It seeks to abolish all the old oppressive hierarchies, and asks every individual child of God to make his own religion.

The terrible superstitions attributed to Spiritualism, catch hold from the truths on which they rest, and the inability into which, it is said, Spiritualism has stumbled, has a blaze of glory, a gleam of splendor that will ultimately redeem the entire system from oblivion. This is the system, my friends, that this State Organization has been formed to promulgate; it is a system that is appealing to the human heart, to the human judgment for a decision with regard to its verity. This great system has given an impetus to human progress that is unparalleled by any event even of this remarkable century.

This great system of thought, whilst it has disturbed the old concrete channels; has opened up new grooves for it, and in these grooves, perpetually enlarged, beautiful ideas are flowing. It is telling humanity that the homestead need not necessarily be desolate, but that those who have gone out from our sight, are hovering near. Therefore, it is telling humanity, at least, that portion of the human family who will listen to these intonations, that those whose forms we have laid away in the cemetery, are not there,—that the old arm-chair by the old family circle is still occupied; it is telling us that these have gone to the Spirit World through the process we call death, but they are not dead, on the contrary they are living in a land of beauty,—in a land of happiness, that this land is not afar off, that there is but a gauzy veil suspended between the two worlds, and through the instrumentality of modern mediumship, the prayers of earth are reverberating through the corridors of heaven; that death heretofore held as a grim and savage monster, standing at the threshold of time, ready to fold in his bony arms and carry away those whom we love, is but God's pale angel hovering just above the parterres of earth, seeking to gather the violets therefrom, in order that he may transplant them amid the flowers of heaven. Is there nothing in a philosophy that teaches these beautiful truths, to win the human heart, the human judgment? Is not this calculated to lead men upward and onward into higher and more glorious fields? This is the system that the Maryland State Society has been formed to propagate—will you as Spiritualists cooperate? Will you lay aside your personal objections? If you will do this, enter into this as one body, then this Society will prove a savor of life unto life. We cannot make anything but men and women out of Spiritualists. It is true they have the most beautiful faith, but it does not follow that they are the most beautiful people. Are there any differences here? if so, let us dive down to the bottom, and be amazed to find how great a fire so small a furnace has produced.

If you take a quantity of quicksilver, and cast it on the surface of the ground, it will break into ten thousand globules. With a great amount of labor you may gather these up, and again form a beautiful globe.

Spiritualism is the quicksilver of life,—it has fallen upon the uneven surfaces of humanity: it has broken up by the rough places on which it has fallen—now let everybody exercise a little patience, a little forbearance, a little charity, and we will collect these globules, into a magnificent and gorgeous sheen on which will be reflected the glory and beauty of the higher life, by the beauty of this.

Let us, then, come together as a glorious band of brothers, and let Baltimore become the great center of the North and the South for the union of God's people, and the spread of this great truth.

Then, Spiritualists, come like brothers and sisters, and tell the world by your conduct, how beautiful a thing Spiritualism is. Then, indeed, will you and they begin to realize this great power of the nineteenth century, which our brother has so nobly delineated to us.

Brother Forster has closed with one of his thrilling poems, which we were unable to report.

DURABILITY OF THE TRANSATLANTIC CABLES.

A writer in the *Onondaga Circular* raises the question of the durability of the telegraphic cables connecting the coasts of Europe and America, one which, just now, seeing that the third effort has proved a complete success, in the laying of the Franco-American cable, is a question of much importance; to which is appended the following interesting reply:

"These lie in mud at the bottom of the ocean for almost the whole distance. There is a short line from twenty to forty miles in length at each end, that is not so imbedded, and this is very large and strong. The soft mud in which most of the cable rests, is made of the shells of little animalcules. This deposit, which is all the time accumulating, will probably sometime harden into limestone. So far as the gutta-percha covering of the cable is affected at all by the water, it is condensed by the pressure, so that the insulation of the cable is all the time improving. The old cable of 1859, I think is now the most perfect of the three. The electric currents are so slight, that the transmission of messages does not affect the cable at all. There is nothing therefore, to wear it out. In the course of a great many years there will probably be a large deposit of mud over it, burying it to quite a depth, and still further protecting it. The chances of its being disturbed or broken by enormous icebergs are not very probable, as for most of its length, it is laid in water over two miles deep. The one other possible disturbing cause, should this deposit harden into stone, there might be an upheaval of the strata at some time that would produce cracks, and fracture the cable. But that at best is a very remote possibility.

Religio-Philosophical Journal

OFFICE 102 SOUTH CLARK ST., 2d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Let the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

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The Pen is mightier than the Sword.

THE SUPERNAL SPHERES.

MAN'S SPHERE OF ACTION ENLARGES—THE MYSTERIOUS SEED—LIFE SUSTAINED BY SPIRIT INFLUENCE—FREE ORGANIZATION OF NATURE'S FORCES—AUTOMATIC ACTION OF LAW—THE GRANDEUR OF MAN'S DESTINY.

"Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe."

It is indeed difficult for humanity to fully understand the action of law in all the departments of God's vast universe. In our intercourse with Nature, we only catch a glimpse of the beauty and wonderful mechanism embraced within her interior organism. This earth, our own solar system, the nebulous matter diffused throughout all space, and the stars decking the blue vault above, are only the component parts of one vast machine, moving on their destined course with unceasing regularity. The idea of machinery being connected with the dispensations of God is no new one.

Man is a miniature God, controlling to a certain extent the elements here; but how inconceivably grand his future destiny when his sphere of action will be enlarged just in proportion to the advancement he has made in understanding his own interior nature and those laws connected with the government of the universe. Beautiful law,—grand and magnificent in proportions, the key that unlocks the massive doors of the Cathedral of the Universe, the chimes of whose bells tell of thy advancement! We here catch a key-note to a grand truth! In all of the dispensations of God, there is a mathematical rule in connection therewith. That comet, how brilliant! how dazzling its splendor as it moves on in peerless majesty throughout the realms of space! You think it a child of chance, perhaps, thrown off from the bosom of some central orb, to astonish the world by its eccentric movements? Ah! be not so foolish as to suppose that it is a child of chance! In the realms of space, where "the morning stars first sang together," there is a mathematician who computed its size and assigned it a position before those forces were set to work which resulted in its unfolding. No grander truth was ever uttered than this, "Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe."

On earth, we find men engaged in a diversity of pursuits. The oak springs from the acorn and becomes a massive tree, sending forth its branches in all directions; a combination of elements produce iron, coal and other useful material. Man here can not create them. He does not understand the laws that produce the acorn, and causes its little tendrils to extract nourishment from the soil; he can not make iron and coal, such as are found in the earth. Certain forces act independent of him, and produce those results. But he can solidify hydrogen gas; he can solidify the vapor that rises from steam and make a solid body of ice out of it; he can change the solid bar of iron to a fluid state, then to a vapor, scattering it, as it were, to the four winds of earth; he can collect the gases and produce with them astonishing results. He controls the elements here only on a small scale. As he advances in knowledge, his creative powers become unfolded. Here he fashions from the elements already created, leaving the first cause unthought of.

A child here, a poor puny child, gazing with unfeigned delight around him, the works of nature are only so many playthings for him, the true character of which he does not understand. But his view is upward; he pauses not; he aspires to be a Creator,—a God. He builds the palatial residence; he constructs the intricate machinery of an engine; he draws electricity from the murky cloud; he makes use of the bed of the ocean for the electric wire; he sails above the hills and mountains, and defies the storms of earth; he is grand in his conceptions,—for he aspires to be more than a man—a Creator. Well, pause a moment at the grandeur of his destiny. Now, he is merely "second-hand" in his operations. He does it, it is true, many marvelous things. His destiny is not only to mould, to fashion, to construct, but to create; for, as he advances, he must become a Creator. Well, this is deep water. This is but one step in progress to be able to construct an engine from the ore imbedded in earth; another step and you are able to bring the forces to work that make this ore; another step, and you are able to bring the forces that make all ores; still another, how grand the thought! and you are able to control those forces that made the earth, and in that sense you are truly a Creator!

Tell me not that those wise sages in the Spirit World do not possess that power. A circle of scientific spirits sustained a man's life in Ohio for sixty days, without a particle of food. It was through the instrumentality of spiritual influence that the young girl's life in England has been

sustained so long without food,—a case we published last week. Indeed, we know it to be a fact that in their experiments,—they are constantly bringing into existence on this earth, choice plants and rare seeds. To one lady they furnished a rare seed, depositing it in her garden and telling her to watch it with care as it would produce a blackberry unexcelled for richness of flavor. What she was told by them proved true. The seed germinated, and on arriving at maturity, the fruit was all that could be desired.

There is a law that governs all things. There was a "first cause" that produced that seed, and once created, it ever afterwards repeats itself, or the forces of which it is composed become automatic in action.

We can not now tell you all in relation to the occupations of spirits in the Summer Land. We know your destiny is grand! Words are a poor vehicle for thought. The artist's pencil and brush is far more expressive. Their language is more sublime, for it speaks to the higher senses! It holds converse with the intuitions! It comes en rapport with the inner senses! Language can not express power; God knew it. Those glistening orbs, that belt of nebulous matter, the silvery lighted moon, the blue vault with its innumerable stars, bring home to the soul an idea of power. Language, feeble language, at best incorrect, full of errors, can not describe power so as to bring it clearly to the understanding of humanity. Worlds and systems of worlds talk to us—how sublime their thoughts! The words of their language can not be found in the lexicon, for they only speak to the intuitions.

Chance is no part of God's dispensation. Electricity is not intelligence, and can not read the thoughts it is constantly transmitting. Without intelligence to guide and control its movements, it would do nothing. But the spermatic germ in the womb becomes finally an organized living entity, a living soul, to exist throughout the never ending ages of eternity—who superintends the assimilation of forces from the system sending to this part bone, to another part nerve fibre, to another part muscle, to another part this or that? Well, this is a pertinent question. Did I not tell you that certain spirits made a seed, and depositing it in the earth, it germinated and produced a fine plant, ever after producing its kind? Nature's forces are automatic in action when organized. Ah, there is the fact! That automatic action requires no superintending when the organization is perfected. There are directing spirits on that comet, as it whirls off through the immensity of space, dancing among the stars and planets—so says Judge Edmonds, and so say yet—and why? Because the forces have not yet been so organized that a perfect automatic action is the result. They will watch it carefully for many years, for he remembered that these wise sages work by means.

In the organization of all planets, in the concentration of all nebulous matter, there is a system of forces set to work, that is constantly superintended by the high intelligences, resulting finally in a perfect automatic action. The forces at work in the formation of the germ cell, are so organized that a perfect automatic action is the result, requiring no one to superintend.

We desire to be explicit in regard to this, for there are many who entertain the idea that all first causes are automatic in action, and that all things were produced by the automatic action of law—a more egregious error never existed.

Thus degree by degree we advance on the domains of nature, appreciating the sublime fact that at each successive step, the darkness recedes and the morning twilight of a glorious day bursts in on our enraptured vision. Remember then, children of earth, that your destiny will be inconceivably grand if you desire it, for we would here say that desire is the prayer of the soul, and whether you desire good or bad, you are sure to receive a response.

Starting out then with this stand-point, that "Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those laws connected with the government of the universe," we have to a certain extent unveiled the future destiny of man, for admitting the fact that "Knowledge is power," one must be in proportion to the other, and of course, it must find its appropriate field of action, or man's usefulness would be lost. Then, strive to understand your own interior organism; delve deep into the mysteries of nature; solve those problems that relate to the government of the starry regions; the formation of nebulous matter, and the construction of worlds. Never let your mind rest. Soar upward in your aspirations; be useful; aid struggling humanity; lift up the down-trodden; encourage the faint-hearted; and a life of pure bliss will be yours in "the world to come."

BRO. A. J. HIGGINS.

In another column will be found the obituary notice of Bro. Andrew Jackson Higgins. Very many of the old Spiritualists of Illinois, Wisconsin, Indiana and Michigan will admit that their attention was first drawn to the subject of Spiritualism by our recently deceased brother.

H. M. Higgins, Esq., must dealer in this city, and A. J., his brother, were bold and fearless advocates of the philosophy of spirit intercourse for years, when others more timid would have been fearful of consequences, in a business point of view, and remained silent upon the subject. We are happy to say that they were born of parents, and composed of elements that knew no fear, that ever prompted them to do right. Father and mother, brothers and sisters—all true, noble men and women, who believed in the gospel of spirit communion, and practiced and preached what they believed.

For several years, Bro. A. J. had been engaged in the noble work of healing the sick. While we regret, and drop a tear of sorrow at his translation, yet we have this consolation, that he has done his work well. His change to a higher sphere of life is his gain.

Dr. Swan, the great healer, is yet in this city, receiving patients, as usual, at the Adams House.

INSTINCT—ITS POWER AND IMPORTANCE—A CASE ILLUSTRATING ITS SUPREMACY.

Knowledge, by which is usually understood a perception of facts by the five external senses, it cannot be denied, is an excellent thing; but that there is a more certain and more positive method by which conviction is carried to the center of thought, has long been observed by philosophers; and it is a subject largely demanding attention and cultivation by the new or Spiritual Philosophy.

Instinct, which, when applied to man, we regard as only another term for inspiration, may be considered as inherent knowledge, or more truly speaking, principle; in contradistinction to knowledge arrived at through the process of observation and reasoning. To reason is simply to manipulate the external senses. Conclusions arrived at by this man-boasted power are, therefore, liable to be erroneous; hence the great diversity of opinions in regard to theological, legal, medical, and all other questions upon which men reason. And the difference between the two is that inspiration or instinct is infallibly true, whilst reason is prone to error, and never finds truth except in particles. Reason is, therefore, carnal, whilst instinct is the unerring voice of God in the souls of men and animals. Hence man will remain on the shady side of truth just as long as he attempts to explain inspiration and instinct by his boasted power of reason. His five senses have imperceptibly led him astray from the beautiful and comforting consolation of instinct or inspiration. And hence in religious matters infidelity has been the consequence, and doubt and confusion in all the relations of life. Reason would fain explain instinct, which is as a child giving instruction to its parents. Reason can only know of instinct and inspiration, which is inherent knowledge of principles, and shows reason to be an erratic youth, and makes clear what reason may leave in doubt.

We often behold this mighty silent power even in the young of animals; many of which, although not accustomed to water in their grown-up state, will swim as soon as thrown into the water. And who ever heard of the mother duck teaching her young ducklings how to swim, and explaining or reasoning upon the philosophy of propulsion in water?

We have a case of a woman reported in the July number of ST. PAUL'S, a native of Bourgogne, France, who was guided solely by this inherent power. We make the following extract which is interesting, as well as serving at the same time to enrich our subject:

"Babotte was no less a character than her brother Martin, but of an originality quite distinct from his. What in him was acrimonious bile, in her, was indiscriminating goodness, and her sole wrong to man was an uncompromising preference for a uterus. Her intellectual faculties were of the lowest grade, and the reputation of her childhood had been that of a hopeless idiot. She was unable to read or write, and had never learned to tell the clock. She knew the hours from the dial that needs no repairing, and she read from the statute book of nature, in no ambiguous characters, that order, thrift, and cleanliness are God's first law. She lived in uninterrupted conversation with the dumb beings around her, and possessed means of intelligence which were secret between herself and her correspondents. She could ascertain from an cat, what ailed her kitten, and understood an application from the cow for change of pasture. Her parallel has been imagined by Victor Hugo in his romance of "Gueuse de Ploucquet." The legion tongues of nature, whether expressed in cries, in squeaks, or croaks, were as familiar to her as the voice of her own brother. The birds and frogs gave her warning of the approach of rain and sunshine, and she prepared for change and was ready to depart in some secluded wood, her hand among the dumb natives of the field, and lived among the dumb natives of the field, and feared and unavided. No bird suspected her of wrong, no reptile fled at her approach. In the meadow the magpie refused to move out of her path; on the plain the sky lark flew to its nest before her eyes; and in the wood the squirrel reared its eyes upon the tree which sheltered her. Her love in interrupted conversation with the dumb beings around her, and possessed means of intelligence which were secret between herself and her correspondents. 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NEW APPOINTMENTS.

E. V. Wilson's appointments for September are as follows: Joliet, Ill., Saturday and Sunday, 4th and 5th; Morrison, Ill., Tuesday, Wednesday, Thursday and Friday, 7th, 8th, 9th and 10th, evenings.

Sterling, Ill., Basket Picnic, Saturday and Sunday—11th and 12th; Algonquin, Ill., Thursday and Friday—10th and 17th.

Dixon, Ill., Saturday and Sunday—18th and 19th; Daysville and Pine Rock, Ogle Co., Ill., Monday, Tuesday, Wednesday and Thursday—20th, 21st, 22nd and 23rd.

There will be a Grove Meeting at Pine Rock Ogle Co., Ill., during the time, where we expect to meet our friends, and have a good time. Those Adventists and Sadducees who have been so loud mouthed, are invited to be present.

Oakfield, Wis., N. W. R. R., on Saturday and Sunday—the 24th and 25th, meeting the North Western Spiritual Convention. Everybody knows that this Conference is one of the best in America.

We will speak in Detroit during October, and can fill engagements in the Country during the month on week day evenings. Those who have written usheretofore, will, if applying at once, have the preference. Let all be governed accordingly.

Address Lombard, Ill. Subscriptions received for the RELIGIO-PHILOSOPHICAL JOURNAL.

E. V. W.

Personal and Local.

Peter West's rooms are thronged with visitors, seeking for communications from the Inner Life.

Moses Hill speaks in the Everett Rooms, N. Y., during September.

Mrs. Waisbrooker will soon be in Iowa. Rev. Dr. Baird has changed his residence from Lansing to Battle Creek, Michigan.

We understand that our Brother, A. J. Fishback, has been engaged to come to this city to lecture during the coming year, at Crosby's Music Hall. We are told that the officers of the Progressive Lyceum engaged him, Mr. F. is a popular and instructive speaker.

Mrs. Laura De Force Gordon addressed the citizens of Sparta, Wis., Aug. 15th.—On the Enfranchisement of women. It was truly a splendid effort. Most nobly did she vindicate her own womanhood, and the dignity of her sex. Her auditors were about one thousand.

Mrs. Orrin Abbot has just returned from a pleasant trip in the country, and may be found at her rooms, 127 South Clark Street. Mrs. Abbot is one of the finest developing mediums in the country. Her powers are truly remarkable. At the first sitting, she will enable the spirits to obtain such control of any person, that he then will be made to write the name of some friend who long since passed to the Spirit World. Besides, she is a most excellent healer. Give her a call.

Norman Rundles, writing from Janesville, Iowa, speaks as follows of the labors of Mrs. Addie L. Ballou:

Your remarks on the merits of Mrs. Addie L. Ballou brought to mind her visit to our place, the fore part of last June. She commenced her Lectures, under very unfavorable circumstances; the spirit of old orthodoxy had resolved to shut the doors to all investigations of Spiritualism. But a few of the most venturesome came out to the first Lecture and were not hurt. The way being opened, they came out in large numbers, even more than the house could hold, and the impression left among all classes, was liberalizing and beneficial. Too much cannot be said in her favor. We hope that more such will visit this benighted land ere long.

Elijah Woodworth, Charles Farlin and Emma Martin, have the following appointments in Michigan:

Sept. 14th, at Onondago, Ingham Co.; Sept. 16th, at Catoon Rapids, Catoon Co.; Saturday and Sunday, Sept. 18, 19th, Grove meeting, near Demonville, Eaton Co.; Thursday evening, Sept. 23rd, near Hiram Hamand, Hamlin, Catoon Co.; Saturday and Sunday, Sept. 25, 26th, Grove meeting at Hickory Grove, Parma, Jackson Co.; Tuesday evening, Sept. 28th, at Marshall; Wednesday evening, Sept. 29th, at Asa Hutchinson, near Geneva, Calhoun Co. Saturday and Sunday, Oct. 2nd and 3rd, Grove meeting at West Climax, Kalamazoo Co. Mediums in particular invited to attend.

WRITINGS OF OMAHA.

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The above named pamphlet, in neat covers—should be in the hands of every reader. Spiritual philosophy is the theme.

The first chapter treats of—Division of substances—The Senses—their Number and Limits—Man a Duality—Spirit Intangible—The World Open as Senses are Multiplied.

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The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of—

The fourth chapter treats of the Duality of Man—The Spirit Body only lives—Why It Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Movements and Taps—The Fox Girls—Media—Spiritual Atmosphere around the Body—Magnetism—Snakes Charm Birds—Spiritual circles—Spells—Magnetic Mesmer—Religious Conversations Through Magnetism.

No little work has ever been published which abounds with more interesting and useful matter.

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PUBLIC MEETINGS.

Convention at Racine.

A Convention will be held at the Court House in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3rd, 1869; for the purpose of organizing a Southern Wisconsin Spiritualist Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then, friends, let us have a grand rally to this feast of reason and a flow of soul.

By order of Com.

Obituary.

May 17th, at Amboy, Ill., Eliza Dowd, in the 76th year of her age.

Deceased was a resident of Owego, Kendall Co., and was on a visit to friends at Amboy, and dropped dead without the least warning. He lived and died an ornament to the cause of Spiritualism.

Went to the Summer Land, at Mattienville, Mo., on the 23rd of August, 1869, in the 43rd year of his age, A. J. Higgins, M. D.

This noble heart beat strong and firm for the Right, regardless of public opinion. His untiring efforts to relieve the sick, and also to teach his patients how to care for themselves, will long be remembered by a large circle of so many acquaintances, and friends throughout the West.

His cares are all o'er, He will suffer no more, But his sweet gentle music we hear, Wooing us o'er to the evergreen shore, His spirit will ever be near.

SPECIAL NOTICES.

Dr. Dake, the Analytic Healer, has closed his office in St. Louis during the heated term, and will visit the larger towns and cities in the North and West. The afflicted should bear the same in mind, as his success is eminent in chronic and lingering ailments. The Doctor has won many handsome encomiums from the sick and suffering. The Doctor is a staunch Spiritualist, and gives the credit of his remarkable cures to the Spirit World.

No. 22, Vol. 6-2t

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INDIANAPOLIS, Ind., Nov. 30, 1868. Dr. J. R. Newton—Dear Sir: Duty impels me to give you a plain statement of my life's sufferings, and cure by you, which you may publish.

I, Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple ever since I was three months old, unable even to lift my hands up to my head or walk without great difficulty, and so nervous I could hardly stand or sit still, and at times suffering so great pain that my sufferings were intolerable to those around me, on Saturday last, Nov. 28th, went with my mother to see if you could cure me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doctors said were incurable, that I had faith you could.

To make a short story, I say, you cured me perfectly, with one treatment. I arose upon my feet, walked without limping, with a firm, easy step,

raised my hands above my head; then I took a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men can do. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the full enjoyment of health. I thank you very heartily for what you did for me as a well man. My former life and suffering seem like a dream.

In gratitude I am your friend, ABRAHAM CLARKE, INDIANAPOLIS, Nov. 30, 1868.

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true. Subscribed and sworn before me, J. P. Pinkerton, a Notary Public, in and for the county of Marion, State of Indiana.

J. P. PINKERTON, Notary Public. The foregoing statement of my son, Abraham Clarke, is all true. ISABELLA CLARKE, Rev. Frederick R. Young, came from England last June, with a mania that baffled the best physicians in the country. He returned cured with one treatment, and a full account of it was published in several English papers.

Rev. Frederick R. Young, came from England last June, with a mania that baffled the best physicians in the country. He returned cured with one treatment, and a full account of it was published in several English papers.

Paralysis, unable to sit up or move for eight months, was not expected to live, he was cured with 30 minutes' treatment, dressed himself and walked a mile without a halt or limp; this was last June, he made his own hay and continues well.

Mrs. Abby Ous, Whitmarsh, South Hanson, Mass., Hemorrhoids 18 years. Epileptic Fits 10 years, during Spasms it frequently took four to hold her; she called on Dr. N. Lately, and represents herself perfectly cured, over a year having elapsed. She will be pleased to be referred to.

Miss Joan Bonney, East Bridgewater, Mass. Spine and Female Weakness, unable to walk for over three years, brought to Dr. N.'s Office on a bed, was restored to health with one treatment and walked a full mile at once.

Louisa Harlow, Bridgewater, Mass. Unable to walk but little for 20 years, perfectly cured with one treatment, walked a mile or more at once. Female and Spinal Weakness.

Japhet B. Packard, West Bridgewater, Mass. Unable to speak for 16 months. Cured instantly to speak as well as any one.

Miss Mary M. Tisdale, 51 Oak street, Middleboro', Mass. Female Weakness, lame back and general debility, unable to walk but little the last two years, cured. She writes that her friends feel as if one had been raised from the dead.

Jeremiah Hill, Smithfield, Me. Very lame four years, cured in 15 minutes, walked off well without limping, and left his crutch and cane.

Mrs. Lucy W. Dewey, Worcester, Mass. Spine and Womb Disease, three years, unable to walk for three months, cured with one treatment and walked out.

Thomas W. Richmond, Burrillville, R. I. Diseased Kidneys and Bladder, with Hemorrhage, cured. Joanna Cook, Ellsworth, Me. Spine Disease, a case of great suffering, cured.

Daniel Shepley, Bangor, Me. Very bad case of Heart Disease; cured. John Coyle Jr., Newark, N. J. Catarrh and Dyspepsia; cured.

Mrs. Maria Phillips, Waterville, Me. Four years her limbs were so contracted as to be unable to put her feet to the floor when in a sitting posture. Had the advice of the most eminent physicians. Her limbs were straightened to walk, the first treatment; on presenting herself perfectly cured to the doctors who had pronounced her incurable, they said: Well, this Dr. Newton has some power that we cannot account for.

William Grinnell, Exeter, Me. Wry Neck; cured. Clara A. Hill, Bradford, Me. Three years an invalid; could not see, could not walk, could not bear ray of light, brought on a bed 20 miles, with a few minutes' treatment was restored to perfect sight and strength of limb, the next day walked a mile.

D. D. Aikin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cured. Elery C. Crosby, Albion, Me. Cured of Consumption; was so weak he could barely walk, he was able to walk. He will be pleased to be referred to.

Mrs. Moses M. Hodson, Kenduskeag, Me. Heart Disease and Female Weakness, bed-ridden three years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Matthews, Waterville, Me. Female and Spinal Weakness, unable to walk for one and one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovarian Tumor, confined to bed, and so low it was thought she could not live; she is perfectly cured. Geo. B. Downer, of Brown street, Portland, Me. Scrofula, his arm was literally rotted; perfectly cured. Clara A. Boyce, Indianapolis, Ind. Blindness 12 years; cured.

Isaac Lockwood, Indianapolis, Ind. Neuralgia eight years, so bad as to lose sight of one eye four years, cured and sight restored; age 17 years. John Carr, 81 Massachusetts avenue, Indianapolis, Ind. Right eye totally blind, cured, sight perfect in five minutes.

Mrs. Clarissa A. Boyce, Indianapolis, Ind. Blindness 12 years; cured with one treatment.

Mrs. Amanda Myers, Indianapolis, Ind. Neuralgia three years; cured. Mrs. Hattie Brossen, Indianapolis, Ind. Chronic Ulcerated Throat; cured in five minutes.

Hannah O'Conner, Lanesville, Ind. Leg drawn up by contracted cords; cured in five minutes. Libbie C. Stephenson, Pendleton, Ind. Wry Neck and Spine Disease; cured; walked off well.

Mrs. A. Gebhard, 14 Delaware street, Indianapolis, Ind. Cured of Inflammatory Rheumatism. Mrs. Anna Scott, Indianapolis, Ind. Lame hip four years; confined to her bed most of the time; restored to good health.

Joseph Sulgrave, Perry Township, Marion Co., Ind. Heart Disease and Dyspepsia 30 years; cured. Hemleron Hemming, New Paris, Ind. Paralysis all over; cured with one treatment so that he had no more weakness.

Mary B. Lincoln, Norton, Mass. Spinal Injury from a fall; unable to walk for 13 months. She was perfectly cured, Dec. 30th last, in 30 minutes, and walked a mile unaided.

Nathan Rowley, Fulton, N. Y. Cured of Dyspepsia and Liver Complaint. His wife was bed-ridden for three years from Spinal and Female Weakness; was perfectly cured with one treatment.

Miss Amanda M. Hubbard, Winthrop street, Roxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three years; was instantly relieved of all pain, and in half an hour cured, dressed herself and walked out and called on her friends. This was in June last; she remains in perfect health.

James Albert Town, son of Joseph DeWitt, Onida Co., N. Y., 15 years old, paralyzed eight years, his left hand hung at his side perfectly powerless, also dragged his left foot, walking with great difficulty; he was restored to perfect health and strength by one treatment.

James A. Woodard, Hamilton, Onida Co., N. Y., Epileptic Fits every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had no fits.

Hon. W. D. Stewart, Mayor of Syracuse, N. Y., his son 15 years old, cured of Tapeworm. James A. Woodard, Hamilton, Onida Co., N. Y., Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment.

Albert Siebbins, Homer, N. Y. Very lame four years; could just hobble on crutches. Herman Cowell, Huron, Wayne Co., N. Y. Partially blind from birth; cured with one treatment to read fine print without glasses.

Almond Lindsay, Vermilion, N. Y. Paralysis of legs; unable to stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.' Sarah Ann Delang, North Huron, N. Y. Tumor near eye; cured with one treatment.

Mrs. C. A. Smalley, Vermilion, N. Y. General Debility, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and walked over a mile.

Anvin Wilcox, Corning, Steuben Co., N. Y., P. O. Box 466. Broken foot 20 months, unable to walk without crutches, in pain all the time; cured in 20 minutes, he walked off well and left his crutches. W. H. Davis, Ulica, N. Y. Left fore finger perfectly stiff for 16 years; cured instantly to bend as free as ever.

Mrs. Elizabeth Potter, Yarmouth, Mass. Could not speak above a whisper for six years; cured instantly.

Charles Abrams, 16 Bolton place, Charlestown, Mass. Child lame two years, unable to stand, cured instantly to walk as well as any one.

R. H. Ferris, South Farmington, had cough for thirty years, perfectly cured. Is now more healthy than ever before.

Mrs. W. J. Chase, No. 4 Ohio place, Boston, inflammation rheumatism. Cured with one treatment.

James Downing, 20 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine print without glasses.

Mrs. Martha Bartlett, 127 West Lenox street, Cambridge, had cough for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment.

Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg as to disable him from walking up stairs the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly swollen; walked with a crutch; was cured in two treatments.

Mrs. Nancy J. Fowler, Margin St., Salem, lameness, and was cured immediately, running with the agility of a child.

Mr. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March 31st, requiring two persons to carry her in their arms; in thirty minutes she walked back to the coach without assistance, perfectly cured.

Mrs. David Post of South Danvers, had suffered from tumor of three years' standing. With two operations was entirely cured.

Mrs. James Estes, of South Danvers, had running scrofula sores on one limb, and was entirely cured in forty-eight hours from the time of treatment.

Mrs. Matthews, of Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Meader, daughter of Henry Meader, of South Danvers, had lost her voice for thirteen months; was perfectly cured with one treatment.

Alice M. Ward, daughter of Mr. Nathaniel M. Ward, of Haverhill, Mass., had stiff fingers on one hand and could not use them for two years; cured with one treatment.

Julius Comstock's child, eleven years old, Mexico, N. Y. could not speak for two years; cured instantly to talk as well as any one.

Mrs. Ann Murphy, 25 Steuben street, Utica, N. Y., lame forty months, unable to walk without limping; cured in five minutes.

C. S. Bates, Wampsville, Madison County, N. Y., child ten years old, had curvature of spine and abscess of hip; called and reported a perfect cure.

Mrs. Norman Shepard, Fulton, N. Y., ulcers on limbs twenty-five years, unable to walk without assistance during that time, unable to sleep an hour at a time for four months previous; perfectly cured.

E. R. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton.

Mrs. Charles M. Laird, 79 Pearl St., Syracuse, N. Y. Cancer cured.

Mary G. Keins, Harrisburg, West Va., lame 8 yrs., cured in 5 minutes, and walked off with her crutch on her shoulder; also cured of loss of voice.

James S. B. Norton, Farmington, Maine. Bad Scrofula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed himself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cured of a Felon.

Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 4 1/2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Woburn, Lame 3 years given up by all physicians, cured with one treatment, walked three miles without crutch.

Edward Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment.

John H. Wilson, Mall Hill, Pa., cured instantly of a stiff hand.

Mrs. G. W. Prescott, City Point Hotel, South Boston, female weakness and general debility, cured with one treatment.

Abby F. Thurston, Greenville, R. I., female weakness and general debility could walk but little for six years, cured with one treatment.

Mrs. Carolina Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment.

Mrs. Abby W. Burdum, Leominster, Mass., cured of a tumor as large as a person's head.

Mrs. Eunice A. Brown, West Roxbury, Bourn street, cancer on eye fifteen years, perfectly cured, one treatment.

Mrs. Sarah F. Young, Malden, Mass., could not raise her hand to her head for 13 years, cured instantly.

Eugene T. Sherman, 234 Washington street, inflammatory rheumatism, cured instantly.

Mr. Charles Fisk, Lexington, Mass., cured of lameness with one treatment.

Miss Grace Lewis, South Boston, Mass., chronic hiccough for nine months, cured in five minutes.

Benjamin Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic pleurisy.

O. M. Sables, Chelsea, Mass., blind with one eye; cured instantly.

Mrs. Willard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment.

Mrs. Emily F. Harwich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off well, and has ever since done her housework.

Mr. C. H. Pulsifer, Salem, Mass., cured of an enlarged spleen with one treatment.

SPIRIT PHOTOGRAPHS.

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Communications from the Inner Life.

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A well-developed trance-medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

Questions to be answered at our Inner Life sessions, should be concise, well written, and directed to the editor. When convenient for the questioner to be present at the session.

INVOCATION.

Upon the face of all nature we see ascribed unto Thee praise, thankfulness and ascription of our Father. While all nature is offering praise unto Thee, we would not be idle in the work Thou hast given us to do; but we would continue to do Thy will. We would ever praise and bless Thee. We would call every child to praise Thee continually. We would not ask them to praise Thee in vocal utterances alone, but with that earnest, sincere prayer, that constitutes all the actions of our every day life. We realize Thy existence in every day's experience. We realize Thy blessings in the various unfoldments of the material plane. We recognize Thee as the perfecting and all pervading spirit, and the embodiment of all goodness—the bright and shining light that will eventually guide us to that pure and exalted condition so that we may be enabled to see Thee in every existing form of life. We praise Thee for Thy goodness. We praise Thee for Thy kind and loving presence. We praise Thee for the power Thou hast given us by which we are enabled to look beyond all cares and vexations to that time when peace and harmony shall reign throughout the material as well as the spiritual plane. Our Father, we would not ask Thy special blessing, for we realize that Thou art ever present with us, and that as we aspire to know more and more of Thee, and look unto Thee in wisdom and truth, that our aspirations will not be in vain. May we ever continue to praise Thee. And may we ever be enabled to look upon Thee as the giver of all things. May that light ever illuminate our understanding, and enable us to look upon Thee as Thou art—an ever existing principle. May all feel that to praise Thee is to live up to the highest lights they have within them. And as Thou hast given them that light which will be acceptable unto Thee, the immutable and divine principle, may we ever praise Thee, and that, too, without cessation. May we realize that Thy spirit permeates and pervades all things; and with the assurance of Thy divine presence, we will adore and thank Thee, our Father.

QUESTIONS AND ANSWERS.

Q. Will you give us to understand more definitely what constitutes spirit guardianship?

A. That question has been presented before, and we have given our ideas in regard to it. Yet for the benefit of our friend who now asks the question, we will speak a little more fully and to the point. I feel that it is not so much for this questioner as it is for the advantage of others that the question is asked. Tell him that I feel that I am correct. I was about to speak of the laws of attraction and repulsion. When they are more fully understood individuals will then readily comprehend what constitutes spirit guardianship.

Q. Since all truths and principles are to be found in the spiritual kingdom, where is the wisdom of bringing them to earth, and giving them a material covering?

A. It is necessary that these high and noble truths should be brought into the material world so that you may take cognizance of them, and prove them. Spirits you can never see, but the covering of spirits you can see. I was here last night, and I laughed outright to hear the people say that the manifestations you received were so wonderful, so grand. They cannot see thunder, but they do not consider that very wonderful. They heard the noise of the pencil on the slate, but they did not see the spirit who was writing—they saw the writing after it was done. It is very gratifying to witness the effects. You cannot see the wind when it blows your fences down, but you are perfectly satisfied that it is no delusion when you are obliged to set them up again; you are convinced then that you have not been psychologized and deluded by the wind spirit. Many people do not believe in their own senses—think that they are psychologized all the time. I wonder who it is that psychologizes them? May the Lord bless psychology and all those who are susceptible to it.

Q. Will you give us your opinion upon what is termed the dosage of old people?

A. That is a kind of an old grandmother and grandfather idea.

Q. Are there spirits that have power sufficient to shield us from all physical danger, though not permitted to use that power at all times, lest by it they withhold from us needed experience?

A. It is not strictly necessary that persons should suffer many times. It is, however, necessary for their development that they should suffer what they many times do pass through. It is because they do not understand the laws by which they are governed, and such suffering does give them a more perfect understanding of those laws. In many cases there are instances where they gain knowledge, and again, there are many in which they are not benefited by such knowledge. Take for instance, sickness and suffering in infancy. Can you conceive where it benefits the spirit of a child to suffer physically? Neither is it in the power of the guardian to shield it from suffering. When you speak of suffering, you must not speak of children of a larger growth altogether. The guardianship is over infancy from the first.

Q. Do not the sufferings of infants illustrate that upon that subject, and in that way, we are better prepared to provide against the sufferings of others; and in this manner are not such sufferings beneficial to the world?

A. You, my friend, are not speaking of suffering for the benefit of the whole human race. You are speaking of suffering for the benefit of the individual alone. We cannot conceive that one person should suffer for the benefit of another. Neither would it be justice on the part of a guardian to allow such suffering.

Q. Would we have sympathy for others had we not ourselves first suffered?

A. Most certainly we would. We see it manifested in little children. They manifest sympathy without first enduring suffering themselves.

Q. Do persons in affluent circumstances sympathize with the poor and distressed like those who have been poor and distressed themselves?

A. Not in the same degree. No, you will find some who have always had at their command everything that this world can give, who do all in their power to relieve suffering. For instance, you will see the peace of the high, I won't say noble, but I will say rich man. The inmates, some part of them, would drive the

poor child who was suffering, from their door with a curse, because their sympathy is not much developed. Another, with larger sympathy, would inquire and give the child whatever it asked. It does not follow that one must experience suffering to be aroused to sympathy for others.

Q. Does not suffering tend to develop the faculty of sympathy in an individual?

A. In some it does, and in others it does not. That fact you experience in your every day life if you are a close observer.

Q. Are the wards of guardian spirits always present to the view of the guardian spirit?

A. I can not speak from experience. I am not the guardian spirit of any individual—that is not my work. I like children well enough, but I don't like them sufficiently well to be looking after them all the time. It would not be pleasant for me to witness all the pain incident to their lives. I have other work for which I am better adapted. I believe that every father and mother should look after their own children.

Q. Does every one follow that which is most agreeable to them?

A. Yes, sir. That is one of the beauties of the spiritual plane of existence. Individuals follow that desire for which they are best adapted.

Q. Can spirits recognize their progenitors further back in spirit-life than they could in earth-life. If so, how many generations?

A. I can not say to what extent they might be traced back. Yet if an individual had a desire for that knowledge, and set himself at work to attain it, no doubt he could succeed. Were he adapted to and felt a desire to know, he would be enabled to find out. I don't think there would be any great happiness in going back and finding that out. May be that gentleman wants to know who his great grandfather was. So he propounds that question.

QUESTIONS BY A GENTLEMAN PRESENT.

Q. Should we not have a much higher grade of spirit manifestations in our circles if there could be perfect concert of desire?

A. A concentration of desires for some good and noble phase of manifestation will naturally result in a higher order of such manifestations; but if the minds present are fixed upon a particular manner in which they wish the spirits to control the medium, that very concentration of thought will render conditions unfavorable for the manifestation most anxiously desired. The necessary conditions for spirits to approach and manifest themselves are subject to a law, and they can only do so in accordance with that law. That condition is a negative or passive one—consequently an anxiety on the part of the circle would render the conditions so positive that spirits could not come into that circle to perform what was most desired.

Q. Would it not be best, in order to higher development of spirit truth, to have in circles some one present to restrict its members to rules of order, as for instance, only one seeking a particular manifestation at one time?

A. Certain rules and regulations are necessary, but if you have one individual who is positive enough to keep perfect order, his influence will render it impossible for spirits to do that which they are most desired to. It is impossible to restrict the desire of any person, only by a diversion of the mind, or by some pleasantry, into another direction.

If some one should attempt to engross the attention at a specified time for physical manifestations, all minds would then be directed to that individual, and all would be so positive in that direction that no manifestation would occur in the direction desired.

Q. Do spirits who departed this life in a state of intoxication return to inhale the fumes of alcohol on earth?

A. I think that would be a very poor consolation. It would be like inhaling the odors of cooking as a means of allaying one's hunger.

Q. A gentleman yesterday told me he thought he was influenced by such a spirit. Could it be so?

A. It is absurd. The idea has become prevalent from the notion of "evil spirits." It is all an absurdity. There are no evil spirits. Spirits act from motives—not for the purpose of doing evil acts, but because they imagine they are going to be happier for it. Such persons are ignorant of what is for their real good, whether they are inhabitants of the Spirit World or yet dwelling on the material plane. Such persons are mistaken as to what is for their good, but they are as susceptible of good instruction as you are, and as ready to receive it. I wish to have you distinctly understood that there are no spirits in the Spirit World who come back to earth life to influence individuals for evil. It shall be my duty to promulgate an entirely different doctrine to the world. The idea is an outgrowth of Old Theology. Those who devised the idea of a devil, to make a pack-horse for their absurd acts, are often ready to place what they call evil spirits in his place.—The doctrines of a devil and evil spirits are equally absurd, and both unworthy of true philosophers. They are consistent with the teachings of theologians but unworthy of Spiritualists, who think for themselves, and generally discard the dogmas of the church; but they will get over these fallacies as they reason upon the subject.

FALWOOD SMITH.

Frank's Journal, No. 33.

GIVEN THROUGH THE MEDIUM.—FRANK, MEDIUM. I was born in England—lived in the reign of George the First, and was Member of Parliament from Kent.

Before my mother's death I had a leaning towards the Catholic church for she had been educated in that faith; but after that event occurred, I was thrown among those who cared but little for religion of any kind. I felt no compunctions of conscience for absenting myself from church, and when the priest remonstrated, I put him at defiance. This roused his ire, and watching an opportunity he dealt me a blow that put me in bed for a month. I knew from whence it came, and resolved to be even.

I had a farm about four miles from Cambridge where I spent a good deal of my time. While there on a visit, I heard that this priest was in the neighborhood, and I determined to have my revenge.

Leaving my home at night, I proceeded to where my enemy had put up; found him sitting in the room alone, and before he could make a sound, my knife was in his heart. I left at once, and hid the slightest suspicion, ever fell on me.

But a most miserable man was I from that moment. No penitence could wipe out the remembrance of that deed; no tears wash away my guilt. Every one saw me an altered man, but none divined the cause.

I tried what active life would do, and entered Parliament. I was foremost in every work that promised plenty of labor; generally sided with the opposition; and could have been a prominent leader had I so desired.

The king sent for me one day and enquired why I put myself in opposition to his measures. I replied that I cared not little which side I took and to gratify him would side with the ministry. He expressed himself highly pleased, and from that moment I stood high in his regard. After this I was often invited to court, and became quite a favorite with the queen.

There was a lady in her train, of considerable beauty, to whom I paid much attention, and it was not long before I became completely enamored. She expressed no preference for me for some time, but at length my attentions were requited by her love. The queen gave her consent and we were married.

Hardly a month elapsed before she detected my secret, and it caused her infinite sorrow. She could not keep her tongue, but must blab it to the queen, who revealed it to the king, and he caused me to be arrested. But there was no evidence against me and I was discharged.

What then were my feelings towards my wife. The most intense hatred filled my heart, and I could not consent to live with her again. We parted and saw each other no more. She went to live among her friends, while I retired to my farm.

A year after this I fell in with a sweet little girl who kept a milliner's shop. I tried to learn who she was, and found that she had neither father, mother or friends. This decided me, and I tried at once to gain her love. But she had been educated by an aunt who was a strict member of the Protestant church, and nothing could induce her to step from the path of duty.

I had a man in my employ who would refuse nothing at my hands. He promised to capture and bring her to my house. It was done, but all this was fruitless, for she still resisted my advances. Maddened at last I forced her compliance and left her overwhelmed in sorrow.

Sad was her condition after this. Wailing and weeping continually. I could gain no more favors. Her whole soul revolved at my approach and I could do nothing but let her go.

This was the most shameful, cruel act of my life. I cannot even now think of it without pain. Her little shop was broken up, and she met an early death.

I had gained nothing by experience—had met with nothing but disappointment, and became a morose discontented man. Life had for me no enjoyment; death no fears. I understood nothing about a future state, for I never gave the subject thought. I looked about and saw change marked upon everything. I considered this an evidence that all things ended in this life. I could not conceive that a life existed beyond the grave. Religion was a cloak for hypocrites—priests but drones in the hive, living upon the labors of others. Few believed in what they professed—all were mere dupes. Reason was but a dream, hell a scarecrow to frighten fools into the church.

With such thoughts what could keep me here a moment longer than life could give enjoyment. When I became about fifty years old, I let flow a vein in my neck and died.

What was my amazement on opening my eyes to find myself lying upon a rock in a rocky region, all about me wild and desolate. I could not realize this, but lay wondering what it could mean. Presently, I heard a rushing sound like a foaming river. Then voices mingled in the uproar. Soon I perceived dark objects approaching me which I then discovered to be men and women. They rushed upon me with extended arms, clutched me by the hair, and dragged me till life was nearly extinct.

On coming to, what was my agony? I see standing before me the priest I had murdered. He glared upon me with bloodshot eyes; related how he had been my constant care, how he had made my wife extort my secret; how he had joined a band of dark spirits to blast everything I did. He made me persecute that poor girl, and caused such aversion in her against me, and finally caused me to commit suicide. I fairly quaked before his glance, and did not dare openly to accuse him of his attack upon me.

Let me here say that I did not join this band of dark spirits. I could not consent to be where the priest was. He filled me with horror whenever I looked upon him, and all I desired was never to see him again.

After this I strolled away and found myself in a cave where every kind of filthy vermin abounded. I tried to escape, but in vain, they soon overwhelmed me. Then an immense serpent folded me in his embrace and cracked every bone in my body. Then tigers and other wild beasts devoured me. Then I sank up to my neck in a pool of filthy slime, struggled for awhile and was overwhelmed. Then all manner of bats, snakes and lizards attacked and stung me to death. Then I found myself in a vast plane and waited for some one to come and tell me where I was. After awhile an immense crowd of people came and rushed upon me, seized me by the hair and dragged me until I was seemingly dead.

I kept with these creatures for many years, and became as vile a wretch as any of them. One day I saw a bright object standing near me, and wondered what it could mean. I gazed at it for some time. At length I perceived it was a spirit, but so ineffably bright my eyes were dazzled and I could not look up. Presently a voice is heard in accents mild and said:

"Brother, why do you continue here? There is a beautiful home where I live waiting for you. Will you not go?"

I felt in my very bones that this was a messenger from God, but so overwhelmed was I, that not a word could I speak. The spirit spoke again:

"Brother, be not disturbed. I come for your good. I come to tell you that there is hope even for you; to point you to a better way. Will you not come?"

I trembled in every limb. At length I found words to say:

"Who are you?"

"What was my amazement to hear the name of her I had wronged. I fell to the ground in agony. But she continued:

"Brother, do not linger more in this horrid plane, but come with me."

I could not move. She stretched forth her hand and lifted me up. I trembled with excitement. "Let me support you," she said.

Her touch infused life in me. I stood erect and gazed upon her. She smiled. I sent a thrill through my whole frame. I tried to walk and succeeded. She led me to a tower and we sat down. Presently another spirit came. It was my mother. I knew her as the first glance.

"My child," said she, "I have been your constant attendant since I left earth; have witnessed all your doings; have mourned and lamented over your wayward course; have striven to arrest you in your mad career; tried to save this poor child from your grasp; but all my efforts were in vain, and you have had to suffer the consequences. I believe you are now exempt from further sorrows. Humble yourself in prayer and penitence, and pray to God for mercy."

I fell at her feet but could not utter a word. On lifting up my eyes they were gone. What commotion now filled my soul. I could not think, but lay there nearly paralyzed. At length there was pictured before me all the incidents of my life. Every transient act at school; every disobedience of my parents; every licentious thought; every burst of passion; all my thoughts of revenge; my creeping upon my enemy and dealing him the deadly blow; my duplicity in public life; living in breach of right but preferring the wrong; my cruel treatment of my wife, keeping her in exile while I lived in luxury; then the helpless child I had ruined. That was the severest pang of all. How I groined in agony. I moaned and lamented, and moaned and lamented. So I continued, for I know not how long.

At length on looking up there stood my mother and the child; and with what smiles they greet-

ed me. I felt that my sins were all forgiven. I looked, and lo! my garments were no longer dark. What a thrill of ecstatic joy coursed through my frame. I fell into my mother's arms, and what an embrace I received.

From that moment, I gained solace every day, and every day my garments became brighter and brighter. I am now a bright spirit. The child is my constant companion, and together do we visit those poor wretches with whom once I condescended. At times we succeed in bringing one poor cast away out of darkness and weaving a ray of light around him. This constitutes our highest happiness, and we love to talk of our earth trials and present joys.

It would be well to give some thoughts of the time throughout which all this transpired. My death took place in 1709, and thirty years expired before I entered into bliss.

I will also mention another thing—I have described the horror which assailed me on my entrance here. To me it was all reality, but nothing in actual fact. It is the history of every wicked person that comes here—precisely like the horrors of delirium tremens. I had far more sufferings even than I have related; and none worse than being obliged to keep with those degraded beings.

I have now given you a history replete with instruction. It is the history of every one that sins. Keep it before your mind. Know that every misdeed must pay its penalty; every good act find its reward.

You have been developed expressly for this work. You are now capable of receiving impressions with great facility. You are constantly attended by an immense throng of spirits who come for instruction. Do not suppose that you are deserted by your immediate friends. They are all here watching you with intense interest, and will do all that is necessary for your welfare. You will have communion with them before long. It has been wisely ordered that you should be waited on by these undeveloped spirits; but you will have them with you not much longer. Their work is accomplished.

Dr. CHALMERS beautifully says: "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the degradation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

Simmons, the Hercules of the Harvard crew, is a third cousin of Ralph Waldo Emerson. He lives at Hawthorne's "Old Manse."

SPEAKERS REGISTER.

PUBLISHED QUARTERLY EVERY WEEK.

[To be useful, this should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

J. Madison Allen will lecture in Terre Haute, Ind., six months from May 1st. Address box 547.

Harrison Angier, Calamus, Clinton Co., Iowa.

O. Fannie Allen, Stoneham, Mass.

Mrs. N. N. K. Andrews, trance speaker, Delton, Wis.

Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark St. room 11.

Harrison Akely, M. D., 104 South Clark Street, Chicago, Lectures on Laws of Life, Temporo co, and Reform and Progressive subjects.

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Dr. A. T. Aron, Address box 201, Rochester, N. Y.

Mrs. Anna E. Allen, 147 West Washington street, Chicago.

James M. Barnes, New Castle, Ind.

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Wm. Bush, 163 South Clark St., Chicago.

A. P. Bowman, Joyfield, Michigan.

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Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. F. M. Brown, P. O. Drawer 5368, Chicago, Ill.

Mrs. E. F. Jay Bullen, 151 West 12th street, New York

Mrs. Nellie J. E. Brigham, Elm Grove, Colerain, Mass.

Mrs. M. A. G. Brown, Address, West Randolph, Vt.

Adelle L. Ballou, Address Chicago, care of Historical-Pantosophical Journal.

Wm. Bryson, Address box 35, Camden P. O., Mich.

M. C. Bout, Inspirational speaker. Address, Almond, Wis.

Lyman C. Mow, Inspirational speaker, Box 99 Freedom N. Y.

D. W. Hull, Inspirational and Normal Speaker.—Hobart, Ind. Dwelling Dept., Mendonville, Ind.; O. B., East Saginaw, Mich.

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Wm. H. Johnson, Corry, Pa.

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H. A. Jones, 55 Canine, Ill.

E. S. Jones, Drawer 4023, Chicago.

Dr. Wm. K. Joseph, Lecturer, Healer, Clairvoyant. Address him in care of this Office, Room 8,—102, South Clark Street.

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George F. Hittidge Buffalo, N. Y.

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Mrs. H. T. Leonard, trance speaker, New Ipswich, N. H.

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G. B. Lyon, Inspirational speaker, Sturgis, Mich.

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Mrs. Harriet E. Pope, Morrisstown, Minn.

Lydia Ann Parsons, Inspirational speaker, Discob, Mich.

Mrs. Eliza, Address St. Louis, Mo.

Mrs. Eliza, Clairvoyant, 63 Russell St., Charleston, Mass.

J. H. Powell, Terre Haute, Ind.

Mrs. Nettie M. Pease, trance speaker, New Albany, Ind.

Mrs. Anna M. L. Potts, M. D., Lecturer, Adrian, Mich.

J. A. Putter, Lecturer, Box 408, Galesburg, Illinois.

Mrs. J. R. Potts, Lecturer, care of R. A. Wilson.

Dr. W. K. Ripley, Lecturer, Fostoria, Mass.

A. C. Robinson, Salem, Mass.

Dr. P. H. Randolph, care box 3324, Boston, Mass.

Dr

Frontier Department.

BY E. V. WILSON.

NORMONISM AND POLYGAMY.

A Conversation With Elder Tanner, Mormon of Salt Lake City.

We were drinking water at the well of Brother G., Wis., on Sunday, August, 1st ult., when there came to the same two men (not angels) who inquired if Mr. G. was at home. We answered, "No." Offering them a drink of water, they partook freely, after which, one of them introduced the other as Mr. Tanner, of Salt Lake City.

Tanner.—I am two thousand miles from home; have come twelve miles to hear you lecture to-day. I do not deny Spiritualism, for I read of it in the Bible. However, I know but little about it, hence I called to see you.

Spiritualist.—I thank you. Walk in. So we entered the house and were seated, after which the following conversation took place.

S.—So you are a Mormon, and an Elder?

T.—Yes; I am a Mormon and an Elder.

S.—Are you out on a mission for the Saints?

T.—No; I am on a visit here to the friends of my wife, who is with me. This man's wife is my wife's sister, pointing to the gentleman by his side.

S.—After many questions and answers on every subject pertaining to Mormonism, we asked pointedly, if the Elder was willing to talk on Polygamy.

T.—Yes, sir, and will give you correct answer.

S.—Do you endorse Polygamy, yourself?

T.—Yes; it is right, and we practice it.

S.—How many wives have you?

T.—I have four wives with whom I am living when at home.

S.—Are they with you now?

T.—No; only one.

S.—Were the rest of them willing for this one to come with you?

T.—Yes; and desirous she should come.

S.—Have you a favorite among them, or do you love them all as one woman?

T.—My first wife takes precedent of the others, and I think the most of her.

S.—How do you live, all under one roof together as one family?

T.—No; not as one family, but under the same roof. Two of them live together in one apartment, and two of them live separate, in rooms by themselves.

S.—Are your women quiet and passive, complying with your wish and will? Have you any trouble with them?

T.—O! the usual differences of opinions, but nothing serious.

S.—Suppose your wives, or any one of them, got dissatisfied and wish to leave you—what then?

T.—I give her a bill of divorce, and she is free to go.

S.—Can she be accepted by another man, and taken in honor, according to your customs as his wife, and retain her position in society?

T.—Yes; and does so, too.

S.—Have any of your wives left you?

T.—Yes; one of them.

S.—What did you do in her case? And if she had children, what was done with them? Who owns the children?

T.—I gave her a bill. She had one child and took it with her, she being capable of taking care of the child. Where they are not capable of taking care of the child, then the man retains the same;—this woman is married again.

S.—Will not this system of Polygamy tend to immorality and prostitution?

T.—By no means,—but the reverse. There are no prostitutes in Salt Lake City or Utah. Such a thing as a house of ill-fame is not known in our country.

S.—But is there never any jealousies, heart-burnings or dissatisfactions with your wives, in regard to the society of the man or husband?

T.—Yes; but we manage that without any trouble. We learn them to know that this course is for our mutual good.

S.—Suppose wife number one wants your company and society, at the same time you desire to be with wife number two; wife number three also claiming you as her property for the time being—what then?

T.—We reason with them, and show them that it is best to be governed by our judgment. The difficulty is easily managed.

S.—How many children have you by these wives of yours?

T.—Sixteen, and sixteen grand children.

S.—Are your daughters married and living under the same system, and do you countenance it?

T.—They are married under our system, and we countenance it, and I for one teach it by encouraging legitimate Polygamy. We also encourage early marriage.

S.—Are your women permitted the same liberty with men, that you take with women?

T.—We take no unlawful liberties.

S.—We beg your pardon—are your women permitted to have as many husbands as you have wives?

T.—No; they are not.

S.—Why?

T.—Because we think it is not best; besides, they do not desire to have more than one man, and feel and know that our system is better calculated to maintain a sound, healthy, physical and mental condition than yours. Your women are prematurely old, and die early in life; again, poisons are life in fashionable society—never with us.

S.—Suppose one of your wives should be taken in adultery—what would be the results to her? What her punishment?

T.—She would be dealt with according to law and punished for her offense.

S.—And the man, if taken in the act of adultery—what of him?

T.—Punished by a swift and sure punishment. We have no such cases, however.

S.—Have you given woman any voice in this matter of plurality of wives or Polygamy?

T.—We compel no woman to become sealed to us.

S.—What do you mean by sealed to us?

T.—That is when a woman is set apart by the authority of our Government as the wife of any one man.

S.—In such cases do you consult the friends, guardians or parents, if a minor?

T.—Yes; always. No woman is taken to our homes, against her will or just opposition of friends.

S.—I have been informed to the contrary by those who have left your ranks.

T.—That may be. But, sir, you must remember that those who informed you, are renegades.

Treaters are always bitter in your own ranks, who so bitter as those who go over to the enemy. S.—Suppose Brigham Young should receive a revelation to do away with Polygamy—what would be the result?

T.—There is no supposition about it, Polygamy will continue; it is one of the fixed institutions of Mormonism, and we shall come into the Union of States with Polygamy.

S.—Did Joseph Smith endorse Polygamy?

T.—Yes; and received a revelation to that effect.

S.—His sons deny it.

T.—It makes no difference what they deny, I know Joseph Smith well, and know that he endorsed and sanctioned Polygamy.

S.—How long have you been a Mormon?

T.—Since Mormonism was a year and five months organized. I was with them in Kirtland, Ohio, Missouri, Illinois, and went with them to the Plains.

S.—And you are firm in your conviction that you are right, and that Mormonism is a fixture in America, and will continue?

T.—I am; and know that they are right!

S.—I frankly say to you, sir, that from all I have read and heard of Mormonism, and from what you have said to-day, that I am an unbeliever in the doctrines, teachings and practices of Polygamy; and further, that it is a system of oppression on the part of man against woman.

Now, sir, I am a Spiritualist, and frankly say to you, I do not believe in your systems, and at the same time confess I know nothing about your system or the social workings of Polygamy. And with this frank statement, will you as an Elder, and in authority, permit me to teach my views—criticise yours, examine into its systems and workings, as I examine and criticise other denominations in this part of our country—what say you, for I may cross the Plains next summer?

T.—I will guarantee you perfect freedom of speech; you shall speak in our halls or tabernacles; you shall be my guest, and a welcome one, and I wish you to come.

Thus ended our conversation with Elder Tanner. It was in the presence of several witnesses, men and women. The Elder was all the time under a sharp running cross-fire, and he stood it well; perfectly cool all through the conversation, manifesting that calm, gentlemanly conduct that said in so many words, "I am master of my position." We dare not attack him from the Bible standpoint, for the Bible sustains polygamy; but we do not, though he does.

The conversation lasted full two hours. We have endeavored to follow the conversation between us—not touching the side fires. We wish, however, we had a verbatim report of all that was said by all parties that were present.

For instance: One lady of culture and brains came from another room, and in great excitement and with a vim, said: "I have come into this room to see a man that has four wives, and dares say so."

Said the Mormon, very calmly, "I am the man; you now see me."

"It's well for you that I ain't one of your wives, I can tell you that, for if I were, I would make it too warm for you," said the woman.

"We should have no trouble, and I would win you over to respect and love me, by kindness," said the Mormon.

"Not with your affections divided with others," said the woman.

We turned our eyes toward an open door, and there we witnessed that which would have made Hogarth shout for joy, for there we saw a young Miss with mind intent on vengeance dire, in defiant attitude, standing, eyes sparkling with resentment, lips firm, compressed, white and thin, with strong resolve to resent this monstrous sin, her tiny fingers working with vengeance, deep into the soft palm of her snow-white hand, she stood erect—a gentle Amazon, ready to meet in domestic strife the oppressor of her sex. It was a beautiful sight, this human, living and breathing statue, that spoke louder than words, "Mortal man, beware; for with undivided love, I am gentle as a lamb, but if betrayed, take care."

After the Elder had left, we asked our young friend what she thought of the man with four wives, and her answer was, "If I were one of them, there would be a funeral!"

From all we saw and heard on both sides, we agree with our fair young friend.

"Surely, readers, we are approaching a crisis on this question of polygamy. The demands of ninety thousand people are not to be winked at or treated lightly. In ten years from this writing there will be a fearful tragedy enacted on the plains of Utah, and Mormonism will be crushed out in blood, or become a fixture in the land. Which shall it be?"

The remedy we may consider in another article on this subject.

For the Religio-Philosophical Journal.

CHRISTIANITY IN THE PAST.

To Whom are We Indebted for the Right to Adopt our Free Religious Spiritualist Association?

BY H. S. BROWN, M. D. NUMBER ONE.

Perhaps there is no more profitable way for us to spend a few moments, and a little space in your valuable paper, than to consider who gave us the right to organize our Spiritualist Associations. In this way, we may learn what we should do to perpetuate the right to rising generations, and to increase the powers of free organizations.

It is said that hogs eat the acorns that drop from the oaks without ever looking up to see where they come from, and people as thoughtless as they will do likewise, and never improve. But it is our duty not only to see where our nuts of liberty come from, but to examine the tree and learn to plant others that will give a richer flavor to the liberty of coming generations, than we enjoy.

In the sixteenth century there was a division in the Christian ranks, caused by the reformation that enabled another party to arise and maintain itself as it never could before in Christendom. This was the civil rights party. This party claimed that every person was entitled to have their just rights secured to them by just laws, while the Christians claimed the divine right of Priest, Bishop, Pope and King to rule over the people. This is the distinctive difference between these parties to day, and has been ever since the reformation.

If any persons dispute this statement, let them consider the positions the Puritans took in the Plymouth colony, when they had entire control,

No pope or potentate ever displayed more equal bloody vengeance than they did. And yet let it be distinctly understood that no better Christians exist to-day, or ever did, than they were, because they submitted to the civil rights regulations as soon as they were divined, so they could not enforce their murderous Christian judgments; and all the fault we find with them, is their Christian practices. As civilians, they were as good as any other people; as Christians, they were as bad as any other people.

It will be observed that the reformation did not change Christianity, nor the practices of Christians, as we see the Church of England, the church at Geneva, Switzerland and of Scotland preached the same damnation upon unbelievers, and practiced the same kind of tortures and murders as did the Church of Rome. And it should be understood that they never gave up any of these practices until the civil rights party became sufficiently powerful to force them to desist. This shows that Christianity was originally a cursed institution, or it was cursed by passing through the dark ages and the Romish Churches; and has received an indelible mark of evil that must hang to it as long as its history is known, and that no practical reformer will ever refer to it as a basis of organizing freedom principles, will appear more fully in our next article.

NOTICE OF MEETINGS.

THE ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 10 1/2 a. m. J. B. Morley, Conductor; Mrs. T. A. Vannop, Guardian; Mrs. M. E. Colson, Asst. Guardian.

ATWATER, Mich.—Lyceum meets each Sabbath at 1 o'clock p. m. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, Mich.—Regular Sunday meetings at 10 1/2 a. m. and 7 1/2 p. m. in City Hall, every Sunday, in Everett Hall, corner of fifth and fourth streets, at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling that way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice-President; Wm. Dunckley, Treasurer. The Children's Progressive Lyceum meets at 10 a. m. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BRIDGEPORT, Conn.—The First Progressive Lyceum Society hold regular meetings every Sunday evening, in the City Hall, corner of Orange and East streets, at 7 1/2 o'clock, p. m. President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. S. Brown; Guardian, Mrs. M. A. Jenkins.

BUFFALO, N. Y.—The Children's Progressive Lyceum meet at 10 1/2 a. m. and 7 1/2 p. m. in the City Hall, every Sunday, at 10 o'clock, p. m. in the same hall. Dr. O. Dunn, Conductor; Mrs. M. Rockwood, guardian.

BURTON, Ohio.—The Children's Progressive Lyceum meet at 10 1/2 a. m. and 7 1/2 p. m. in the City Hall, every Sunday, at 10 o'clock, p. m. in the same hall. Dr. O. Dunn, Conductor; Mrs. M. Rockwood, guardian.

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