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## (S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

# OHIOAGO, JANUARY 15, 1876

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CALVINISTIC CRUELTY. Ohrictian Persecutions in the Amer-Ican Colonfes.

Protestantism on the Rack.

LECTURE DELIVERED BEFORE THE TILDD : ED CIETY OF PROGRESSIONISTS BY B P

BASSETT EFQ OF TOLEDO O

In the early history of our country we find that the Christian elements introduced, were, principally, of three kinds: At Plymouth and Boston, the Parlian or Calvinistic; at James-town, the Episcopal or Church of England, (which latter at that time differed from the (which latter at that time differed from the Calviniatic or Puritan but little except in forms and church government)—and at St. Mary's, the Oatholic. There were other relig-ious elements, such as Anabaptists, Quakers, Moravians, etc., but these were never acknowl-edged as Christian. (with the exception of the Bapilists) and the Baptists were never recog-nized as such until they had laid all the here-sies of the Waldenses, Mennonites, and early Anabaptists—save the one on infant baptism— and had joined with other evangelical Oaris-tians in acknowledging the doctrines of Force in Church and State, and that of a regularly ordained and paid clergy. One of the strong evidences of the tendency of evangelican or orthodox Christianity to run into a religion of Force and Persecution, is furnished by the his-tory of the Baptists, who, Trom champions-of liberty, tolerance and non-realistance, have gradually assimilated to, and are now in accord with, their old persecutors and oppressors in their doctrines of Force. THE MONOPOLISTS OF FELSEOUTION.

### THE MONOPOLISTS OF PERSECUTION.

Daring the whole period of the existence of the colonies, the Christian element known as the Protestant or Reformed, Puritan or Calvin-istic, had the ascendency, power and control. The Oatholics were comparatively few and fee-ble, and ever the objects of bitter animosity and personation. They, therefore, had not the power, evan if the disposition had existed, to

thus being ungratefully persecuted by men whom they had taken to their bosoms in a colony, which they themselves had founded. Laws unfavorable to the Quakers were also enacted. At the restoration of Charles Second in 1660, these wrongs and usurpation were righted. Pailip Calvert was (poointed Gover-nor, and the ancient order of things restored. The recent usurpations were passed over by the O tholics in silence, and buried in a gener-ous oblivion. Toleration was re established and the inhabitants of Maryland once more experienced the blessings of a mild government and internal tranquility." Such was the lan-guage of the Protestant historian, John Howard Hinton.

#### MASSAGHUSETTS BAY AND THE UNITED COLONIES. OF NEW ENGLAND.

In 1629 the first court of the colony of Mas-sachusetts held at Boston, enacted laws "that none should be admitted freemen, or entitled to a share in the government, he chosen mag-istrate, or serve as jurymen, except they be members of their church. These despotic laws appear the more atrocious when we con-sider that among the causes which induced these men to escape from the persecuting laws sider that among the causes which induced these men to escape from the persecuting laws of England. Parliament had never deprived them of all civil rights for non-conformity to the established church. "This law," says Gra-ham, "at once divested every person who did not hold the prevailing opinions not only on the great points of doctrine, but with respect to the discipline of the church and the cere-monles of worship, of all the privileges of a monies of worship, of all the privileges of a citizin. Even at a later period when the colonists were compelled by the remonstrance of Charles Second to make some alterations in this law, they altered it only in appearance, and enacted that every candidate for the privlleges of a freemap, should procure a certificate from some minister of the established church that they were persons of orthodox principles. An Episcopal minister is noted for having said "that as he had left Ecgland because he did not like the lord bishops, so they might rest assured he had not come to Amer-

need hang God's Bible at the Dovil's girdle. It is said that men ought to have liberty of conscience, and that it is persecution to debar them of it. I rather stand amez id than reply to this, it is an astonishment that the brains of men should be parboiled in such impious ignorance.

norance." Here we have the same in the range of a true son of the church, who really believed what others profess to believe, that the cruel Jew-lab code was diotated to man by a merciful Oreator. The doctrine of John Calvin that Protestant Christianity was entitled to the monopoly in persecution, had suffered no dilu-tion, in its century of transmission to John Ward. The remark of Bayle, that our religion appeared the better when it was under perse-cution, scems to have been varified in Ameri-ca. The Catholic religion, from the settle-ment of the colonies to the adoption of the constitution, was under persecution; and des-polic as their church creed has ever been, Maryland was the only, example of Christian toleration, unless you call Q takers and Ana-baptists Coristians. "The conduct of the Cath-olics in their intercourse with the natives was

olics in their intercourse with the natives was humane, in comparison with the treatment they received from Protestant Christians. We have not space to pursue the subject, but who-over desires to do so will find confirmation of our remarks in a book by R bert P. Nevin, en-titled, "Black Robes." He quotes from one of the natives addressing the governor of Mus-sachusetts, as follows:

"You saw me long before the French did, yet heither you nor your ministers ever spoke to me of prayer or the Great Spirit. They saw my furs and my beaver skins, and they thought of them only; these were what they sought. When I brought them many, I was their great fr.end; that was al One day I lost my way in a cance, and arrived at last at an Algonquin village, where the Black Robes taught. I had hardly arrived, when a Black Robe came to see me. I was loaded with peltries. The Black Robe distained even to look at them. He spoke to me at once of the Great Spirit, of 30186 lell, and of prayer only path to Heaven," etc.

ECOLIR WILLIAMS' MEMORY VINDICATED It is a most significant proof of the sectorian partiality and iojustice with which the writ-ings and history of our country have been charged for nearly two centuries, when the fact is known that it was left for England's writers and historians in the nineteenth cen-tury to censure the bigoted slanders, and vintury to censure the bigoted slanders, and vin-dicate the memory of one of America's great-est benefactors, Roger Williams. John How-ard Hinton, whose history of the United States was first published in 1832, says: "There is scarcely any writer that has done the senti-ments or character of this eminent, though some what eccentric man, even tolerable jus-tice. All his historians are his opponents and some what eccentric man, even tolerate jus-tice. All his historians are his opponents, and they have evidently labored hard to justify the proceedings of his persecutors, while they could not conceal the benevolent and unexceptionable character of the far greater portion of tionable character of the far greater portion of his life." The first vindication of his memory by an American, was in an ann'versary dis-course before the New York Historical Society as late as December 7.h. 1818, by Guilan O. Varplanck, Req. October, 1818, Robert Southey, author of "Watt Tyler," and about this time Poet Laureate of Eagland, in an ar-ticle in *The London Quarterly Review*, said: "If ever a Welch Failer should write the worthies of Wales, Roger Williams will de-serve, if not the first place, a place among the

serve, if not the first place, a place among the first, for he began the first civil government upon earth that gave equal liberty of con-ecience. His history belongs to America, rather than Eigland, but we must not even thus casually mention his name without an expression of respect and reverence, for he was one of the best men who ever set foot upon the new world,-a man of genius and of virtue, in whom enthusiasm took the happlest direction and produced the best fruits.

At last, however, about the middle of the present century, William Gammell, and Geo. Bincroft, have vindicated his memory. Mr. Allibone, in his "Dicilonary of Authors,"

says: "All that could be found of his remains was

QU TE WITH CARE, THE BIBLE IS ODSCIME. Here our historian encounters laws, quoted from the holy Bible, that relate to incest, in-continence and wantonness which he is too olr. rrom the holy midle, that relate to indeet, in-continence and wantonness which helds too olr-cumspect to quote, and whose prudent stam-ple we shall follow, at least until we learn the fate of reformers who, through the agency of "The Young Men's Christian Aszociation," have been flaced and incarcerated in fails and are still on trial on the charge of "circulating obscene literature," for quoting these identical passages of the Bible and Christian laws of the New Haven Colony. The history, however, continued as follows: "For the remainder (of these laws) see Leviticus xx-11, 12, 18–14, 16, 16; also Dout. xx 11, 25; Exodus xxi 16, and Daut. x'x 10, 18, 19" He adds: "Batore this time incontinence and wanton behavior had been punished with whipping at the tail of the cart; by fining, or obliging the delinquents to marry at the discretion of the particular court." Oursing and smiting of father or mother, and notoricus stubbornness in children after a certain age, were soon after made capital of-fenses. fenses

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NAKED AND WHIPPED IN THE STREETS-OHIDS. TIAN INCONSISTENCIES.

It is somewhere asserted, and with what truth I know not, that in this process of whipruth I know not, that in this process of whip ping at the cart tail, the subjects, whether man or woman, were stripped named and whipped through the public streets. One can get a good idea of another method adopted by our New England Ohristian fathers in dealing with delinquets by reading that manly bold and New Hagland Onristian fathers in dealing with delinquents by reading that manly, bold and thrilling production of Hawthorn's, "The Scar-let Letter. Is it not a conclusive proof of the continued hold that bigotry still has upon or-thodox Ohristians, that while they are prote-cuting and imprisoning not only men, but dis-tinguished women, too, for publishing obscan-ity written in their holy Bible, they are still fighting to the bitter end those who would ex-cuting the Bible from our public schools?" clude the Bible from our public schools?"

A MODEL KINGDOM OF CHRIST ON MARTN. It must also be borne in mind that under this union of Onurch and State in the New

organize and carry on a system of religious persecution. In fact since the latter part of the seventeenth century there seems to have been no flagrant cases of downright Catholic persecutions say where, and while we should still view with distrust and alarm any stiempt on their part to foist their dogmas into our free government, let us hope that they have seen the turpitude of their former course, and that nenceforth they will acquiesce in the claim of John Oalvin, that to Protestant Christianity, belonged the monopoly of Christian persecu-

GOOD WILL TO MAN BROUN IN MARYLAND.

The colony of Lord Baltimore was the first and only Ohristian colony that recognized re-ligious toleration. This colony also seems to have treated the natives as human beings. In bave treated the natives as human beings. In 1684 Leonard Calvert, their governor, applied to the Werwoance or prince of the natives, and craved permission to settle in their country. Their prince replied: "I will not bid you go, neither will I bid you stay; but you may use your own discretion." The conduct of the colonists soon convinced the natives of the for-est of their friendly intentions, and confidence est of their friendly intentions, and confidence was soon established. Hinton says: "The desire of rendering justice to the natives by giving them a reasonable compensation for their lands, is a trait in the character of the first planters of Maryland which will always do honor to their memory." He further says: "Circumstances favored the rapid population of the colony. From the south, churchman drove Paritan; from the north, Paritans drove churchmen into her borders, where all were freely received, protected and cherished." In the year 1649 an assembly composed entirely of Roman Oatholics passed an act entitled: "An act concerning religion," which, after re-citing that, "WHENEAS, The enforcing of the conscience in matters of religion has frequent. ly fallen out to be of daugerous consequence in those commonwcalths where it hath been in those common weating where it had been practiced, and for the more quiet and peacea-ble government of this province, and the better to preserve mutual love and unity among the inhabitants," they enacted, "that no person professing to believe in Jesus Christ, should be in anywhere molested or troubled in respect to his or her religion, nor in the free exercise thereof, nor in any way compelled to the belief or exercise of any religion against his or her consent."

#### PROTESTANT PERFIDY.

The Catholics were in power in Maryland from 1634 until 1653, and all this time had tol-erated different religious sects; but now the Eoglish Parliament, with Oromwell, had tri-umphed, and had executed the king, and there-upon the Protestants in Maryland who had beupon the Protestants in Maryland who had be-come numerous in concurance of the liberal laws of the Catholic colony, rose in rebellion sgainst, and overturned the government that had protected them. Governor Stone was taken prisoner, and condemned to be shot, and although this sentence was not executed, he was for a long time kept a prisoner. These Protestants now engaged in driving from the colony and parscenting all who would not sub-scribe to their straight jucket. Paritanical orsed; in 1654 & Protestant assembly having the exercise of the Catholic religion in the the colony. Hinton also says: "The distrac-tions of England finding their way into the colony, associated a civil war, which ended in-the discomfiture of the Roman Catholics. the discomfiture of the Roman Catholics. The part assembly, which was entirely under the inflaence of Cleybourne and the victorious purty, ordained that persons professing the Oatholic religion should not be considered. within the protection of the law; Oatholics

to live under the lord brothren! COTTON'S AMERICAN THEOGRACY.

The Rev. John Ootton, the first minister of The Hey, John Cotton, the first minister of the church, of Baston, at the request of the general court, framed a system of laws founded. On the laws of Moses, by which the govern-ment became a Theocracy. The venerable John Higgingson, paster of the church, at Balem, in a sermon in 1668, said: "The gover all pel of Ohrist hath a right paramount over all right in the world; it hath a divine and a supreme right to be received in every nation, and the knee of magistracy is to bow at the name of Jesus. This right carries liberty along with it, for all such as profess the gospel, to walk according to the faith and order of the gospel. That which is contrary to the gospel gospel. That which is contrary to the gospel hath no right, and therefore should have no liberty." Urian Oakes, D. D., minister, of Cambridge, Massachusetts, and afterward pres-ident of Harvard College, in a sermon on elec-tion day, 1673, says: "The outery of some is for liberty of conscience. This is the great Diana of the libertines of this age. But re-member that as long as you have liberty to walk in the faith and order of the gospel, and may lead quiet and peaceable lives in all codiimay lead quiet and peaceable lives in all godliness and honesty, you have as much liberiy of conscience as Paul desired under any government. I look upon toleration as the firstborn of all abominations." The historian says: "In another of these election sermons; it is shrewdly intimated that toleration had its orlgin from the Devil, and the speech of the demoniac who cried out, 'what have we to do with thee? let us alone, thou Jesus of Negar. ath,' is styled Satan's ples for toleration." Deputy governor Dudley wrote:

'Let men of God in courts and churches watch.

O'er such as do a toleration hatch, Lest that ill egg bring forth a cocatrice To poison all with heresy and vice, If men be left and otherwise combine, My epitaph's 'I die no libertine.'"

Although in some localities as we have shown, Catholics had yielded to the unanswerable log ic, and the proofs of the incvitable necessity of ic, and the proofs of the incuitable necessity of toleration, evangelical. Protestants 'would nev-er consent to relinquish their cherished domi-nation until compelled to do so by the force and the voice of an awakened and indignant public demand. Volumes might be quoted to prove that Ohristians fought with the utmost desperation for this Bible doctrice, that "saints only, should possess the earth," and that In-fidels, skeptics, and heretics had no rights that the alex were bound to respect. John Ward the elect were bound to respect. John Ward, of Ipswitch, in 1645, published a book enti-tied, "The Simple Oubler of Agawam," in which is found the following sentiments on this subject:

#### OD'S BIBLE DANGLING AT THE DEVIL'S GIRdle.

"My heart hath naturally detected four things: The standing of the Apochrypha in the Bible, foreigners dwelling in my country to crowd out native subjects into the corners of the earth, alchemized coins, toleration of divers religions, or of one religion in segregate shapes. He that willingly assents to the last, if he examines his heart by daylight, his conscience will tell him he is either an Atheist, science will tell him he is either an Atheist, or an heretic, or an hypocrite, or at best a cap-tive to some lust Polypiety is the greatest im-plety in the world. To authorize an untruth by teleration of the State, is to build a sconce sgainst the walls of heaven to batter God out of his chair. Persecution of true religion, and toleration of faise, are the Jannez and Jam-bres to the kingdom of Onrist, whereof the last is far the worst. He that is willing to toler-ate any unsound opinion, that his own may be tolerated, though never so sound, will for a

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#### BLI JT'S CHRIST REJECTED BY THE INDIAN.

What a stinging rebake was that to Connecti-cut Obristians, indicated by the following inci-dent, which I extract from the history of the United States of America:

"When the council of ministers met at Hertford in 1657, the famous Mr. Elios hearing of the Podank Indians, desired that the tribe might be assembled that he night have an opportunity of 'offering Ohrist to them as their Navior.' By the influence of some principal gentlemen they were persuaded to come to-gether at Hartford, and Mr. Eliot preached to them in their own language and labored to instruct them concerning their Oreator and Redeemer. When he had finished his sermon and explained the matter to them, he desired an answer from them whether they would ac-cept of Jesus Carist as their Savior as he had been offered to them? But their chief men with great foorn and resentment, utterly re-fused, and said: 'The English have taken away our lands, and they are attempting now to make us servants.""

It seems that the eloquence of the most humane of the Protestant ministers and the greatest friend to their race, John Eliot, could not overcome the repugnance they felt, savages though they were, for the injustice with which they had been treated in all the New England colonies.

BOGER WILLIAMS-PERSECUTED BY THE PUEL-TANS AND PROTECTED BY THE SAVAGES.

In America, as elsewhere, it is not for lack of knowledge of the principles of toleration that the bloody tenets of persecution were enacted into laws and enforced with sanguinary cruelties by Protestant evangelical Obris-"From the first settlement of the colotians. nies," says Benedict, "there were individuals of Anabapiist bal ef; and the constant fear of their influence was the source of alarming apprehension to the ministers and rulers of those times." Cotton Mather, in his "Magnalia," says: "Some of the first planters in New England were Baptists." R iger Williams, one of the ablest and most distinguished advocates the ablest and most distinguished advocates and champions of intellectual, religious and politics! freedom, landed in the colony in Feb-ruary, 1691 and for fifty two years, with in-domitatue bravery, and distinguished ability, resisted the despotic, inhuman, and proscrip tive spirit of New England Paritanical Chris-tianity. He is said to have entered the colony a liberal Paritan. Of course such an anomaly had been bitheric unknown, and he was very had been hitherto unknown, and he was very soon anathematized, proscribed and exiled. He effected nisescape to the wilderness, where he found protection at the hands of the savages, whom his Paritan brethren were burning, butchering, cheating and exterminating as children of the Davil, This sharp school of advirsity and persecution soon eradicated any remaining seeds of bigotry, that an sarly edu-cation at Jacus College, had sown in his youth-ful mind. He renounced the reformed, and embraced the persecuted faith of the Anabaptists. But so rapid was now his progress in intellectual freedom, that in 1640 he dissolved his connection with all Christian Sects, and, like ancient Pyrrho, became a secker or enquir-

recently, May 23, 1869, exhumed by the pions care of a descendant, Mr. Randall, of N. Providence, and a Roger Williams Monument Association promises to spare our children the burden of a reproach which we and our fath-ers not much to our credit, have been found able to bear."

#### THE FATE OF SIR HENRY VANE.

Sir Hanry Vane, whom Francis S. Drake, in his "Dictionary of American Biography" says "was probably the first who laid down with precision the inviolable rights of conscience and the exemption of religion from all civil authority," arrived in Baston, from England, October, 1635, and in 1636, was chosen Gov-ernor; but on learning his sentiment, a strong ernor; but on learning his sentiment, a strong opposition from the clergy, under the leader-ship of John Winthrop, defeated his re-cleo-tion, and he returned to England, regarding his own country as s more tolerable religious despotism than New England. Here his views led him into collision with Cromwell for the arbitrary dissolution of the long Parliament. He was committed to prison. In 1659 he be-came the leader of the Republican party in England, and on the restoration of Charles the Second, was committed to the Tower and exc-Second, was committed to the Tower and ex:cuted in 1663. Thus Charles was, interdicting the New Eugland colonies from executing heretics, and was, imprisoning and executing his own subjects in England on account of their liberal views. Vane performed important service for Roger Williams in procuring the Rhode Island charter, and Mr. Williams pronounced him one of the greatest and purest of men, and one whose name ought to be held in remembrance by the people of Rhode Island.

#### WOMEN PERSECUTED AND BANISHED.

Anne Hutchinson, founder of the Antino-mian party in the New England colony, was another distinguished Victim of Protestant intolerance. She had belonged to the congrega-tion of John Cotton in Eugland, and with her hueband arrived in Boston in 1634. Her principal crime seems to have been the asserting of Woman's Rights in a theological point of Woman's Hights in a theological point of view; and although Governor Vane, John Oot-ton, Wheelwright, and the whole Boston church, and four others, were her partisans, the country clergy and churches united against her, and in November 1637, the E scienastical Synod banished her, with several of her asso-ciates, from the colony. In 1639 an attempt was made by the Baptusts for an organisation was made by the Depuise for an organisation at Weymouth, a town about fourteen miles southeast of Boston. Six of the persons thus engaged were brought before the General Court at Boston. Some were fined and im-prisoned, others fined and disfranchised, and the organization was prevented. The arti-year a woman of distinction, Lady Moody, who had purchased a plantation at Lynn, was hunted out of the colony for denying the efficacy of infant baptism.

#### THE CHRISTIAN LAW OF DRATE.

As early as 1642 this colony enacted a crim inal code making twelve offenses punishable with death. The several passages of Scripture on which the laws were founded are noted in

the act as follows: "If any man or wonian shall have or worship any God but the true God, he shall be put to death. (Dout. xiii 6, Ex. xxii 2)."

"If any person in this colony shall blas-pheme the name of God the Father, Bon or Holy Ghost with direct, express pre-unaptions, high handed blasphemy, or shall curse in like manner, he shall be put to death. (Levi, ariy 15, 16 )"

'If any man or woman be a witch, thei is, hath, or consulteth with a familiar spirit, they shall be put to death. (Ex xxii.18, Levi, xmi, Dout, xvni 10, 11.)?

England colonies, this "model of the glorious" kingdom of Onrist on earth," as it is styled by its founders, the ministers were called to sit in conscil and give their sdvice in matters of resouncil and give their savies in matters of ra-ligion and cases of conscience which came be-fore the court; and without them the court never proceeded to any act of an ecclesiastic nature. As none were allowed to vote in the election of rulers but freemen, and freemen were required to be church members, and as none could be admitted as church members, and as but by the consent of the elders, who first ex-amined and then propounded them to the br. thren, the clergy had the control of the government and laws in their own hands, and had the entire power over both rulers and people. "The unity of the church and the integrity of the faith" had become the fundamental laws of New England in behalf of Protestant Obristianity, as it had before been of Oatholic Onristianity in Earope.

FORTY YEARS OF GOSPEL GOVERNMENT, Did like causes produce like effect? Let his-tory determine. In 1643 a union was formed by the colonies of New Plymouth, Massachu-setts, Connecticut and New Haven. This con-federation, which continued accut forty years, was called The United Colonies of New England. It was a union for mutual offense and defense, for propagating and preserving the truth and liberty of the gospel and for their own mutual safety and weifare. But each col-ony was to retain its own peculiar jurisdiction and government. New Hampshire had been added to Massachusetts in 1641, and in 1652 the inhabitants of the province of Maine by their own request were taken under the protection of Massachusetts.

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WILLIAM'S BOOK WAB WITH DE. COTTON.

It was about the year 1648, that Roger Williams, while in London, to obtain a colon-ial charter, published one of his ablest works in favor of religious liberty called "The Bloody Tenet, or a Dialogue Between Truth and Peace," in which work, (says Hinton) written with his usual boldness and decision, he anticipated most of the arguments which fifty yes s after attracted so much attention nity yes saturer attracted so much attention when they were brought forward by Licks. To this work that great Dictor, John Oliton, replied in a pamphlet entitled, "The Bloody Tenet Washed and Made White in the Blood of the Lamb." In this work Cotton labored to prove the lawfulces of the manifestation in to prove the lawfulness of the magistrates using the civil sword to extirpate heresies from the commands given to the Jews by (fid to put all blasphemers and idolaters to death. To the objection that persecution serves to make men hypocrites, he replice: "Better tolerate" hypocrites and tares, than briers and thorns." "The civil sword doth not so much attend the conversion of seducers as the preventing the seduction of honest minds by their means." He further says: "It was toleration which made the world antichristian," and concludes his book as follows: "The Lord keep us from being bewitched with the whore's cup, lest being bewitched with the whore's cup, lest while we seem to reject her with open face of profession, we bring her in by a back door of teleration, and so come to drink deeply of the cup of the Lord's wrath, and be filled with her plaques." The contest waxed not, and in 1668 Williams published a convincing reply, entitled "The Bloody Tenet, yet Hore Bloody." Did it have the desired effect in residering these savage Caristians more sumane?

Stanletul oppromise of praceable citieres. In July, 1651 Obedian Holmes, John Olark and one Orandall, representatives of the church at Newport, h 1, at the solicitation of Wil-liam Witter, of Lyan, (s brother in the church, who on socount of stranged age was not a (Continued no page 205.)

# RELIGIO-PHILOSOPHICAL JOURNAL

### HOPE.

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## BY FRANK A. WARBEL

Hope's a fair and artices maiden Pointing with her little finger To a land with treasures laden, Where we fain would ever linger. On her brow are wreathes of flowers, In her hand a magic wand; And she lulls away the hours Of our own dear childhood's land.

She has pleasures for us mortale, But she bids us wait awhile; And we follow through life's portala To the magic of her smiles. Like a rainbow o'er a river, That recedes as we advance, So fair Hope allures us ever, With her dreams of bright romance.

In our days of silent waiting Of two miss the sweets of life. Present joys we're underrating, Nursing care and wrangling strife, Rouse ye while the sun is shining, Boon will fall the silent night, And the star of fate is climbing Ever surely to our sight.

When the days of sge are beaming, And we hear the waves of time Broaking in their fitful gleaming, On the sands of life sublime. Then regret springs in the bocom, For the deeds of earth undone, When falso Hope envicathed with blossomo Shut out action's golden oun.

Plinn, Erie Co., Ohio...

### Destruction of the Inquisition at Madrid.

Col. Lemanazouski, formerly an cfilcer under Napoleon, gives the following vivid aketch of a scene of which he was an eye witness:

"In the year 1809, being at Madrid, my at tention was directed to a Roman Catholic Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Ma-drid, of this decree, who directed me to pro-ceed to its exclution on this far-famed establishment. With my regiment, the 9.h of the Polish lancers, he gave me two others, one of which, the 117th, was under the command of Col. Ds Lile, who is now, like myself, a miniater of the gospel.

With these troops I proceeded to the Inqui-sition, which was about five miles from the sition, which was about nye miles from the city. It was surrounded by a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls' I ad-dressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we acale the walls, and the gates successfully resisted all attempts at forc-ing them. I saw that it was necessary to

come fit for others to occupy. To prevent this practice being cfickaive to those who occupied the Inquisition, there were flues or tubes ex-tending to the open air, sufficiently capacious to carry of the odor from these decaying bod-ies. In these calls we found the remains of some who had paid the debt of nature; some some who had paid the debt of nature; some of them had been dead apparently but a short time; of others nothing remained but their bones; still chained to the floor of their dun-geon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and tea years, all as naked as when they were born in-to the world. Our soldiers immediately ap-plied themselves to releasing these captives plied themselves to releasing these captives from their chains, stripped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of this danger, I insisted on their wants being sup-plied, and that they should be brought grad-nally to the light, as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of conture of every kind which the ingenuity of man or devils could invent. At the sight of them the fury of our soldiers refused any

longer to be restrained. They declared that every inquisitor, monk and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I romained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their pris-on to the light of day, news having been spread far and near that numbers had been rescued from the Inquisition, all who had been deprived of friends by the holy cflice came to inquire if theirs were among the number. O what a meeting was there ! about a hun-

dred who had been buried alive for many years, were now restored to the active world, and many of them found here a son and there a daughter, here a sister and there a brother, and some, alas, could recogniz; no friends. The scene was such a one as no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder, which 1 placed underneath the coifice and in its vaults, and as we spplied the slow match there was a j yful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and massive turrets of that proud edifice were raised towards the heavens, and the Inquisition of Madrid was no more.

## "Church and State."

### [From the Chicago Inter-Ocean.]

In your paper of Aug. 25. '75, there was published a letter of mine to J. L. Beveridge, Governor of the State of Illinois, entitled, "The Rights of Citizenship." No reply has been received by me, and 1 attribute his neglect to do so, not from any lack of interest he may take in the subj ct, nor from any lack of prayerful or mythodical attention he has giv-en the subject, but from his lack of time, owing to the attention he has had to give to public duty since the publication of my letter. change the mode of attack, and directed some Now that these dutics are measurably lessened, trees to be cut down and trimmed, and he will undoubtedly have time to give the subject examination, and announce to the people, whom he so ably cares for, his views on the subject. The hope that he will is my reason" for this communication. In my letter to him I call his attention to the action of the Roman Catholic Bishop of Alton, Ill., compelling the members of his church to withdraw their children from the public schools. I claim that it is an interferpublic schools. I claim that it is an interfer-ence of a foreign power to deprive our citizens ence of a foreign power to deprive our citizens of rights conferred upon them by our Consti-tution and the Constitution of the United States, and asserted: "In thus depriving the laity of power to do good the State is deprived of strength to resist decay, while the church is strengthened to do evil." Again: "If these people in obedience to these pontifical orders grow up in Ignorance of all things except of so-called eaints, or the superficial knowledge obtained in their schools, parochial and others. obtained in their schools, parochial and others. then they grow up slaves to superstition, and become tools of designing men." Such asser-tions deserve some stiention, and if answerable, should be answered. If true, then efforts should be made to deprive their force by the removal of their cause. Since the publication of this letter this Roman power has manifested its intention to destroy any impediments—legal, social, moral, or political—to its accumulation of power in our country in many ways. Canada, though no part of our domain, its contiguity to us, and the fact that one man controls this church in all lands, is sufficient reason for giving one ex-ample of the unscrupulousness of this church in its efforts to control the church ample of the uncorophonances of this children in its efforts to control its people there. The Montreal Witness, in an article entitled, "The Prince of Incest," states that against positive legal enactments to the contrary, the church granted a dispensation to a man, a member of the church, for the sum of \$400, to marry his mother's sister! The sale of an indulgence to violate this law is but forshadowing the sale of indulgencies to violate all law, divine or human. Unless stopped, how long will it be be-fore passports to heaven like the one below, will be issued to assassing, robbers, violators of any or all laws:

doors, ordered the festivities stopped, and or-dered all present on their knees. This was an infringement on private rights. We find the following in the Western Catholic, published in this site. this city:

"No sound Catholic would enter a Protest-ant church or have his children go to any but an exclusively Catholic school. Nother a Protestant school nor one in which religion is ignored suits a Catholic parent or child. The former would rather allow the latter to grow up in ignorance of the alphabet than enter such a place."

Archbishop Purcell, in August last, in a church in Eston, Ohio, speaking of a young man and member of the Romish Church who had been killed, said substantially, there was young man who fell in love with a Protestant young man who fell in love with a Protestant young lady, in violation of the rules of the church, and added, "and now where is his soul? His child is being raised a heretic." Is not this an attempt of this church, through its anathemas, to prevent/freedom in the acts of its members? Is it not an effort to ensiave its members, against the rights of citizens? The aggressions of this church against the rights of the state to improve the mental and moral con-dition of its citizens are so numerous that. You dition of its citizens are so numerous that you can hardly read a paper without finding some effort of its suthorities in that direction. Since the President's measure, the articles in the newspapers of that church have been par-

ticularly venomous sgainst education of any kind. Read the following: "The Catholic Zelegraph of Cincinnati, occu-pies over three columns in declaring its dis-gust with the President's message. Its objestions to it are, in brief, that it is sectarian and a bid for a third term of office. Its result will be to embolden the clerical opponetus of the Church of Rome, and to enable "the evangelical sects to make a last stand for existence. It also takes pains to eulogize the Catholic edncational system, and to say that the Church, if compelled to choose between giving its children a secular education or suffering them to grow up in ignorance, would prefer the latter COULEO

The friends of popular education, after the example set you by President Grent in his speech at DesMoines, thought you would give to the public the result of your prayerful at-tention to this subject, but I am sadly disap-pointed. J. J. Richards N. B. --It is stated that the Romish pricest in

your home town, Evanston, recently, refused to marry a couple because one of them was a Protestant, and they had to go to Chicago.

### To the Olergy.

DEAR FRIENDS:-So I must call you, although I have been refused hearing and answer by all to whom I have applied. I think it cruel, itoo, for if ever man was carnest and reverential in his inquiries, I ami And first, you will not insult me by saying I have no business to inquire or reason; for those who in Constantine's day adopted one religion, had to reason, and if you say we shall not, you put us below them; and if you say, as it was never cetablished, we shall not now question it, the argument will sustain all time-honored evils. Not you will not say thus to me, so I will proceed. Till of late I have not once thought to question one single fact in the G mpels or Acts going to show our Lord was God indeed, or any one of the God head. His conception, birth of a virgin; his miracles, healing the sick and raising the dead; his resurrection and ascension,-I, have taken them for granted as true, never inquiring, investigating or testing the matter; for do not Matthew, Mark, Luke and John say so; also the author of the Acta? On this testimony I have submitted my reason to credit a series of statements so extraordinary, astounding, utterly incredible, contrary to my daily experience, that, had I not from infancy been familiarized with them, I must have declared any one insane who even for a moment hesitated to assert his utter disbelief in them; yet I believe them on the testimony I speak of, and trust I ever shall; yet much de-pends on your answer to my questions; and I assure you I stand here now not alone, but as one of hundreds of thousands asking the same. My question is simply this: Dr. Robert Hare, Profs. Wallace Crooks, DeMorgan, Var-ley, and no less than fifty others of the most eminent scientists the world has ever seen, to-gether with hundreds of men and women most conspicuous among poets, historians, statesmen, lawyers, and men of business and others, such as Pierrepont, Massey, the How-itts, the Halls, Owen, Favre, Jencken, and so many others, both of our own and foreign lands, declare the phenomena of Modern Spiritualism to be genuine. With every opportu-nity for investigation, the keenest, shrewdest of men, who at the beginning were hostile disbelievers, have by the thousands publicly de-clared their faith in Spiritualism (i. e. the facts clared their faith in Spiritualism (i. e. the facts are genuine) yet I behold my church, my pas-tor," and all the other sheep and shepherds warring against, denouncing the phenomena as frauds; ridiculing them, and threatening war against those who professed belief. The ground taken is, the whole thing is a fraud. Now I have written to, and visited a great many of the witnesses to the spiritual phenom-ens, and made inquiry. I can not inching of ens, and made inquiry. I can not inquire of the former five witnesses who lived eighteen hundred years ago, and who assert things much more wonderful than the Spiritualists ever more wonderful than the Spiritualists ever claimed to do. It seems to me if I turn a deaf ear to these living witnesses, it will be, in ap-pearance at least, idiotic to credit the testi-mony of Matthew and John and the others; and indeed how do I know they do testify? When we are so skeptical as to other claims, may we not become so to our own? And do not these spiritual phenomens of to day, prove conclusively the reasonablewess of our not these spiritual phenomena of today, prove conclusively the reasonableness of our claims to the credibility of the Gospels? One would think, in that age of iron unbelief, A. Would think, in that solve the interview of the fainting Obristian's car, a sound that lifted him through inbreaking floods of glorious, en-rapturing, undying light, up, up in spirit, among angels, saints, and God's themselves— was that which said, "Lot here! in this little home, this humble manger, is the birth of a new belief, which, by the simple, every day means that preserve your conscious self-iden-tity, and prove that I am I, means that you can see, feel, familiarly question, prove beyond the shadow of a reasonable doubt, that these things skepticism has so proudly ignored, de-clared impossible, dared us to show one inchared impossible, dered us to show one in-stance of their happening among cultivated moderns, here they are and as proudly chal-lenge Infidelity to the combat. One would have thought this second advent would have been waited with joy, pride and love. Instead, how different how different. I therefore simply ask you what shall such as I do in a contest that has been provoked by such such strong aggression in our churches

#### "Startling Facts in Modern Spiritualism.

Rather a "startling" title for a book; but no candid person can read this marvelous produc-tion without being often startled with the contion without being often startled with the con-viction that the work is what it purports to be -a record of "startling facts"-and that the title truly indicates its character. Based upon, the claim of being familiar with all the lead-ing works published in the interest of Modern Spiritualism, and designed to herald its facts and divident its disting a tunhasitating avow and vindicate its claims, I unhesitatingly avow any conviction that no work was ever issued from the press that is better calculated to star-its and finally dissipate the skepticism of unbe-lievers. For it is not merely a common place record of startling phenomens. It is a logicathunderbolt driven with an irresistible power that must disarm the most inveterate skepticism. It is not merely the recital of marvel-ous facts far transcending the precincts of common credulity that interests the reader, but there is a logical potency pervading every line which furnishes a rich repast to a reason-ing mind. And besides the interest is much enhanced by a pleasant, genial humor and a marking with which or one out the avery mark sparkling wit, which crops out on every page and which makes the work as farcinating as the most levity inciting romance. These rare and peculiar features of the book impart to it a value not possessed by any other work." Dr. Wolfe brings to the task a mind of no ordinary talent, and one most eminently fitted for the talent, and one most eminently fitted for the work, —a mind possessing the keenest coutiny and powers of research and logical analysis seldom equaled, coupled with a deep rooted yet rational skepticism which places its keen eyed possessor on guard at every outlook. And as well might a charlatan impostor at-tempt to escape the darts of death in the day of mortal dissolution as to attempt to play off a trick on mind and such a map. a trick on such a mind and such a man.

The remarkable features I have now pointed out with others, which for want of space, for-bids me enumerate, in my view makes Dr. Wolfe's work the most important and the most useful work to place in the hands of skeptics, of any that has been issued from the press in the whole history of Modern Spiritualism. And I am fully impressed with the conviction that there are thousands of Spiritualists who are in possession of the means which can not be better employed than in the purchase of this book to loan to their neighbors, which will in some cases induce the borrower to buy the same after he has persued it and become convinced by its facts, and captivated with its logic and language. The work ought to be extensively circulated.

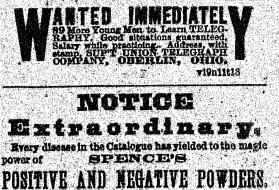
KRESEY GRAVES

Richmond, Ind. N. B. The numerous calls for ."The Bible of B.bles," and the conclusion to enlarge the work before putting it to press, will compel me to postpone for a few weeks a compliance with the numerous calls to locture in the West (amounting to nearly a hundred); but they will not be forgotten nor neglected. In the mean time let others make arrangements for cheap lectures, and let me know the state of the case, as I desire to visit all the Spiritual cases in the West. Write for circulars and particulars K.G.

## HE BELIEVES IN A GOD.

### Letter From M. J. Burr.

BRO. JONES:-From time to time the readers of the Journan are regaled and enlightened by atheistic effusions, making bold stabs at what and seeking to the world has ever nu



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## THE Spiritual Magazine

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### JANUARY 13 1876.

brought on the ground, to be used as battering rams. Presently the walls began to tremble, and under the well-directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition

tion. Here we met with an incident which noth-ing but Jesuitical effrontery is equal to. The inquisitor general, followed by the father con-fessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the inquisition, and with long faces and their arms crossed over their breasts, as though they had been deaf to all the noise of the attack and defence, and had just learned what was soing on addressed themselves in what was going on, addressed themselves in the language of rebuke to their own soldiers; "Why do you fight our friends, the saying, " Frencht"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping they should thus have a better opportunity in the confusion and plunder of the Inquisition to escape. Their arti-fice was too shallow. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners.

We then proceeded through room after room-found sitars and crucifixes, and wax candles in abundance - he proportions of the architecture were perfect—the ceiling and floors were scoured and highly polished—there was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we have been instruments of corture of which we have been told, and where were those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assur-ed us that they had been belied—that we had seen all; and I was prepared to believe it. But Col. De Lile was not so ready to give up the search. At his instance, water was brought in and poured over the marble floor

brought in and poured over the marble floor, the alabs of which were large and beautifully polished. Presently an opening was discovered, and as all hands were at work for further discovery, a soldier with the butt of his musket struck a spring, when the marble slab flew up. Then the face of the inquisitors grew pale, and as Belshazzar, when the hand ap-peared writing on the wall, so did these men-of Belial shake and quake in every bone, joint Then the face of the inquisitors grew and sinew. We saw a staircase. I stepped to to the table and took one of the candles, four

and sinew. We saw a staircase. I stepped to to the table and took one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquis-itors, who laid his handgently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well, well," I said, "I want something that is holy, to see if it will not shed light oniniq uity." I took the candle, and proceeded down the staircase, when we entered a large room, called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the throne of jadgment. This the Inquisitor Gen-eral occupied, and on either side were stats less elevated, for the holy fathers when engag-ed in the solemn business of the holy Inquisi-tion. From this room we preceeded to the right, and obtained access to small cells, ex-tending the entire length of the cells, ex-tending the entire length of the seat. tending the entire length of the edifice; and, here what a sight met our eyes! How has the benevolent religion of Jesus been abused and landered by its professed friends!

These cells were places of solitary confine-ment, where the wretched objects of inquisi-terial hate were confined year after year, till death released them from their sufferings, and rect violation of a general law. In the same such a their bodies were suffered to remain until they state. I think, while a party was being held at past? were entirely decayed, and the rooms had be-

# PETER: Open to the hearer the gates of Heaven, who has died for religion.

### GEORGE,

Bishop of San Salvidor. In our country numerous instances of its determination to kill, slay, or destroy could be given. Space will not permit but few to be given. In Connecticut, Oct. 13, in the town of Newton, the parish priest, Mr. Cartin, inter-rupted the teacher while reading the Bible, and asked his authority for reading the Bible. He was told, by the authority of the Board of Ed-ucation. The priest then told the children to pay no stiention to the reading of the Scrip-tures, and said if they were punished for diso-beying the rules to report to him. On the 16th the Board of Education endorsed the action of the teacher On the 22.1 the school house was broken into and robbed of the Bible, the leaves of which were found scattered along the road. termination to kill, slay, or destroy could be of which were found scattered along the road. Another Bible was procured, and on the 25th the Romish children separated from the Protestants while plying, and on entering refused to pay attention while the Bible was read, and on being told they must, they desired to with-draw, which they did. The priest then en-tered with the Romish children and ordered them to pay no attention to the Bible. On be-ing ordered ont by the teacher, he refused to go, and a fight occurred, resulting in the priest being put out of the school. No good man, no pure church, no true teacher of God's laws, fears evil to result to children reading or hear-ing read to them the Bible. This was an in-terdiction of a public or general right—a di-

and the second second

sap the citadel of its fondest hopes in the present and future. Amongst the most: conspicuous of such productions is one in your issue of 25th inst, over the signature of A. H. Presion. This gentleman exults at the prospect of Edenic bliss when "no longer a God shall be thought of," when "that insatiate monster of Christianity," shall be swept away, and "no God" shall be instituted in lieu thereof. He next grows sublime in eulogy of infidels, and especially those who framed our Declaration

especially those who framed our Declaration of Independence and vouchsafed to us our present liberties. Thomas Paine seems to be a favorite of his, since his was the hand that framed this time honored document. What says Paine? That man is "endowed by his Greator with certain inalienable rights." How can Mr. Preston rec-oncile this idea with his "No God" theory, or claim the former as a kindred spirit? Verily Paine needed a privy counsellor to inform him that ere one hundred years would pass, a Preston would arise and sweep all. "Creators and Gods" away! But what of the infidel Jefferson? He, too, " trembled when he reflect-ed that God was just." Silly ape not to have discovered that " No Gcd" raied the Universe! Another old ignoramus gained some notoriely about that it ac, called Washington, who not only admitted the existence of a Supreme Ruler, but even bowed down and adored the same. Yet these are the men after Mr. Preston's own heart, and who are held up as our guides by this man who claims that "No God" rules the world. Consistency, thou art indeed i jewel.

Now for this " insatiate monster of Chris-Now for this "insatiate monster of Chris-tianity" that has strewn the world with the bones of millions—what is it and from whence? Guided by the torch light of phrenology, I find man endowed with five primary moral and spiritual faculties which, if legitimately exercised, land him on that pedestal on which "hang all the law and the prophets." In oth-er words, the moral teachings of Jesus are so many anneals to man's innate moral powers. many appeals to man's innate moral powers, and when said moral and spiritual powers are fully developed, the animal portion of his nat-ure is subjugated, and he walks triumphantly on the Christian platform. Jesus never taught man that which was outside of his (man's) bet-ter nature, but invaribly appealed to that which was within him. And just her. I must ask Mr. Preston, how is it possible for the leg-itimate exercise of benevolence, reverence, hope spirituality and conscientiousness to work mischief to the human family, or "strew the earth with the blood and bones of millions." It seems to me the result of the exercise of those inherent faculties must bring love, joy, brotherly fraternity," "reace on earth and good will to men." But if such is not the case, the responsibility can not rest either on man or Christianity, but upon this "No God," which allowed us to launch forth upon life's journey with such a deficient propelling pow-

Phrenology clearly indicates a worshiping faculty in man, and the universality of the practice (moral idiots excepted) confirms the declaration of this noble science. Now how was it that "No God" implanted in man a disposition to reverence some God, or in other words, made an adaptation of one thing to a words, made an adspiration of one thing to second, when that second never did cx'st\* I trust we will hear no more complaint of Allali, Vishnu, or any of the ancient Gods of which Mr. Preston has such a poor opinion, until this mechanical botch, "No God," is swept from the platter.

M. J. BOBB.

Yours for Truth, Chariton, Iowa.

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#### BY ANNA BLACKWELL

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This book is sent out as a companion volume to the Boox or MEDULES, by the same author, and for this per-pets is printed on a similar style of paper, and in bind-ing etc., uniform with the preceding volume. At an hour when many elseptics, trained to the need of text books for sid in scarching out knowledge concern-ing life and its balongings, both now and to come, are turning their attention to the claims of the Spiritual Philosophy, this volume is calculated to fill an important pisce in the popular demand. The translator's preface, by Anna Blackwell, giving as it does a fine and readable sketch of Rivall's (or "Kar-dee's") experiences, and the orgunitely finished stead-plate pointest to fine calculated to galleman, are of them-selves highly interesting. Filmted on fine finish paper, large 12mo, 4.62 pp., cloth, beveled boards, black and gold. Frice, SLVS, pess-age frees.

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FAITHFUL.

## **JANUARY** 15, 1876.

# RELIGIO-PHILOSOPHICAL JOURNAL

### FROM BEYOND.

#### More of the Spiritual Manifestations at Terre Haute.

#### A Materialization While the Medium Was in Her Natural State.

It appears from the Chicago *Limes* that the manifestations at Terre Haute, Ind., still con-tinue to attract great altention. Skeptics and believers in spiritual comings and goings, night after night are seated in front of that uncouth box, called a cabinet; night after night Mrs. Stewart enters the same precisely at 7 o'clock. Twenty minutes later a voice speaks from the inside. making quaint remarks in Indian diinside, making quaint remarks, in Indian di-aloct, so tempered with English that we can generally understand the meaning. It is

#### THE VOICE OF MINNIE,

the Indian spirit who holds the medium in a the indust spirit who holds the menual in a deep trance during the evening. From this time for an hour and a half, big spirits and lit-tle spirits, white spirits and black ones, walk out of the cabinet, each showing the medium plainly in view, and often rocking back and forth in her chair to impress us with the certainty of her continued though unconscious presence in her usual corner, while the spirit sings, or talks or walks about, identifying it-self to its relatives or particular friends pres-ent, sometimes kissing and caressing them for a short time, and often seeming delighted to meet them.

#### SEVERAL NEW PHASES

of the phenomens have recently occurred that may be of interest to your readers.

AT A MORNING BEANCE,

a few days ago, just after the medium was seated, and before she had passed into a trance or had closed the door, a white cloud appeared to rise up, filling the cabinet and forming a vapory white curtain from top to bottom of the high door. While the medium and all present were expressing astonishment, it gradually changed to the form of a beautiful young lady, who walked out and fully identified herself to her father, who, by the way, is one of the wealthiest and most influential men in Illinois, as well as one of the mainstays in a prominent church. The medium was greatly delighted, as this was the first time she ever witnessed materializing, being always before in a trance during the phenomenon.

#### SINCE THAT OCCUBRENCE.

one evening, Belle, one of the active spirits of the band, materialized in full view, and then floated up to the top of the cabinet and grad-ually dematerialized from her feet up, until nothing was visible but her head, and though in this condition she said, in an audible, soft voice, "You see I am up here in the top of the cabinet."

In my first correspondence from here, I mentioned

#### A SISTER,

who came always dressed precisely like myself. who came always dressed precisely like myself, changing her costume from evening to evening to match whatever I happened to wear. She continues to do so during my present visit, even changing her mode of wearing the har as I change, or the style of belt or collar, thus proving not only the wonderful power of re-turn, but the fact that she attends me during the day and reads my intentions. One evening, not long since, she told me I might get on the platform. I did so, and the Indian spirit said: "Turn your back to your sister, squaw, and "Turn your back to your sister, rousw, and and see which is much big." I did so, and my sister came out and turned her back to mine, and proved to the thirty people present that she is half a head taller than I am. These same people witnessed after the scance that I am a head taller than the medium. Thus did we demonstrate that it would be impossible for the medium to personate my sister, had she been lost to sight during this experiment, which she was not. Hysister showed wonderful strength throughout this seance, coming out several times caresaing and kissing me, and clasping my hands so firmly as to draw me toward the cabinet. She stood within four feet of me,

### make all kind squaw 'em like. Medum got big store, full all kind 'em blankets." One of the many ! FUNNY INCIDENTS

is that of a lady who came again and again, having frequent consultations with her hus-band, who returned with affectionate blessings band, who returned with affectionate blessings and advice. After the novelty and joy of the first meeting, the lady's mind gradually turned to matters of business, in which he readily prompted and assisted, with the exception of one thing. His life had been insured, and since his decease, the policy could not be found. It was natural that she should claim the bedfue of the policy on the hed merced the benefit of it, particularly as she had nursed the penent of it, particularly as she had hursed him through a long, offensive affiction of a can-cer, until her health was broken down and her circumstances very much reduced. Whenever she touched upon the lost paper, he would van-ish or become silent. Once he said: "Don't worry about that paper; it is all right." At last she demanded that he should tell her. He worry about that paper; it is all right." At last she demanded that he should tell her. He began as usual his affectionate terms, but she silenced him with, "That is all very well, but I am business to day, and I am going to know about that paper." 'Well," he replied, with a dejected air, "I suppose you will have to know sometime, and I may as well tell you now. Do you remember that day my son John came (ahe was a second wife), and I made an excuse to send you down town? That day I signed the paper over to him. I know it was wrong, and will try to impress him." 'Im-press him!" she retorted. ''Get out of my sight, you rascal. I never want anything more to do with you. Impress him! That's all nonsense; you can't do it. Don't yoh ever show your face to me sgain." ''Madame Smith," he began, in an excited manner----'Gat out of here," she exclaimed, and Mrs. Cleveland, the clairvoyant medium, said he wont like lightning. Mr. S. had a good cry over it, and the next day was ready to receive him with open arms. He came out of the cab-inet and made it up with her, remarking that ''he had suffered much because of the act of in-justice to her, but that he was over persuaded when so ill the the hardly knew what instice justice to her, but that he was over persuaded when so ill that he hardly knew what justice

Last evening Dr. Pence and his wife celebrated their

#### SILVER WEDDING.

The many beautiful presents; the gay guests, with songe and tableaux; the bountiful suppor; with songe and tableaux; the bountiful supper; the reading of appropriate original poems; and the congratulations, with and wise, would make an interesting paragraph, but must give place to brief description of the family scance, held at 8 o'clock, to receive the members of the family who have passed to the spirit home. The Doctor's first wife and two children died when he was only 28 years of age. Of his sec-ond marriage there was only one child, Albert, who died early. This one has come often to who died early. This one has come often to the seances, and identified himself in many ways. He was the first to come last evening, and after the greeting was over, stood in the door and improvised the following

#### POEM,

which he also afterward controlled the medium and wrote, so you have it verbatim as it came from his tongue and pen:

The flowers you gave me will wither at loot, The songe you sing may be lost in the past, The bells that rang so excetly, may not ring

agalu; Some links must be broken in life's golden chain.

Yet, why need we mourn, looking back o'er the way, When forth in the future such brightness may

Allow me to draw a spirit picture which all preachers of the Gospel and all Bible worship-ors ought to appreciate. They should read it carefully, and then reason with their own con sciences, upon the beautiful facts therein se-forth

A Spirit Picture.

forth. The chapter is made of selections from the New Testament, and I suggest that it is not so incoherent or abrupt as many of the chap-ters in the same volume. Those who believe that Jesus of Nazareth was a son of man and simply a spiritual medium, can appreciate many of his sayings. Those who believe in the saving qualities of his blood, regardless of the lives they lead, the crimes they commit, or however bad they may be, will probably not be able to appreciate the chapter. It is fair to state that Jesus being a medium, the Christ spirit being his guide, he performed many things which astounded the supersti-tious in his days. Therefore, it is stated in ome of the verses that "Jesus found favor with God and man." He evidently gave dark sean-ces to his immediate oircle of followers, and at one of them, at least he said what I tell you forth. at one of them, at least he said what I tell you in darkness that speak ye in the light. I an-derstand the Spiritualists of the present day, take nothing for granted, but in the language of the Scripture, they "prove all things, and hold fast to that which is good." If human testimony of honorable and honest men and women is trustworthy, then it may be affirmed women is trustworthy, then it may be amtimed as a fixed fact, that greater things are now done, than Jesus ever did, and it is in fact very substantial proof of what Jesus himself said, as rendered in the last versa of the an-nexed chapter. But I will leave the chapter to the suggestions of the reader. Read, reflect, investigate.

There is a natural body and there is a spiritual body.

ual body. God is a spirit and they that worship him must worship him in spirit and in trath. Beloved, believe not every spirit, but try the spirits whether they are of God. It is the spirit that quickeneth, the fiesh profiteth nothing, the words I spake unto you, they are spirit and they are life... Quench not the spirit.

What I tell you in darkness, that speak ye in the light.

the light. The wind bloweth where it listeth, and thou hearest the sound therefore but can'st not tell whence it cometh, and withher it goeth, so is every one that is born of the spirit. And it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh, and your sous and daughters shall proph-eay, and your young men see visions and wour. esy, and your young men see visions, and your

old men dream dreams. I will utter things which have been kept se-cret from the foundation of the world. God hath revealed them unto us by his spir-it, for the spirit searches all things, yea the deep/ things of God.

And Jesus increased in wisdom and stature, and in favor with God and man.

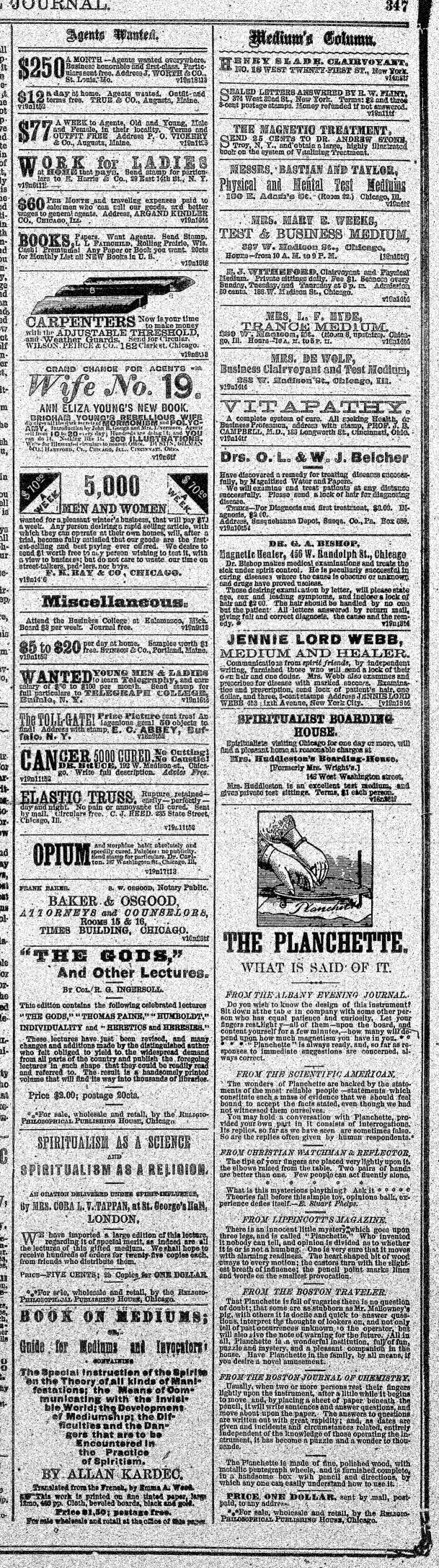
-And all that heard him were astonished at his understanding and answers. And they were not able to resist the wisdom

and spirit by which he spake.

Verily verily I say unto you, he that believe th in me, the works that I do he shall do also, and greater works than these shall he do. FINIS.

### Special Bolices.

Attention Opium Eaters! Mrs. A. H. Robinson has just been fur



£. 47

#### FACE TO FACE,

and sang with me in a clear, sweet voice, four verses of, "Come thou fount of every bless-ing," also, the whole of the hymn beginning, "There is a happy land."

At a morning scance, she came off the plat-form and around to me, remaining some time, looking closely in my face and amiling. I said, "I am so glad to see you smile so happi-ly. Do you remember what a happy laugh you used to have, and the little poem I wrote for you about it?" "Yes, I remember it all," she replied " but I am far happy now " She for you about it?" "Yes, I remember it all," she replied, "but I am far happier now." She also sang the song beginning, "We are com-ing, sister Mary," with Mr. and Mrs. Roff, of Watseka. It was sung to please their daugh-ter Mary, who had been out previously and identified herself perfectly to her parents, both by form, feature, dress and words. They had also a son "Willie," and daughter "Frances," come out and tell their names, and caress them beauting. Reveal Others were recognized but. heartily. Beveral others were recognized, but-as it would take two or three of your columns to give the particulars of one seance, I must only present a few important items.

#### INTERVIEWS WITH THE SPIRITS

are entertaining when viewed from any standpoint, and almost too fascinating when the deepest affection are enlistened. Let no one suppose, however, that they are conducted up on the high tragedy or funeral basis. Noth-ing could be further from the truth. A large percent. of the manifestations are tinclured with the comic to such an extent that I must admit, once in awhile, at first, I felt grieved indignant at the jokes and merriment. Tears, smiles, and hearty laughter follow in quick succession, the spirits joining in each sufficient-ly to show intense and ready sympathy. Balle is slways dignified and womanly, but sometimes laughs, and her replies are apt and witty, while Minnie continually lets fly her shafts of humorous sarcasm at somebody's ex-pense. Not unfrequently creating so much laughter that confusion reigns. A clergyman arrives, quietly, neither revealing his name, profession, or habitation; and think of his sur-prise when Minnie reveals it all, and calls out, "Big preschem chief, what for you come here; you want big show?" Or a lady lecturer, who supposes that no one knows her, hears her name pronounced by Minnie, followed with the query, "Big-talking squaw, what yon think about 'on show? Me know what 'on think, 'm want to think, and 'em don't want 'em think." admit, once in awhile, at first, I felt grieved em think.

Imagine the consternation of a bride, who is told that the gallant husband at her side has had three proviously, and hears herself designated three previously, and hears herself designated as "four time squaw," and "last time squaw," Again, when two dignified Quakers ask that "a Quaker squaw be sent out;" Minnie says: "That 'em kind 'em squaw you like; me send 'am dut; me no like 'em hard bonnet, stiff 'em up paper round 'em head; me no wear 'em." Bure enough, out comen a tall Quakeress, taking off her bonnet and holding it up so all can see its abape, then making herself known to her friends, who are as joyfully bolaterous as ever a Methodist in a revival. When they sit down, Minule says, "Quaker chiefs, you make em big fuss; you much big glad. Me

For all our losses comes something to gain, And pleasures close follow the footsteps of pain.

O, the river that flowsth forever the same, May follow one channel and bear the one name.

But the flowers on its margin, the trees and the grass Forever must flow with the time that is past.

stay.

And thus our affection, the stream of the soul, Right onward, unchanging, forever shall roll, Tho' that which hath blossomed, once fair by its side,

May sink away slowly with life's ebbing tide.

O, why need we sorrow for the joys that are

gone, While the life o'er the river goes steadily on.

"He informed us that "the poem was in hon-or of the silver wedding," and that he was "sor-ry he could not repeat it better." After he had bade us good-night, a tall, graceful young lady made her appearance, and claimed to be the daughter "Sarah." She was dressed in white, with a wreath of white flowers upon her head and s long, white vell. After she had with-drawn, Minnie said, "She wear pretty white flower and much pretty vell, because her fath-er got a wedding." The next apparition was Sylvester, the doctor's oldest son. He had a moustache and considerable beard upon his chin. After some remarks, the Doctor asked chin. After some remarks, the Doctor asked if he might get upon the platform and see which was the tallest. This was allowed, and at the moment or approach he seemed nearly as tall as his father, but swayed and sank a little until he was nearly a head shorter. Al-bert marked above his head on the wall, so that we ascertained that he is a little taller than his father; and of course taller than his brother. The last that appeared announced her-self as "Elizabeth, the first wife." She seemed exceedingly amiable and earnest in her greatings, and, retiring to the door, said, in low, impressive words, "I wish you all the happiness in the world on this anniversary of your wedin the world on this anniversary of your wed-ding. May you live happily together on the earth for as many more years. Good night." Minnie graciously informed us from the cabi-net that "Elizabeth squaw not jealous," She say, "Pence, chief, he heap much handsome; he got no squaw; she glad."

THIS FAMILY SBANCE

disclosed still more clearly the genuineness of the manifestations here, for the reason that Dr. Pence is a man of reading, thought and experience. No one ever doubts his integrity in any thing. Still every sensible person must admit that if these manifestations have the least shadow of fraud upon them, he knows it. Yet upon a sacred: occasion, he has a private seance; and is overcome with emotion, unable to keep hidden the tears of joy that the tender tones and the loved presence of dear ones call forth. The same is true of Mrs. Pence, No one could witness the intense love in her face and hear her mother heart, in her' voice, cry out, "My boy! my darling boy!" without being forever convinced that it is a living truth to her. So it is with others, who have noted the materialization here for three years. Mr. Connor, another member of the committee, re marked, after the singing of the pirits one night, "O how glad we should be that we can die and go to the beautiful world described to us, 'while Descon Hook looks with a smile of fatherly pity upon poor souls who will not ac-cept the living manns of to day. X. Terre Haute, Ind., Dec. 27.

nished with a sure and harmless specific for ouring the appetite for opium and all other narootics, by the Board of Chemists, in spiritlife, who have heretofore given her the necessary antidote for ouring the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how

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Wallaha Millaganhiant Yannun	bring to light its potent forces, and explain to	ful success in creating a first class monster!	PROOFS OF SPIRITUALISM.	demonstrable proofs of a future life, and i
Keligio-Philosophical Journal	us why it produces such discord in the human	If you, sublime and exalted Oreative Oause,	Lecture by John Collier of Eng., at	fact of a spirit plane of existence. Not resting on logic, not trusting to our
	family. It is foolish to any longer claim that	did not fashion that wonderful formed wretch	the Hall, Corner of Green and	tuitions, not simply believing. Spiritualists,
s, s. jones,	"everything in its place is best, and that which	and monster, the Hunchback, there must be a	Washington Streets, Sunday, Jan.	the authority of human spirits, with who they hold sweet intercourse, declare the f
IDINOR PROPRIETOR.	seems but idle show, strengthens and austains	second Oreative Cause, the Davil, who did the	2nd, 1876.	of real, tangible, substantial spirit world, a
. R. FRANCIS, - Associate Editor.	rest." Such philosophy will not reliave pover-	masterly job, and sent it forth. Are you	en e	that heaven and hell exists all around us, t
and the second secon	ty, dry the tears of the unfortunate, and ban-	not, ohl Mighty One, brilliant like that stel-	A large audience greeted Mr. Collier on Sun-	God and the Davil are within us, that Spi
THRMS OF SUBSORIPTION:	ish misery from the world. The fact of it is,	lar orb, which on approaching, becomes like	day, Jan. 9, '76. Those in attendance seemed	worlds are here, there, and everywhere, t that man's life hereafter is shaped absolut
Descript, one year, in advance, including postage	"within matter is the grand secret." Who	the moon a dark and dissolving mass without	to be very much interested in his remarks. He	by his life in the earth sphere. "Spirit
* * * ni the end of the yest	will unlock its golden door, and enter the hol-	a particle of vegetation and no beauty what-	is not only a fine elocutionist, but he is deeply	worlds lie all about us, and their avenues
and the second	tes of holies-or better, perhaps, the hellies of	ever? The historian will tell you that Demons first	in earnest, and succeeds always in getting the	open to the unseen feet of phantoms that co and go and we perceive them not sive by \$
Seligio-Philosophical Publishing Mouse.	hellies, or hell of hells, and examine those po-	appear distinctly in the religious world of the	sympathy of his audience. The following is	infinance, or when at times a most myster
An letters and communications should be addressed to	tent forces, that elaborate therefrom a physi- cal organization? In you massive tree, we see	Greeks in the "Works and Days" of Heslod.	a brief abstract of his address:	providence nermits them to manifest the
TANDIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.	the potency of the acorn. The forces thereof	In Homer they are not distinguished from the	Modern Spiritualism was born ostensibly at	selves to mortal eyes.". The poet's far Spiritualism has proved a fact. Human spi
THE PROPERTY OF THE PROPERTY O	have carried those towering branches and that	gods, and the name is applied to the Olympian	Rochester, cradled amid the humblest sur- roundings, and fostered amid the fiercest op-	do live on earth, and they do hold intercou
NEWSPAPER DECISIONS.	marsive truck a hundred feet in the sir, and	divinities. The Homeric personages most	position. This modern development is only	with mortals on the earth.
1.—Any person who takes a paper regularly from the post-office—whether cirected to his name or another's, whether he has subscribed or not -is responsible for	there they stand, boldly defying winds and	nearly corresponding to the oriental and me-	27 years old, a more stripling in growth. But	The realm of spirit is boundless and illi
br whether he has subscribed or not -is responsible for	atormi"	d'æval demons are the Titans, the representa-	Spiritualism per ss is not a mere child, it is a grand old giant of the past, that has lived as	able, yet 'tis surely linked with this en sphere. Cables of thought, links of love
ha navment.		tives of force acting against the divine govern-	through all ages, and among all peoples.	i lat between world of spirit and world of h
8.—If any person orders his paper discontinued, he must pay all arrearages, or the publisher may continue by cand it, until payment is made, and collect the whole mount—whether the paper is taken from the office or	Shall we not peer down into glorious old	ment. Ate is the power that tempts and mis-	Neither is spirit communion, the basic fact of	ter, binding all souls together. Have we low
Desnd it, until payment is made, and collect the whole	Mother Earth, and ask her why she gives a	leads men. She may even tempt * Deity also,	Spiritualism, a mild belief confined to a few	and have those upon whom we lavished
		for she beguiled Zeus himself when Hercules	long haired, short-coated fanatics in the black slums of our large cities, it is a belief deeply	heart's affections passed over the river, the there is a tie connecting us and the land
B-The courts have decided that refusing to take	be distinguished for everything that is devil-	was about to be born (llisd, xix. 95). Hesiod	rooted in the heart of humanity. It is not a	yond. Are we in adversity, do the trials
84-The courts have decided that refusing to take covepapers and periodicals from the post-office, or re- paying and leaving them uncalled for, is prima facie sylfonce of intentional fraud.	ish? You produce the material, you furnish it	makes the demons generically different from	modern belief, it can be traced among the old-	l life seem hard to bear, and pressing upon
Willings of Intentional Iraud.	all; can not you, withhold the life givin prop-	the gods, yet essentially good. According to	est nations, the Chinese and the Japanese,	sorely, make us desire to quit this life, then
In various remittances for subscription, always pro-	erties, and cause sorrow to cease from the	him, they were the long departed golden race	whose sacred records go back through a period of forty-four thousand years, it is not a vul-	assured there is a tender chord which- chance all unconsciously to us-vibrates in
uro a draft on New York, or Chicago, or Post-OFFICE	world? The mountains of Italy beget bandits;	of men, who after death had become guardian	gar belief, we find it among the classic people	hours of our severest suffering, and m
En making remittances for subscription, always pro- pro a draft on New York, or Chicago, or Post-Orricz Moniter Onuers, if possible: When neither of these can concorred, send the money, but always in a Registered Mar. The registration fee has been reduced to ten Mar.	the mountains of Mexico, highway robbers;	terrestrial demons, watching unseen over the	of ancient Greece and Rome, it is not an igno-	sweet music, cheering and sustaining and
The registration fee has been reduced to ten	the plains and marshes of Africa, the most	conduct of mankind, with the privilege, grant-	rant belief, those subtle metaphysicians of the	lifting when we most need such consolation
where, The regularization fee has been ducted has been forma, by the postal authorities, to be virtually an ab- count oprotection against losses by mail. ALL Post- menters are obliged to register letters when requested to	micerable negro; Patagonia begeta cannibals,	ed by Zous, of dispensing wealth and taking	East, the Hindoos, hold it as an article of their faith—it spoke through the Delphic oracle, we	Though some of us realize it not, yet as ly as there is about us a physical atmost
soluto protection against losses by man. And Loss	and various other parts of the earth seem en-	account of good and had deeds. The Hesiodic	find it in the forest among the red Indians, it	which, unseen, we breathe and live, so are
to so.	CONCER 122 CO MARCEL AND CONCERNMENT OF CONCERNMENT	creed received an important modification from.	has a prominent place in the Catholic and	ever surrounded by an invisible spiritual i
Those sending money to this office for the Jour- BAL should be careful to state whether it be for a re-	That sculptor, whose genius is towering, and	the late philosophers. The demon of Socrates	Protestant Churches, and alike through the Bible of the Christian, and the Koran of the	ence. Many feel this presence; others, their inner sight, behold the spirits who
ampai, or a new superspicon, and write an proper manos,		resembles the guardian angels in Christian	Mahommedan, the idea of spirit communion	round them, and often, to their soul's com
Papero are forwarded until an explicit order is received	breathe elements of life into his marble stat-	conception, and the familiar spirits of media.	I runs as a golden thread along every page, in-	I hold communion with them. Yes, ever are
plainty. Papers are forwarded until an explicit order is received by the publisher for their discontinuance and until pay- cent of all arrearages is made, as required by luto. No names instened on the subscription books, with-	ute, if he knew that it would become a Nero,	val magicians. Empedocles first introduced	deed every phas - of religious worship is built	i us our loved ones shed a spiritual atmospi
No names instered on the subscription books, and out the first payment in advance.	Galigula, or Haynaut Nature, however, is not	the distinction of beneficent and maleficent de-	upon the belief in a world of spirits and the intervention of these spirits on the earth.	and this atmosphere our receptive spirits hale and our souls are kept alive.
LOOK TO YOUR SUBSCRIPTIONS.	so discreet! She floods the world with human	mons, with every grade of each; and he was	This belief, however, with the mejority of	Buried beneath mounds of selfishness,
Subscribers are particularly requested to note the ex-	baings, who suffer more while on this earth,	followed by Xencerates, Planto, Chrysippus,	i religionists is only a belief, an idea, an intan-	wrapped in mantles of materialism, bu
Subscribers are particularly requested to note the ex- pirations of their outscriptions, and to forward what is	esemingly, than an eternity of existence is	and Plutarch.	gible theory possessing no vitality, no strength.	with the cares of earth life, immured in
the for the ensuing year, withous intuct routinder nom	I worth in the givenen heige of l'effortes	These views of the Greeks are but a dim	They believe there is a Spirit-world, but they don't know; they believe in ministering spir-	dungeons of doubt and despair, our thou would stagnate, and our souls shrivel up.
Upon the margin of each paper, or upon the wrapper,	The creative cause is skillful, intelligent,	shadow of the real, of the substantial Creative	its, but only as abadowy, beings with wings;	it not that loving, watchful spirits send fla
has been made. For instance, if John Smith has paid	with fine feelings and lofty conceptions, or it	Comes where influence nermoster every mole.	I and their only notion of a Spirit-world is that	of infinite sunlight across our path and i
This office. "Ipon the margin of each paper, or upon the wrapper, "If he found a determent of the time to which payment has been mide. For instance, if John Smith has paid to 1 Dec. 1675, it will be mailed, "J. Smith 1 Dec. 5." If has only paid to 1 Dec. 1874, it will stand thus: "J. Emith 1 Dec. 4." Registrer FROM.	in noi! We will call the master mechanic	cule of matter, and evolves therefrom Devils		us to a recognition of the Spirit-world and
LOCATION.	that which Now carefully watch our conclu-	as well Angels. But man, says the philoso-	terialist of course believes in none of this, and pooh pooh the whole affair. He sees nothing	realities, wakening us to a purer and hi life. The Spirit-world daily renews and
THE WEST FRONT OF THE	sion. That which can create, evolve, or pro-	epher, is only a spark of the Divine! Glorious	but animation, and denies everything of a	I tends our heritage with the divine life, a
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE	duce in any manner whatever, a physical or-	mundowout enert in that Hunchhack! - Exalt	i spiritual naturo.	ever fanning into a flame the divine a
Io 127 Pourth Avenue.	ganism, must understand the principal of opt-	ad builliant mark in Jame Pomeroy   Moster-	To both these. Spiritualism comes with 14	within us. Human spirits on earth are
THE EAST PRONT	io;, by which the eye sees, accoustics, through	cellent spark in those who burned witches in	proofs, its facts, and is to day offering to the world brighter, clearer and nobler conceptions	sustained with human spirits on the other who revel in the glorious work of upra
a and a main menta that of the pourth when the there are	the principles of which the car can hear.	Wayloot & most roligions mark in those who	of life, and demonstrating to a sceptical race	I humanity.
	Now, we care not whether that which does all	founded elevery and those who generate? dis-	the actuality of a Spirit-world, of human spir	The Spirit-world is not afar, it is near
the new Clastom House and Post-once, Birangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibuces, at Harrison street.	this, is matter, nature, God, he, she, or it-	notes semiting in civil war!	its, and of a natural intercourse between mor	it is not away, it is at your side, and loved
OLUITO TEAR DE LEVELLE DU GELEGE	B TTANT AND ACTÀ RODREO OT ANTOPOL TO STORES OFFICE	(The has continued)	tals and spirits. And because Spiritualian thus brings hope to the desponding soul of hu	bend toward you, ever ready to bear mess of love to and fro. The messages from
CHICAGO, BATURDAY, JANUARY 15, 1976.	stand the character of that which is produced.	CHECKSCHILLMARKS COULSESSON SELECTION COULSES	I manity, it has been welcomed as a newer and	I Spirit-world to-day is the news of a future
	Allow me to suggest then, that back of all cre-	A F	hrighter gospel than those of the dead past	for all humanity.
0750 REWARD.	ation is an intelligence; from the very facts of	An Immense and Gigantic Work	Its progress, in its modern development, has	Communion with the so-called dead
	the case it must be so. We can only judge of	' ** * · · · <u> </u>	been train wonderful. Born obscurely, op posed flercely, it has swept on, defying the	scientific fact no longer to be set aside, an spirita from over the river sweep away all
Is the Devil Dead?	that intelligence by the character of his works.		combined opposition of the pulpit, press and	born of a false theory, and breathe only
Nomere IX.	We see that which creates stillected in his works.	I SPLRL'L',	platform, until in all lands and amongst all na	love of angels for all their fellow beinge.
가는 것 같아요. 그는 것 같아요. 것이 같아요. 이 것 같아요. 이 것 않는 것	The intelligence of man is an emanation of the		tions its grand truths have been proclaimed	I us take courage in sailing o'er life's sea, th
Of the humans of infancy there is no end.	Intelligence of the creative cause. Now the	Its Nature, Occult Liysteries, and	Treated with silent contempt at first, then in	the calm or the tempest may come a
$\Delta$ French newspaper gives us now a story of	the true date specting school is going		scorn, then in persecution, it has made itsel felt through the American continent, from	guards shall watch over us; when in the joy and mirth, when sinshine illumes our
on infant, aged four, whose mamma thought	The March Incompto a bagat	TRANSCENDENTAL OPERATIONS.	Boston Bay to the Golden Gate; it has crossed	1 way, angel friends shall share our plos
it right to refuse the child something upon	ted ornel wretch destitute of every maniy	T TATA AND A DIA DENA DESTA DA ESCRETA AVANOF	the ocean, and from end to end, old England	when the dark waves of despair shall

it right to refuse the child something upon ted, cruel wretch, destitute of every manly which his heart was desperately set. Finding there was no hope for him, the youngster burst

trait of character. Hence we can but conclude that the creative cause must combine within the processes, potential evolutions, and Mysterious inter-conscious co-berences of the UNIVERSAL OM! THE UNSPEAKABLE, UNTHINKABLE, UNKNOWABLE WHAT-IS-IT. BY VISVACARMAN The Celestial Architest of the Ancient Hindoos.

has heard of the new philosophy. \* The noble and the lowly born, the learned and the illiterate, the peer and the peasant, the monarch and the scientist, have all acknowl-

way, angel friends aball share our pleasure; when the dark waves of despair shall roll scross our soul and threaten to swamp our lit-tle bark, angel guides shall pilot us in safely, through all the masy paths of life angels shall direct us, and when we lay our bodies down to experience the transition sleep called death, angel messengers shall waft our liberated spirits to our homes in the Spirit-world, and ever shall it be that spirit shall answer spirit, through one vast eternity of progress. This is the spiritual philosophy of spirit com-munion; this is what Spiritualists understand by the term ministering spirits, and this sweet-ness and beauty they would that the world realize in its fullness. Are you investigating spir-itual phenomena? Then move cautiously, take your steps carefully, upon fact after fact, until you establish the truth in your hearts. With a full realization of this truth will come peace; it will be a perennial source of enjoy. ment. Our means of spiritual converse is as yet undeveloped; the fundamental principles underlying the mediumistic faculty, and the necessary conditions for evolvement of the phenomens are but partially revealed, yet we know sufficient to enable us even now, to rend the veil which hides the beyond from our sight, and to sweep away the fear of death. This spirit converse is an exquisite pleasure, and in the exercise of it you may obtain sweet glimpses of the other life, and your souls, freed from the thraldom and oppression be-gotten of a fear and dread of everlasting misery, on the one hand, or of complete annihilation on the other, shall wing their flight near the throne of the eternal and revel in the contemplation of glorious realities, unfolded to the inner vision. To the Spiritualist, death is a covered way, leading from the streets of earth to our home in spirit-life; a rain-bow arch con-necting the two worlds; a flower-garlanded bridge spanning the cold river, which we have hitherto feared to cross. Spiritualism is not the dark, ugly, sensual, vulgar thing, some im-sgine it is. We stand here to declare that the world has yet to know it in all its beauty. To the carnal mind Spiritualism is mere phenomenalism, but the truly spiritual man sees its Spirituality and finds it a very mine of spiritual truth, culture, and progress. Spiritualism, as we understand it, is a protest against the wordlylsm of the churches, which are fast de-generating into self-seeking and ambitious organizations, bound by creeds and dogmas. It seeks to foster in the midst of the people a true religious spirit, as an antidote to the gross materialism of the age, which is rampant not only outside the churches, but within the fold of orthodoxy. We venture to prophesy a grand future for Spiritualism, if Spiritualists will be true to themselves, honest to their convictions, and faithful to the humanitarian principles of the spiritual philosophy.

into a passion of tears, and exclaimed: "We then, what did they born me fort" In this world of ours, so prolific of calamities, hardships, and personal trials, many of mature years have asked the same question, and meditatively considered the problem of life in connection with its many disasters and disappointmontel It is a waste of breath, to try and convince a person who is hopelessly crippled, that the immortal thought of Pope, that "what is is right," is founded either on philosophy or common sense. He may have the crudition of the ancient savans-the logic of a Plato, the mental acumen of an Everett, and the brilliancy of an Emerson, yet he will not receive the firsh of light that emanated from the sunlike mind of the immortal Pope.

Tell the toiling, careworn sick widow, who is poorly clad, half starved, and suffering from cold, "that everything in its place is best, and that which seems but idle show strengthens and sustains the rest," and she will tell you to look at her shriveled form, her eyes no longer brilliant with the roseate hues of health, and her care-worn appearance, and she will smile incredulously at your high-toned philosophical thought, and go staggering off to finish a garment for which she only receives a niggardly pittance. Tell the old pauper, who has been in afiluent circumstances, and whose general knowledge is of high order, "That all are but parts of one stupendous whole, whose body nature is, and God the soul," and he will treat your accortions with contempt. Tell the woman who is being tortured day after day by a cruel inebriate of a husband, and who is living In the very midet of hell, "that discord is harmony misunderstood," and she will resent the insult with all the earnestness of an injured coul. Tell the bankrupt merchant whose chil dron are all made paupers, and whose invalid wife is on the verge of the grave, that "all is for the best," and if he has the nerve of a brave and true man, he will sporn your teach loga.

It is easy to invent "axioms," "maxime" and "brilliant sayings," and to philosophize on the beautiful order and arrangement of nature, when all is fair, and all the comforts of life smile upon you. Tell the man whom the fates ushered into the world deaf and dumb, that "God wisely ordained all things," and he will, if he can catch your idea, clasp you by the throat and throttle you. The world has a superabundance of philosophy, that fits in the most admirable manner those whom the troubles of life have never oppressed. They are the ones on whom misfortunes have never laid its cruel hand. Philosophy with them is "dog chesp," and they offer the consolation of the Gospel to those who are stricken down with some calamity or disaster.

We need now, more than ever, a philosophy that will explain all the strange discrepancies in this life. When the astute astronomers discovered that their planetary calculations were not correct, they set themselves faithfully to work, to discover the originating cause of the confusion. We want philosophers who can penetrate matter, tell all of its hidden secrets,

itself the very elements of a Davil-the very characteristics of a fiend-the meanness that distinguishes a most depraved character.

The attributes of man are derived from like stiributes of a Creative Cause. To say that he has characteristics not possessed by the Creative Cause, would necessarily infer a second creating cause, which would be absurd!

This idea of a Devil or evil, is as old as time itself. Evil exists, and the world says a Devil also. We can not banish evil; it permeates all conditions of society; the churches groan under its demorslizing influence; the very sir is full of corruption; the history of our nation contains a putrescent stream that is nauseating: to every honest soul, and all conditions of soclety has its festering fountain.

There was a case related by the Rome Correspondent of the London Times, that seemingly Creative Cause would spurn with contempt. It appears that last summer, great alarm was created in the village of Incisa, near Florence, by the mysterious disappearance of two children-a boy nine years old, and another eight. It was supposed that they might have fallen into the stream, where they went to fish and bathe, but no traces of them or their clothes could be found. Sometime after while one of the women of the village was arranging her hair at the back window of her room, she heard frightful shricks, and recognized them as coming from Amerigo Turchi, a boy nine years old, and that they proceeded from the workshop of one Carlo Grandi, a hunchback carpenter. She ran down into the street and alarmed the neighbors, who made for the workshop, which they found closed, the boy crying loudly for help from within. After vain attempts to get Grandi to admit them. they burst open the door, and found him struggling to force the boy into a hole. He had cut the child fearfully about the head, and from his mouth blood was flowing, caused, as the boy afterward narrated, by a wedge Grandi had tried to force into his mouth to geg him

After the man was secured it was observed that some . of the bricks of the flocring were loose, and on these being removed the first thing seen was a child's hand. The place was quickly dug up, and the mutilated bodies of the two boys who had disappeared ten days before were discovered; and on the hole into which Grandi was trying to force Americo Turchi, being examined, a number of other children's bone were found at the bottom. No sooner was the thing known then the village became a scene of the wildest excitement, and the authorities had to send off in hot baste for whatever military and police there were in the vicinity, and a sufficient force arrived just in time to save the wretch from being torn to pleces by the populace.

Oh! glorious Orestive Cause! Oh! henignant architect of thy noblest work-man! Oh! Mighty One, who fashioneth all things, in sccordance to thy will, not even letting a sparrow fall to the ground without thy notice, we bow down before thee, recognizing thy wonder.

Selected by the GREAT REVELATOR himself to increase the light of the present, by additions from the Fountain of Light, which inundated the world in the early ages. I reluctantly consent to act as Agent, for the publication

and sale of this Great Luminary! No of copies limited to 5 000-after which the plates will be melted up, the press broken, the Agent beheaded, and the Author relapse into the unconscientious state from which he now wakes to illun laate the world.

Copies will be furnished at \$1 00 eachgreenbicks at par) with the purchaser's solemn promise, not to read or to make known, the revelation herein recorded. No reporters, or editors, or critics, will be permitted to know oven of the advertisement. Namesshould be sent, always with the cash,

and a 3 cent stamp to PHEBE ABRACADABRA.

The Next "Germane" Gathering is To Be Held at Rockford, by Mrs. Severance & Co.

Since Mrs. Woodbull has abandoned the old sinking hulk, Severance has floated on the scum to the helm.

The last meeting of the Northern Illinois Association of Spiritualists, was held by her and Wilson, at Belviders. It was an unwarranted intrusion upon the Spiritualists of that place. and they showed proper resentment by ignoring it. Only six citizens of that city attended the gathering, as admitted by the great egotist, in his report.

The Spiritualists of Rockford and vicinity generally view it in the same light, and will keep away from it. The few who attempt to keep the infamy alive by their presence or otherwise, when the great mass of Spiritualists spurn it as they would a viper, will live to regret their course.

The scrpent is dead, tail excepted. The fugiers by their loving embrace, are only able to generate a little magnetiam-just sufficient to keep the tail waggling.

Spiritualists who have the least desire for the cleansing of the Augean stable, so thoroughly ss to remove the entire stench of the infamy, that came so near awamping our glorious cause in the slums of extreme nastiness, will keep entirely clear of all connection with the foul #11.5 breathed birds of prey.

edged its claim; and through the vast continent of Europe, in France, in Germany, in Russis, and in far-off Australia, Spiritualism in its modern development, has found its way and the whole world is learning to sing its song of spiritual progress.

The cry was once, "Let it alone, it will die of itself it is but a nine days' wonder; a meteor light shining dimly, with a borrowed splendor; its facts are frauds; its philosophy is error. And it has been exposed; its media and teach-ers have been persecuted, yet it is atill living, and working with a strange and wonderful vitality.

In this progress we see evidence that Spirit ualism has brought man just what he needed.

Actual Spirit-life and communion came to the world as a startling revelation, but it has been proved by individual investigation. We have felt the hands and faces, and forms of friends who have passed on; not in public circles, but in the privacy of our own home. We have felt the real persons, in all their per sonal individuality, clothed seemingly with matter similar to that in which they were clothed in this life. Do you ask me how these bodies were made? Our answer is, that they were concentrated, or aggregated, from the surrounding elements, through and by means of a higher knowledge of chemical affinities on the part of the spirit intelligences operating. Do you say ordinary forms of matter gather slowly? Our reply is the same. We do not yet know how these things are, we only know they are, and that we are dealing with intelli-gent beings who claim a more absolute ac-quaintance with the principle of things. • We have in our home circles, held under the most sacred conditions, with the doors and windows closed, known that forms, living, speaking, tangible forms, have passed in and out of the room; that these forms have talked audibly to us, and have handled us, after the fashion of human beings, yet we knew from the evidence they brought with them, that they were our friends who had once lived on this earth. All along the line of our investigation, spiritual phenomena have supplied, in the broadest sense, their own demonstration.

Spiritualists have indeed realized the full meaning of the Biblical phrase,-communion of saints. They have an actual fellowship with ministering spirits, and are not ashamed to acknowledge a guardianship of angels. And we may all, spart from transcendentalism and without choking ourselves with scientific phraseology, indulge in the faith that a practical Spirit-world surrounds us, that practical human spirits dwell near us, and that we have practical relations with them. Spiritualism practical relations with them. Spiritualism opens up before us the ides of a real, tangible Spirit-world—not a mystical, silent land, but a home of dear friends, who have left us but awhile. In the light of Spiritualism the Spir-it-world is not a limited, psalm-singing, lasy kind of heaven, but one of action, of love, and colling and the margine a luxurious of life; neither is it a paradise, a luxurious barem of personal epjoyment, but a world full of responsibilities and duties. And not only is there a Spirit-world, but Spirit-worlds in-numerable.

F'The question of a future life has engaged the world's tbinkers in all ages. It has ever been an absorbing, an all engrossing theme. Philosophers and sages among all nations have sought for knowledge respecting a Spirit world, and divince and sevages have both after a fashion, located heaven and hell, and placed those fabled monaters. God and the Devil, as the kingly rulers of those regions. Strange notions have been, and are still being, put forth as to a future life by every theological sect, but the religious systems of the past have given humanity throries only, it has been reserved for Spiritualism to offer the world 14 A. 14

STREET REFERENCE

### The New Gospel of Health.

Remit one dollar and fifty cents to Andrew Stone, M. D., Troy, N. Y., and receive by return of mail this most invaluble work on vital magnetism and the cure of all maladics without drugs and stimulants. Bound in granite paper, 519 pages; 120 illustrations.

JUST after the publication of his second volume Buckle attended a seance by the notorious Home, and described the effect on himself as being so peculiar that he never dared to go sgain, though extremely desirous of investigating the mysteries of this subject .- N. Y. Herald Dec. 22.

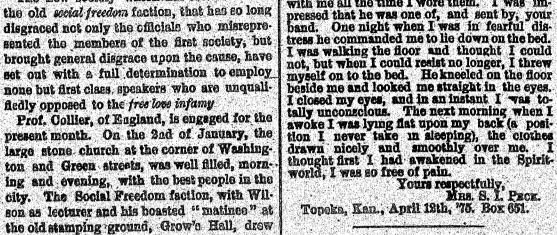
THE SHARES AND SHARBERS has changed hands. ? heney, G. A. Loomas resumes charge of it sgain. It comes forth under his management somewhat improved.

#### 349 RELIGIO-PHILOSOPHICAL JOURNAL JANUARY 15, 1876. Set Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses or reporter, amanumets, and postage. N.B.—Mas. Roamson will Areafter give an prizze skilling to ony out. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice with a taken of letters sent. New Advertisements. Spiritualist who defends the truth, and who Philadelphia Pepartment has received tidings from the spirits, but when the news came to him that I had passed away Passed to Spirit Lite. it was a shock to him, the blow was hard, but KIDDER'S PASTILLES by mail. Stovell & Co. Charlestown, Mass. it was a snock to him, the blow was hard, out he knew that when conditions were right I would come again, and so here I am to send word to him and mother. Dear mother, lock up, I am not sleeping in the grave, but I oft re-turn from my spirit home and stand, by you there. I died away from home, but I found as my spirit left the form to enter my new home they how appeared by fother it was only ... HENRY T. CHILD, M. D. be taken of letters sent. Notices for this Department will be charged at the vale of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published VINDIPISC ON Mrs. Robinson's Tobacco Anti-dote. <sup>3</sup> Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia. AGENTS! AGENTSI The above named sure remedy for the appetite for the bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed when the directions on each box are followed. Newspa-pers and quecks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robisson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a polson ous weed. It is a remedy presented by a band of chem ists long in spirit-life, and is warranted to be perfectly barnless. gratuitously.] BEQURE BARNES' AT ONOT TERBITORY BARNES' FOR as my spirit left the form to enter my new home, they knew, especially father, it was only the outer form they were laying away. I shall often come to guide and impress you. Jennie and Frank are with me and grandmother and grandpa Whitehead. Oh, how much they make of me. Why it seems sometimes I must bring them all to you. Mother, I want you and little brother to form a circle, when father is away from home, and to realize that I can come to you. Brother is a medium, and we can sometimes give you something through him. Pasai d to Spirit life from Syracu e, Dec. 20th, Elies Personelle. Centennial History LOTTER E. SMITH. She was a Spiritualist, fitm and infoubting for several years. Hergent)a and iff citomate nature combined had endeared her to many friends. We shill miss her from our midtt. She has gone to bloom in the griden of Mr. A. C. A year has passed since I, with many others, discovered that we had been the victims of Handsome volume of 650 pages, Supensely Lelustrated. For terms (d press the Publishers, A. S. BARNES & CO., 115 State St., Chica.o, Ilis. vi9n1.ta one of the grossest frauds that had ever been perpetrated in the name of Spiritualism. MEDICAL DIAGNOSIS As I had been mainly instrumental in giving the accourts of these wonderful manifestations, by lock of patient's hair, (give age and sex.) ANGIENT BAND. Photographs of the Ander-I was deeply pained when I discovered the fraud that had been perpetrated, and, though entirely innocent, I have cuffered very consid-This Honse will pay any chemist one thousand dellars. This Honse will pay any chemist one thousand dellars who will, upon analyzing this remedy, find one particle of genitan root, or any other poisonous drug in it. Address Remeto Philosophical Publishing House Chicago, III., either for wholesale orders, single baxes or local agreeses con drawings of these ancient spirits, are for sale at the office of this paper; also, the Desometimes give you something through him. There are many things in the good old home that I remember. Sometime, mother, I will orably during the year which ended on the Decond of December last. From the first mo-ment that I discovered the imposture I gave scriptive Ostalogue. Price of the latter, 25 conto. tf be able to give you better proof than I can now. 0221 2 0.000 the plainest and most explicit statements of May God bless you all now and evermore, is the the facts as they came to my knowledge, and TEOUSANDS OF INVALIDS testify to the wonprayer of your own Carrie. ondeavored to be just as truthful in the ex-posure as I had been in the presentation of the oupposed manifestations. The lesson was doubtlessly a needed one. I had been wisely TESTIMONIALS. derful cures performed through the mediumship of Mrs. A. H. Robinson. See her adver-Hrs. A. H. Robinson's Tobacco Antidote. Spiritualism in Chicago. tirement in another column. MRS. A. He ROUMINON'S TODACCO ADSILUTE. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I hearthy recom-mend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. I hareby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacto. contioned by the editor in chief of this paper, and by other friends, to be very careful that There is a deep interest felt in the cause of and by other friends, to be very careful that the ware not deceived in regard to these won-derfal manifestations, but the plot was so desply laid that many of us were entrapped in it. After the expiration of a year I feel that these painful experiences have been profitable, and in entering upon the new year I rejores in the spread of Spiritualism, and the success of this journal, which has nearly doubled its cir-culation in that time. I feel disposed to make overy effort to render my department worthy of this great success. I am deeply impressed with the responsibility of writing for 100,000 readers, many of whom, though atrangers in the outward, have become personal friends, Business Notices. Spiritualism in Chicago. The better class of ----people no longer feel it to be a disgrace to be accounted among the investigators. FOR THROAT DISEASES AND AFFECTION CF for tobacco. the chest, "Brown's Bronchial Troches," are of 'I'he phenomena can no longer be attributed I have used tobacco between fourteen and fitteen years. About two months since, I procured a box of Mara, A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no de-cire for it. DAVID O'HABA. to fraud and deception, and its morel ethics is value. For Coughe, Irritation of the Throat positively in advance of all other phases of 19caused by cold, or Unusual Ex rtion of the vocal organs, in speaking in public, or singing, ligion and philosophy. Spiritualism, when A REWARD F. H. SPARKS. divested of the rubbish of social freedom, as it Was, for three years, off ared for any case of the above diseases which could not be cured by Clarks' Anti-Bil-to is Compound. It is sold by nearly every druggist in the United States. they produce beneficial results. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no most emphatically is, in Chicago, presents a A Spirit Physician Materializes and Cures His Sick Patient. system of philosophy which gives most posi-It is sold by nearly even. Price \$1 (0 per boilie. It C. & C. S. CLARK, Cleveland, O. desire or hankering for it. Q. A. BARKER. tive assurance that each and every individual, the outward, have become personal friends, and in all of whom I feel an interest. Oswego N. Y. Mr. R. T. Wyman, of Wankau, informs me that ha has need one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for tho-weed. Inclosed find two dollars. Please send me a without the possibility of escape, will receive v10n18t26 As a physician and physiologist I have been Mns. A. H. Ronnson, Medium, Chicago:-Will you please send me some magnetized pathe just penalty incident to every wrong actimpressed to write a series of articles on MAN; that no such thing as atoning grace, through first, physically, then mentally, and spiritual-ly, and to endeavor to make these plain and oers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I were them. I was imfaith in the suffering of another culats, as a D. H. FORBES. veritable reality.

practical so that all who read them may learn Comething in regard to themselves. The motto inscribed over the ancient Greek temple, "MAN KNOW THYSELF," has lost none

of its significance, but with each step which man takes in the progress of the race, it be-comes more interesting and important. The revelations of Spiritualism in regard to man's reventions of oprituanism in regard to man's mature are among the most valuable that it has presented to us, these need frequent repetition in order to stamp them upon our minds, hence. I propose to present my series of articles on the subject of man written in a plain and popular style.

The Bpirit-world department, which has called forth an expression of interest, will be continued in the hope of giving useful and profitable lessons. Whatever can be gleaned from Nature, from art, from the world of mat-tor or mind, that has a practical bearing upon man shall be presented from time to time, and I hope the liberal offer of Brother Jones to trial subscribers, with the real value of our paper will, as in the past year, result in doub-ling the present circulation. We should have CO.000 subscribers before the end of the Centannial year, for there are millions of people in this country who would be made happier and better by knowing more of Spiritualism. Lot each one of our readers appreciate this and use the proper effort to bring it about, and it can be done. Never before have I realized so fully the value of sp nearer we approach to the beautiful gate that leads to the inner life the more important does it become that we should have a knowledge of that which will enable us to live truly here and be prepared to enter the interior world with that firm and unshaked confidence that the realities of spiritual intercourse alone can give. The revivalists have stirred up the people in many parts of the world, and now while the waters are troubled, let us invite all to step into the pool of truth and be healed of their maladies, so that they may go on their way re-joicing. The religion of Spiritualism is not alone a preparation for the after life, it is as has often been declared "the Philosophy of Life," here and hereafter, and its lessons are of practical val e to every human being, in every passible condition, for its truths are beautifully adapted to all.



but a baker's dozen. There are Spiritualists enough in Ohicago to fill five of the largest theatres in the city every Sunday, and would do it, if the proper infuences were brought to bear to secure such places is are central and popular for meet-

The new society which has cast overboard

the old social freedom faction, that has so long

disgraced not only the officials who misrepre-



ing.

Topeka, Kan., April 19th, 75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. Ronnison.-Madium.-Chicago.-I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-Yours with Respect. main, LEWIS C. POLLABD.

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### The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control-ling Band. They, through her organism, treat all diseases and ours in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIBYOTANT AND CLAIRAUDIERT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

yer & Apne. Valuable Lisiment for Rhsumatic offertions, etc. "These foo pour to pay, will be treated free of churge." MINERAL EXAMINATION. Parties wi hing to have mines located, min rais ex-mined, charts mirked, will be treated on the most liber-"Preliminary correspondence solicited." Address IF. VOCHLes P. O. Box, 313, STATION A. BOSTON. MARIA vier 18t18 Clarks'Anti-BilionsComponed Never fails to give a good appetite It purifies the blood, and reito es to tr e Liver its primitive health and vigor. It is the best remery in existence for the cure of Dyspep-ala, Loss of Appetit's Sour ess of stomach. Sich Head-ache, Chronic Diartes, Li er Complian, Bilonaness, J. undice, Consumption, Serofula, Cai ruh Rheumest m, Ery sipelae, Sait Rheum Fever and Ague, General Dobil-ity, Nervans Headache, and Female Distases.

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Life is real-life is earnest; And the grave is not its goal; Dust thou art-to dust returnest-Was not spoken of the soul. Lat us then be up and doing; With a heart for any fate, Still schieving, still pursuing, Learn to labor and to wait. THE SPIRIT WORLD.

Communications Through Katle B Robinson, 2123 Brandywine St., Philadelphia.

VILLIAM DOBY, OF HABIF ... BD. CONN. As some of my family understand something of Spiritualism, and as they have appreciated rie House. my return through other mediums I thought it would be a surprise and a pleasure for them to have comething through this source. We men folks do not always endorse what our wives folks do not always endorse what our wives and daughters do, but after we leave our phys-feel bodies we find it very pleasant to be wel-comed back; we then see beyond a doubt that our memories are still fresh and green in the hearts of our loved ones. It is a glorious thing when a man, in Spirit-life, can realize that his wife and children are seeking to converse with while and children are seeking to converse with him, not thinking of him as dead, but living and ready to speak to them; this makes us feel happy. My wife used to attend circles, but is did not feel much interest in them. There are some carnest souls in Harford, and I would like to encourage them. Tell friend Cooley that I still live and down. Cooley that I still live and often visit the old places, and think of past time, though many things are changed. I shall try to go to m family; they were very kind to me and I shall try to repay them in spirit, and when the an-gel voice calls them home I know we shall gather together where parting never comes and we will never again be separated or left alone. Destiny points out many changes, but I feel as if they were good. Extract has been moble and good. I feel that twerything shall work together for the best. I would say to all be patient; when clouds come, remember the sun is behind them, and will bring light to all at lest.

CARBIE WHITEHBAD, OF PARIS, MAINE. In my quiet home far away from here I see my dear mother sitting lonely, sometimes thinking of her child that has passed away and not having the full faith that father has in the return of spirits from this life. I have thought it would perhaps please her if she could read a few lines from Carrie, her child. I had grown to womanhood and it seemed to me as if things looked clear, and I thought I might live to be a blessing to father and mother in this life. Many dear ones had passed away who had given great proof to dear father that they live beyond the grave. He said

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Thomas Cook, editor of the "Kingdom of Heaven, Boston, says that he has been called by his spirit guides to labor in the West during the remainder of the present winter. His mission and work is True Spiritualism,-to show what it is to finally ultimate in, believing with A. J. Davis, that humanity is] upon the very threshold of "a new dispensationan era of psychological revealments and spiritual progressions-the opening up and culmination of all the experiences of humanityrevealing a unitary combination of truths, unspeakably brighter than the noonday sun!" He will speak in public or private, hold circles for development of mediums, tests and instruction in mind reading, etc., etc., wherever a door is open to receive him, without asking "what will you pay met". His success in developing mediums East warrants him in making this a specialty. He, with his spirit help. ers, is deeply in earnest and "means business." He says, "Let all who are hungering for the bread of life and will give me a night's lodging, or can spare a dime to help me on, call or

address me at No. 578 Milwaukee Avenue. Ohicago, Illinois." He will receive subscriptions and renewals to the Religio Philosophical Journal, as well as orders for any book published or for sale by the Religio Perilosophical. Publish-

Contents of Little Bouquet for Junuary, 1876. The Visions of Jean of Arc; Through the

World; Orazy Kuts; A Pious Dog; An Encampment of Angels; A Wonderful Dog; Angello Madge Martin; The Spirit at Shepherd's Hotel; Home Conveniences; Called by the Angels; "The Witches are in the House;' An Incident at Beyrout; The Old Hermit, and the Good Angel, (Illus.); A Struggle for Appearance; "Mary's Little Lamb;" The Wes Washwoman, (Illus); "The Angels had Opened to Him a Gate;" "The Angels Wouldn't let Them;" Baby's Skies; Varieties; Items for Young Theologians; Deb; What an Army of Toad-Stools; Did. Editorial-The Philosophy

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Los Nietos, Cal., Oct., 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the

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MBS. A. H. ROBINSON :- Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will' be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I Your Humble Servant, remain. LEWIS O. POLLARD.

Los Nietos, Cal., Dec. 9th, 74.

MES. A. H. ROBINSON:-I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, LEWISC, POLLARD. Azusa, Cal., May 29th, '75.

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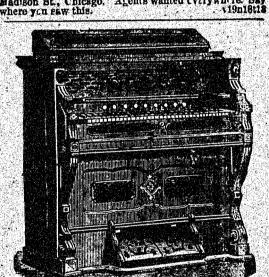
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#### **JANUARY 15, 1876** RELIGIO-PHILOSOPHICAL JOURNAL. 850 represented the wants of his age, with a type of divisity as true as that of the meek Nazapractical photographers) E. Saunders, Wm. Warrington, Joseph Kinsey, Benj. E. Hop-kins, E. Hopkins, G. A. Carnahan, Wm. Sul-livan, Jas. P. Geppert, D. V. Morrow, and R. A PERMICIOUS HABIT is cured by the use of The So-Called "Spirit" Photography. A SPLENDID MEDIUM. Mrs. Robinson's Tobacco Antidole. See adverrine, who never claimed, and in fact disclaimed The following report of a "test" may be a comfort to those who are of the opinion that tisement in another column. Bring Him Out Before The Public. all deffic titles and distinctions. Then again all the sacraments and dogmas He Submits to Tests of the Mest Convincing spooks are squatting around in photograph Loslie of the Church, baptism, the eucharist, anoin: ing with oil and absolution, with the cardinal doctrines of the Trinity, the atonement and BABBITT'S HEALTH GUIDE now ready and galleries waiting for a chance to have their Mr. Muhrman demurred to the first part of Character. he certificate,-not that he had discovered for sale at the office of this paper. Price, \$1-00. pictures taken: fraud, but that he was not in the dark room Among those who have claimed the power the divine incarnation, point to an origin equally ancient, and equally ignoble. Ortho-dox Christianity being judge, and at this vary day, are practiced by Pagans in various parts of the world. All these things are shown here BANNEB OF LIGHT for sale at the office of [From the Lucas County (Iows) Republican.] of producing spirit photographs is Mr. Jay J. Hartman, at Teeple's gallery, No. 100 West Fourth street. He has been litterally denounwhen the result was obtained, but cheerfully In the Republican of last week we stated that some interesting Spiritual Manifestations had this paper. H signed as to the last clause, and with the balsigned as to the last clause, and the set of a can lance exclaimed, "There is the fact, who can E.B.H. occurred at the house of a well known citizen **3 Valuable Patents** Given Away. ced as a fraud and trickster by the skeptics and explain it." near Chariton, and promising some details in Send for new terms for the new STEAM WASHunbelievers, and, although he gave private "test sittings" that seemed unsatisfactory, -Oincinnati Commercial. the future, we will endeavor to fulfill that with such an array of unimpeachable author-ER or WOMAN'S FRIEND? with such an array of unimpeschable sutiof-thies, as no other book can boast. Now I would ask, in all conscience, and in the name of common sense, to say nothing about truth, if it is not the duty of professing Ohristians, and especially ministers, if they are so ignorpromise, and we will begin by saying that par-tics interested in investigating what is termed "Spiritual Manifestations," having learned that about six miles from Albia there resided a man who was a need Weterelighter Medium J. C. TILTON, Pitteburgh, Pa. vi9ail 29 many of his friends began to doubt him until he, last week, published a card that on Satur-=-- Premonitions. dsy, December 25, he would give a free public EDITOR JOURNAL:-To day I received from some kind friend at Steilacoomb. Washington Territory, a late copy of the Puget Sound Express, a well edited paper published at that place, which town contains a few subscribers to the JOURNAL. Said paper contained the following Dr. Hattie A. Fowler investigation. This was addressed to the pub-lic generally, and to photographera especially. He said he would place all the arrange-ments in the hands of those taking part man who was a good Materializing Medium, made arrangements to have him visit this yi-cinity. On Saturday last he made his appear-Performs remarkable cures in treating all forms of dis-case. Chronic cases, which other physicians have failed to cure, solicited. Female complaints successfully treat-ed Give leading symptom of disease. Treatment with medicines, \$3.00. Address with stamp, HATTHE A. FOWLER, Figura, Miami Co., Onlo. VIB0383 ant as not to know, to look into these things? The priest, who will not, and the layman who cinity. On Saturday last he made his appear-ance, accompanied by a friend from Albia, (A. O. Barnes.) and took up his abode at the house of W. W. Baker, where scances were held on that and the three following evenings. The Medium, whose name is Little, is a man apparently about 35 years old, of medium size, and the appearance of a lymphatic tem-perament. We might also say of him that he is what is termed a poor man. living as before dares not, read the testimonies that are now in the investigation, they to choose the room being given to the world, will soon find them. where the trial was to be held, bringing their own marked plates, furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates, in the pres-ence of practical photographers, to show that he used no fraud or trickery. Christmas morn-ing came, bright and cheerful, and found six-teen gentlemen, five of them 'practical photo-graphers of this city, assembled at his rooms. Patting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V where the trial was to be held, bringing their selves in the uncomfortable condition of be-lated bats, blind amid the light of noonday. following REVOLVERS SHOT \$3.00 PREMONITION: Yours Truly, It is related that before leaving his home in FEANOIS H. M'DOUGAL Payllup Valley, Mr. Geo. T. Vining, a passen-ger on the ill fated steamship Pacific, declar-ed to his family and friends that he never be-New Buffalo Bill REVUNCE Sent with 100 Cartridges for St. FULL NICELE PLATE. Satisfaction guaranteed. Illustrated Catalogue FREE WESTERN GUN WORKS, Chicago, Ill., 69 Deschornst. (McConnick Block). P. O. Bor 540. VIIIal318 Purissima, Oal. is what is termed a poor man, living as before stated, about six miles from Albia, and on a very rough piece of land, and attempts to fore went away with as heavy a heart. Re-markable enough, he returned and bid his family a second farewell. And while at Seat-tle he frequently said that if he were home Poices spon the People. make a living by cultivating it, and is averse adjourn to the photograph gallery of Mr. V. Outter, No. 28 West fourth street. Mr. Cutter being an expert in detecting the "spirit pre tense trickery," and, as Mr. Hartman had nev-er been in his gallery, he would be at the dou-ble disadvantage of being in a street the dou-The Baptism of Jesus. to holding spiritual seances, and it takes a good deal of persuasion to get his consent to again he would make the trip to San Francis-co-overland. Scattle is one of the Paul, va, Femule E ifrauchissment: Origin of the Trin-ity: Review of the Delage: The Witch of Endor: Ration-el Review of Theology: Contemplation on Divinity: God in the Constitution. These pamphlets and tractnica-pences can postpaid to those enclosing ten cents to the unitor, H. B. CRAVEN, Richtoro, Bucks Co., Fa-virgestize do so, and came here without any promise of FT. MADISON, IOWA. + Enos Newton writes.beautiful and growing towns on Paget Sound. While there are thousands of such circumreward, except such as these inviting him might see fit to give him. I prize your paper very much, in fact don't feel that I can do without it. ble disadvantage of being in a strange room, surrounded by strong skeptics and practical men, quick to detect fraud. Mr. Hartman chearfully accepted, exacting but one condi-tion, that there should be no arguments, jeststances occurring every day around us, the people still hug their idols. Mr. Baker has a cabinet, constructed for their own use, and is about three feet wide by siz long, and is about the same in height and MOSHERVILLE, MICH .- D. G. Mosher writes The good old JOURNAL Supplies a spiritual all-I have a premonition nearer home; but this one was heeded and doubtless was the cause of iment not to be found elsewhere. papared on the inside. In the centre on one HERMAN SNOW, BREMER, IOWA.-Joseph Demey writes.-I can't do without the JOURNAL, I hall it every eaving the life or limb of Judge Woodcock, my father in law, of Fillmore, Missouri. side is a door and aperture about fifteen inches ing, or unbecoming conduct in speech or ac-Dealer in Spiritualist, Liberal & Réferen father-in-law, of Filimore, Missouri. In 1870 a Republican State Convention was held early in the fall at J firson City, Mo., and the Judge was a delegate appointed to said Convention. As the day arrived when he must start for the Capital, he became a most sadden-ed, gloomy looking man, and the family asking him to explain, he said he felt as though he should never return home arguin if he went to square, which aperture is covered with a black tion liable to produce discord and disturb the week with joy. cloth of two thicknesses. In one end of the BOOKS AND PAPERS. harmony and quiet necessary to insure results. MAGNOLIA, WIS.-Cyrus King vrites.-The JOURNAL comes like an old friend, bearing alvays cabinet there is a chair, and at the other end a No. 310 KEARNY ST. As the offer was made by Mr. Hartman in a small bell is hung to the ceiling. perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Outter's Up Stairs, West Side, a few Doors North of Buch, something new. On the first evening, the company being small, the cabinet was wheeled out into the SAN FRANCISCO, CAL. NEW DUNDEE, CANADA WEST.—Titus Sheard writes.—I like the JOURNAL very much; it is a weekly treat to me. I could not well do with-out it. I return you hearty thanks for the able manner in which it is conducted. Agency for the RELIGIO-PHILOSOFHICAL JOURNAL, and other Liberal and Reform Papers. front room and placed with the back against the bed-room door; the Medium entered and rooms should never return home again if he went to Entering the operating room the party were CHROMOS. Dealers, Agents. Trank and Boz-makers, Newspaper Publishers and Tea Stores, will find a complete supply. Our new and brilliant specialtics are inequaled. Our Still Monted Chromos cottell anything in the market. Twelve samples for \$1.00. Illustrated Catalogue free, J. LATHAM & CO., 419 Washington St., Boston, Mass. P. O Bor \$154. took his seat. The door was closed and the the Convention. He became so sad and troubled about it, that we all put in our prolight turned down until the room was in a kind requested to seat themselves on each side of the camera and join hands. Mr. Hartman then of twilight. A circle was formed in front of the cabinet, by joining hands, and some sing-ing engaged in. Of course all eyes were anxi-WASHINGTON, KAN,-A.S. Markham writes -I am well pleased with your paper and hardly know how to do without it. I think it is a fountain test. At last just before starting he turned to my wife and handing her an article of some kind, said, "There, daught (his favorite word when speaking to the girls of the family) take desired to be searched and blindfolded, but the photographers waived that point as being unof great good, and may it flow on to the ends of necessay. Mr. Hartman chose, than, Mr. F. ously fixed on the aperture, and in about ten minutes rather luminous lights were seen flit-T. Moreland, to represent him and see that everything was done fairly; then selecting Mr. C. H. Muhrman, a practical photographer and strongly skeptic, these three entered the dark the earth. ting past the sperture, which at first did not seem to have shape or definite form. After a that and lay it away for I shall never want it BELVOIR, KAN.-J. Tegart writes.-I cend VIEDENS again." This remark attracted our attention you five names as trial subscribers for the JOUR-NAL. The short time that the JOURNAL has been coming here, has been a time of cloud breaking short time, they presented the distinct form of and we all again urged our father not to go Do Your Own Printing! room, Mr. Muhrman furnishing hisown plates. But he started with slow and measured tread hands and arms, and were thrust outside of and reattering. with head bent downward, and looking sor-rowful. On the way to the village, where he was to take a conveyance for the depot sixteen Balances Meri do thei printing and alveriging and the second sec The plate prepared, he approached the camthe cabinet, and were as plain and distinct as era. Mr. Muhrman carrying the plate and then sitting for a "picture." Amid breathless silence the plate was exposed and carried back SALT LAKE CITY, UTAH -- Elizabeth Robson the hands of living persons. Upon a waliz writes.—You will be glad to know that the reading of the JOURNAL is a source of great comfort and pleasure to me and a few others that are deprived being played on the plano, hands were seen at the aparture keeping time to the music, and at miles away, something said to him in a firm and decided manner-" Send Kulckerbocker," to the dark room, Mr. Hartman following. Soon came the cry, "no results." Skepticism somewhat jubilant. Another plate was ordertimes appeared at the bottom of the aperture of many earthly friends and comforts of this life, as though manipulating the keys of a plano. a lawyer of Fillmore, Mo., and a relative of HOUSTON, TEX.-W. Harral writes, -We have several fine materializing mediums and other kinds here, and we hope to have fine results during the winter. We shall take care to increase the circu-These manifestations were kept up for an hour or more, when the seance was broken up and the family now. V19a 6t4 ed. Mr. Muhrman following Hartman through.

the door was opened, and the Medium found sitting in the chair in a sound sleep, or, as is claimed, a trance, out of which he was aroused by some one making passes over him as is done by magnetisers in awakening a person from a magnetic sleep.

On the next evening the company was largor and the cabinet was left in the bed-room with the door facing the cuter room. To detail the manifestations of this evening would be to reiterate what was said of the former, except that a pair of woolen mittens were put on the Medium's hand sewed fast to his coat alcoves, and his coat sewed together. Hands shown more distinctly than at the previous meeting, and in greater variety. One peculiar feature on this evening, was the clasping together of two right hands and appearing at the top of the speriure, gradually decending to the bottom. They had every ap-pearance of being the hands of ladies. What purported to be faces were also shown on this evening, but to us it would take a considerable stretch of the imagination to recognize anything but a luminous light about the size of a face. We should have said, that on both evenings the bell was frequently rang in response to various questions. At the termination of the seance, the Medium was found in the chair as usual, with the mittens on and threads unbroken. On the third evening the manifestations were stronger, and appeared to be the hands of a different class of persons—having the appearance of being those of men's arms, were frequently shown their whole length outside of the cabinet, and at one time was thrust out so vigorously towards Mrs. Baker, (who sat near he sperture) in response to a request that it be put out plain, as to cause her to dodge as though she was going to be struck. On this evening the faces were shown more distinctly than on any previous one,, and a number of persons who put their hands on the lower part of the sperture of the cabinet, felt the touch of hands on theirs. We distinctly saw a. hand placed on the head of a lady who was standing by the aperture, and seemed to be done as gently as a parent would place their hand on the head of a favorite child. One lady standing by the aperture as though not satisfied, the bell was jerked down and rang with violence at the aperture as to startle her. and cause her to withdraw rather hastily. A guitar had also been hung in the cabinet this evening, which was frequently thrust outside of the cabinet and waved about as though held by a strong arm. The bell was also thrown out with such violence as to break the handle (fi On the fourth night the mittens were left (fi the Medium, but a musquito bar was fastened to one side and the top of the cabinet, reaching nearly to the floor, and after the Medium had takon his seat the other edge of it was drawn through the door and the door shut on it-it was so fixed that he could not get out without tearing it loose in some way. During, this seance, hands, arms, and faces were shown as usual, and at one time a bare foot was held up to the aperture. The deceased wife of Mr. Chamberlin purporting to be present, her lit-tle boy was held up to the aperture, and what appeared to be two arms were distinctly seen to embrace him. Paper and pencil having been put in the cabinet at the beginning of the sean put in the capitot at the bighting of the seance, several scraps were, thrown out con-taining short sentences, such as "we have to work slowly." "The room is too warm, will have to try again some time, etc." The guitar was also played in an indistinct, though per-ceptible manner, and the bell rung at the same three. Audible talking was also encared in by copiolo manner, and the pell rung at the same time. Audible talking was also engaged in by what purported to be the spirit of the Medium's brother, with different persons in the audi-At the close of the scance, the Medium was At the close of the scance, the medium was found in his usual place and condition with the morquito bar undisturbed. We have giv-en a much longer discription of this matter than we intended when we commenced writ-ing, but at this phenomenon is attracting the attention of a large number of persons in every part of the country, we deem it a matter of sufficient interest to lay before our readers. We make no comments, but give the facts as they occurred, and leave all to draw their own conclusions, and if any one doubts our statement, or thinks we were deceived, we refer them to J. W. Sprott, G. Christian, J. B. Smith, N. B. Gardner, D. R. Blair, and others whom we could name, besides D. M. Baker's family as to their correctness.

ed, Mr. Munimum following fractinat integra No result. Unbelief above par and raising rapidly. Mr. Catter, proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and declined to enter the dark room, stood at the camera, seemingly absorbed in deep meditation-or prayer. His friends, Moreland, and Mr. Outter entered the dark room alone, Mr. Outter preparing the plate. Coming out to the camera and giving Mr. Hartman the plate holder, he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed with no results. Affairs looked gloomy indeed for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Muhrman sat close beside Hartman 'and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "pro-fessional mediums." Mr. Cutter having finished the preparations of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate in the holder, and handed it to Mr. Hariman. Selecting Dr. D. V. Mor-row as the "sitter," and a third person to place hands on the camera, the plate was again exposed, smid intense breathless silence. Mr. posed, amid intense breathless silence. Mr. Hartman visibly trembled, and seemed to be engaged in deep, allent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally Hartman ended the painful suspense by uncovering the cam-era, when Mr. Cutter took the plate, and, ac-companied by Mr. Moreland, returned to the companied by Mr. Moreland, returned to the dark room to develop it, leaving Mr. Hartman standing at the camera with great beads of prespiration standing on his brow, while the assembly looked like "grave and reverend selg-nors" awaiting a verdict that was was to blast the fond hopes of the Spiritualists and prove indeed that "life was but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Oatter, "A result !" A ripple of quiet joy ran over Hartman's countenance, while his friends scarcely believed the good news possible, crowded, with the skeptics and unbelievers, who doubted the evidence of their senses, around Mr. Cutter, who held the glass plate up to the light, and then, sure enough, infringing, on and almost obscuring the face of Dr. Mor-row, was the clearly defined face of a young lady !--much clearer and more distinct than his own. Every one was astonished at this unex' pected result. Muhrman looked at Cutter, and Cutter looked at Muhrman in blank astonishment, declaring, that he didn't do it, as it was one of his own plates, and he knew there was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture. Hartman had never touched the plates or entered the dark room during its manipulation. How it got there he didn't know; there it was. While skeptic and Spiritualist were equally astonished, the best of feeling prevailed, and to the credit of all be it said not a hardh upcentlemanly word was it said, not a harsh, ungentlemanly word was dropped by any one during the whole of this great and conclusive trial-conclusive in that, while Messra. Cutter, Muhrman and others do while Messra. Cutter, Muhrman and others do not admit the "spiritual" origin of the form on the plats, yet they all agree that Mr. Hartman did not and could not, under the dircumstances of never, touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads. Whence came it? If it is not what it purports to be, "a spirit form," what is it, and how cama it there? All present final-ly sgreed to sign the following certificate, as justly due and fairly earned by Mr. Hartman. "We, the undersigned, having taken part in "We, the undersigned, having taken part in the public investigation of "Spirit Photo-prephy,' given by Mr. Jay J. Hartman, here-by certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings in and plates through all the various workings in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman; and we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time. result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time. "J. Slatter, C. H. Muhrman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple (all

He did get Mr. K. to go in his stead and. re-turned home with a light heart, as usual, for he is a man of joyful spirits and hopeful, but decidedly firm and immovable, when he sets himself for or against a thing, except when some spirit power gets hold of him as in the instance I have recorded, then he yields to the promptings of the spirit and common sense. To continue, Mr. K went to Jefferson City and took an active part in that memorable Convention, and returning home stopped in company with other delegates from Andrew County, at Kansas City, for lunch. Just as he was starting for the car a friend called to him and they together stepped aside, thinking he had sufficient time to converse with his friend. But the train, "like time and tide," did not wait for him, and away it sped leaving him behind. Before the train had gotten beyond the limits of North Kansas City, an accident oc-curred in which his neighbor delegate, Judge Jas. Duncan and several others, were terrible ir jured while others were killed. Judge Woodcock, in all probability would have been on that train and he is still impressed that he would have been killed or ir jured. Had poor Vining listened to the "still small voice," to day he would be with his dear family and friends who so sincerely mourn his untimely taking off. Oht but for that terrible "if." How many hearts are to night saddened by that word. But eternity will reveal all to us, for then we shall surely "see face to face," as we now "see through a glass darkly," as it were. Let that bereaved family look to the angels for consolation and they will find it.

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Yours Truly, J. W. Cocmban. Chicago, Ill.

### SIXTEEN CRUCIFIED SAVIORS, OR CHRISTIANITY BEFORE CHRIST.

### By Kersey Graves, Author of the Biography of Satan and and the Bible of Bibles.

Now is the time for a work like this. Had I the wealth of an Astor, I would devote at least one million to printing and circulating it gratuitously. But, unfortunately, not being so gifted, I will try to speak of it, as it well deserves. To say that this is the most remarkable book of the age is not assuming too much. Though comparatively a small book, of less than four hundred pages, it contains a world of thought. It is in essence what the Anacalypsis is in volume; a library of mythi cal history. This is truly a great work, and it impresses me like the vast and grand in nature. I am almost awe-struck in the full view and comprehension of its power. The lan-guage is hold and the structure massive, standing on a base of demonstrated reasoning and unimpeachable logic; for every assertion car-ries its proof along with it, co gently pressing home its conclusions to the conscience and the reason it addresses. The author everywhere begins at the very root and germ of truth; and from the special, builds up his broad and

from the special, builds up his broad and sweeping general zations. I have long seen that the Mythiciam of Christianity dates back many centuries earlier than the very dawn of the Christian era, and that the most revered sacraments and funda-mental dogmas of the Church, are in their origin, and even in their spirits, absolutely Pagan. But here the very paths by which they came, are all laid open, and I can trace them back, historically as well as logically, to the fountain head. We thus establish a startling sarray of parallels among the numerous Ava-tars, who, from time to time, have been known and worshiped as Gods. The prophecies that foretold the immaculate conception, the yirgin mothers; the heralding of stars and an-gel songa; the miraculous phenomens, attend. gel songs; the miraculous phenomens stiend ing their birth, which always occurred on the 25 h of December, the royal descent; the re-markable precocity; the general similarity of the doctrines taught; the crucifixion, attended by the Aphanasia, or miraculous darkness; the rising from the dead, and other startling phe nomens; the descent into hell; the resurred

An earnest inquiry in regard to Spiritualism is man-ifest here. A good materializing medium would be handsomely supported here at present. None but well developed genuine mediums would be welcome.

lation of your very valuable and intelligent paper.

RANDOLPH, KAN .- Wm. Coudray writer

May God prosper you in your glorious work of de-fusing useful knowledge. Spiritualism is making some progress out here. We have no lecturers to

enlighten us, so we have to depend on ourselves

LOS ANGELOS, CAL.-Thos. A.Garoy writes.-

in the physical manifestations.

and the spirits.

KNOXVILLE, ILL,-Swan Peterson writes.-

SYRACUSE, N. Y.-H. Stauton writes.-I do not feel as if I could get along without the Jour-NAL. I have sent nearly every one of the year's subscription to those whom I have thought would read and be benefitted, and shall continue to do the same for the coming year.

NEW BUFFALO, MICH.—A Subscriber writes. —Though I am somewhat in debt for actual neces-saries of life, I must spare some of my earnings for you who have been so honest towards me. I do not ask, nor want you to discount my account, as it is your due, and I want to payit.

BRAZIL, 1ND -L. R. Kelsey writes.-I have the promise of three more, who will be ready to re-mit soon. True this is a small list, but if from every small city and town you could get five or six new trial subscribers before the holidays, it would increase the circulation of the dear old JOURNAL considerably, and aid many benighted souls out of sectarian darkness.

MINNEAPOLIS, MINN.--M. W. Getchell writes.--This remittance will, I think, carry me up to February 6th, 1877, by which time I hope to be-come satisfied whether Spiritualism is true, or only peculiar manifestations of forces in nature, strictly mundane in their character. Should such prove to be the fact, then I shall conclude that all past revelations were of the same kind and that there is no evidence that there is a Spirit-world or any thing in man that survives the change called death

BISHOP CREEK, CAL.-Jas. H. Brown writes -I will only say in this communication that I nev-er was nor never can be a believer in any orthodox creed or church dogmas of the present day teach creed or church dogmas of the present day teach-ing. I like the style of your paper, and the posi-tion you have taken in regard to many things of public interest. Though not perhaps a believer in your philosophy in the full acceptation of its doc-trines. I was always a free thinker and open for conviction, and hope some day before I pass to the other side, to be in position so as to make further investigation investigation.

investigation. FERNDALE, CAL.-O. B. Payne writes.-Spir-itualism has been in this part of California making a sure and stable progress. Our county (Hum-bold!) while having rich valleys in her territory, with beautitul and productive seasons, has been somewhat isolated. Good lecturers, and especially good test and materializing mediums, who are hon-est and reliable, may be assured that there is a rich harvest for them in this county. The harvest is ripe. Lecturers or mediums, who can come well recommended, will find at Eureks, Bro. W. Swea-sey, Messra. Kimble, Herrick, Cooper, Ricks, and many others, ready to receive them. Should they yisit Ferndale they will find an open house and welcome, by Dr.-O. B. Payne and his wife.

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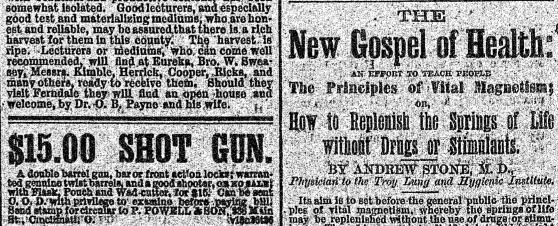
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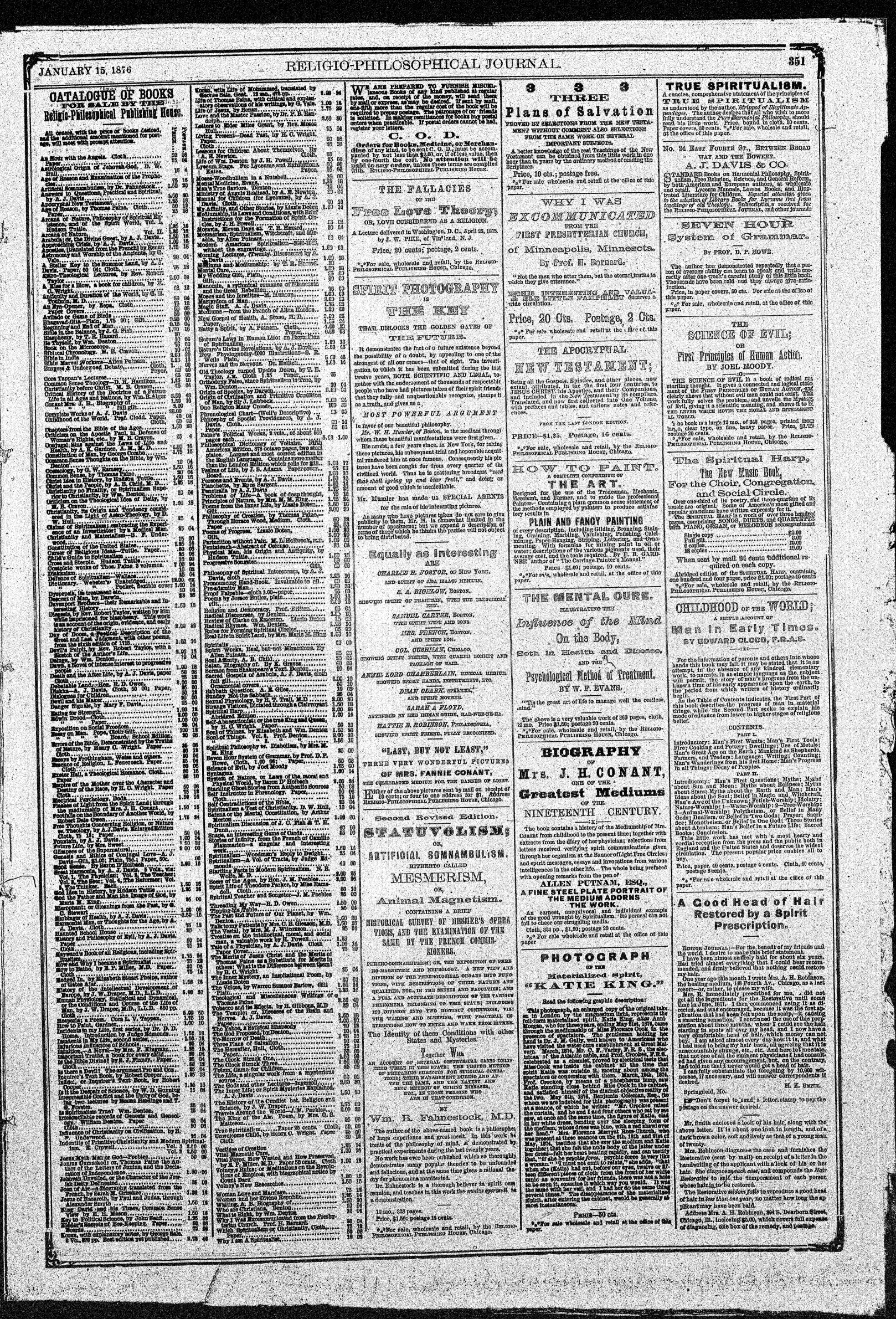
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# **R** SLIGIO-PHILOSOPHICAL JOURNAL.

#### Concluded from Mirst Page.

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condition to visit Newport,) accepted the invitation of Witter, and made him a visit at Lynn in the colony of Massachusetts. Mr. Witter lived about two miles out of town. The next day after their arrival being Sunday, the visi-tors spent it at Witter's house, where they had religious service. While Mr. Clark was preaching from Ray. 3, 10, two constables entered the house and apprehended the visitors under a warrant, of which the following is a copy: "By virtue hereof you are required to go to the house of William Witter and so to search

from house to house for certain erroenous persons, being strangers, and them to apprehend, and in safe custody keep, and to morrow morning at 8 o'clock to bring before me. ROBERT BRIDGES"

They were taken to town and seated in the meeting where prayers were being said, and re-fusing to move their hats, the constable, at the command of the magistrate. Bridges, plucked them from their heads. Mr. Clark then arose and signified his dissent of their worship, and refused to join in it, whereupon they were committed to prison, where they remained a fornight. Taey were then taken before the Court of Assistants, and the following sentence

passed upon them: "That Holmes should pay a fine of £80, Mr. Clark £30 and Mr. Grandall £5, and in default of payment, to be publicly wnipped."

THE PRISON AND THE WHIPPING POST.

They all refused to pay the fines, and were remanded back to prison. Afterward, without his consent, Mr. Clark's friends paid his fine, and Mr. Orandall was released under promise to appear at the next court. Mr. Holmes was kept in prison until the next September, when the sentence of public whipping was executed upon him with excessive and barbarous cruelty. The sentence of Mr. Holmes is copied in. to Mr. Benedict's "History of the Baptists," from which it appears that it was for denying infant baptism and rebaptizing, and being ex-communicate, coming within the colony that he was punished. In a note copied from a manuscript of Gov. Joseph Jenks, is the following:

"Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

During the infliction of this degrading penalty upon Obediah Holmes, humane consider-stions induced several persons to express sympathy for the sufferer, whereupon warrants were issued against them. Elevan made their escape; two only, John Spur and John Hazal were apprehended, and these were condemned to pay forty shillings each, or receive ten lashes. Their friends interposed and paid the fines rather than see the repetition of this innnes ranger than see the repetition of this in-humanity, and thus the treasury of the Lord's church militant was replenished from the pockets of the worldly good Samaritans. Mr. Benedict says that "Mr. Backus (another Baptist historian) has given an account of their trial and the depositions that were preferred against them, in which nothing more was protended than that they took Mr. Holmes by the hand when he came from the whipping post and blessed God for the strength and support and blessed God for the strength and support he had given him. But this was a 'henious offense,' and culled for the vengeance of the civil arm. Mr. Hazel was upward of sixty years old, and died a few days after he was re-leased before he reached home." "These pro-ceedings," says Hinton, "were mildness itself when compared with the subsequent coercive measures adopted toward the Outkers." measures adopted toward the Quikers."

HUNTING DOAN THE QUAKERS. "In the month of Ju'y, 1656, two females,

ounishment: and in October of the same year a law was ensoted punishing with death all Quakers who should return to the colony after hanishment

THE GALLOWS THE CHRISTIAN ALTAR.

Four persons were executed at Boston un der this law, viz : William Robiuson and Marmaduke Stephenson, October \$7th, 1659. Mary Dver, who was sentenced to die at the same time, upon the petition of William Dyer, her son, was reprieved, on condition that she departed the colony in forty eight hours. She was carried to the gallows and stood with the hangman's rope round her neck while the others were executed. Her absence, if at all, could have been but for a short time, for in the following June she was also hanged. William Leddra was soon after tried, condemned, and executed under the same law. Wenlock Ohristeson, was another who was tried and condemned to death. Joseph Base, who is regarded by the Q takers as one of their most accurate and reliable historians, under date of 1661, states that after sentence of death was passed on Wenlook Christeson and he was remanded to prison to await execution, which was to have been on June 18th, 1661, an order of court (probably occasioned by some intelli-gence from London of complaints against them.) was issued for the enlargement of him and twenty-seven others then in prison for the crime of being, Qiakers. All the names of these twenty seven Quakers are given by Resse

THE THIRST FOR QUAREE BLOOD DENIED.

The intelligence from London alluded to by Busse, could have been none other than the command of King Charles Second, suspending their cruel laws; for the historian of the United States of North America, after reciting the bloody laws of the colony already given, says, 'in consequence of these laws four persons were put to death at Boston, bearing their punishment with patience and fortitude, solemnly protesting that their return from banishment was by divina direction, to warn the magia-trates of their errors, and intreat them to repeal their cruel laws; denouncing the jidge-ment of God upon them, and foretelling that if they should put them to death, others would rise up in their room to fill their hands with work. After the execution of the four persons an order from King Charles the Second, procured by their friends in England, put a stop to capital executions." And Hinton says: "The law now plainly appeared to be unsup-ported by public consent, and the magistrates hastened to interpose between thesentence and its execution. Onristeson, and all the other Q takers in custody, were forthwith released and sent beyond the precincts of the colony, and in the first year after the restoration of Charles Second, even this degree of persecu-tion wassuspended by a letter from the King to Mr. Endicot and the other governors of the New England settlements."

#### "FPILL NO M )BE INNOCENT BLOOD "-A BRAVE GIBL'S WARNING.

Sawell, in his history of the Quakers, after detailing the treatment of Onristson and oth-ers, in the "bloody town of Boston," and la-menting that no exhortstions seemed to take any hold of the persecutors, says.

For once, a girl of fourteen years of age. called Hannah Wright, whose sister had been banished for religion was stirred with such z al, that coming from Long Island, some hun-dreds of miles from Boston into that bloody town, she appeared in the court there and warned the magistrates to "splil no more inno-cent blood.' The saying so struck them at first that they all sat silent, till Rawson, the secretary, said: "What, shall we be b. fill dby such a one as this? Come, let us drink a dram."

Il leaves the matter

which it stood. Upon the enactment of this law the Baptists found the following notice nailed upon the door:

"All persons are to take notice that by order of the Court the doors of this house are shut up, and that they are inhibited to hold any meetings, or to open the doors thereof without license from authority till the General Court take further order, as they will answer the contrary at their peril.

EDWARD RAWSON, Secretary." "Boston, 8:h March, 1680."

THE BAPACIOUS TITHE GATHERERS.

And notwithstanding the King had ordered the authorities not to molest the Baptists, it was more than a year before they again ob-tained possession of their church; but we are sgain admonished that our limits will not al low us to pursue the subject further in its chronological order. Let us therefore pass ov-er nearly a century of Mr. Benedict's detail of these persecutions and allude to one or two more in order to determine what progress had been made by Protestant Christians during all this time. The Baptists had organized a church at Ashfield, in the Franklin Associa-tion, in 1761. The prevailing spirit of Liberty had interdicted the bankament and imprisonment for mere differences of religious opin ions; but now the people were groaning under the insolence and rapaciousness of the tithe-gathers of the established church. In 1770, about 400 acres of their land was disposed of about 200 acres of their land was disposed of at public auction by the furious parish tax-gatherers. For a demand less than four dol-lars. Mr. Smith, their elder minister, was dispossessed of ten acres of his home lot. From his father was taken twenty acres, con-taining his orchard and burying grounds, which was struck off to one Wells, for less than five dollars. than five dollars.

"This coveting of fields, and taking them by force goes before any thing we read of in England. In these distressing circumstances the Baptists petitioned the Boston Assembly for relief. A number of fair promises were made, but no assistance was afforded them until they, by the assistance of Governor Hutchinson, addressed the King and Council, by whom the law which sanctioned their opprescions, was disannulled, and their land ordered to be restored."

#### OUTBAGBOUS PRESECUTION OF THE ABOADIANS.

Bometime about the year 1760, occurred one of the most disgraceful and inhuman acts of which any civilized people have ever been guilty. About a half century prior to this, when Nova Scotia was reduced by the English Conservent Light Covernor Armstrong, of Government, Lieut. Governor Armstrong, of Massachusetts, had permitted a colony of French Catholics, called Arcadians, to settle and reside there, by taking an oath of neutral-ity, and who had no  $\pi$  become quite numerous, and had made, extensive acquisitions and set tlements. No complaint seems to have been made that they had ever violated their obliga tions as neutrals, but on the contrary, were ever careful to preserve their neutrality between England and France. But now, from mere conjecture, or a pretense that should the French attempt a recovery of the province these Arcadians, either from Inclination or computeion, would join in the attempt, their forcible seizure and removal was determined upon and accomplished. A few days before their seizure, notice was given to the govern-ors of the Naw England colonies, to prepare for their reception; and one can imagine what kind of a reception they were provided with from colonies whose laws even at this late period made it death for a Catholic priest to enter or to exercise his religion therein. The greater part of this whole settlement, consisting of men, women, and children, were ac cordingly selzed by the King's troops and hur-ried aboard small vessels, with such part of their household goods as the such part of their household goods as there was room for, leaving behind the contents of their barns, their farm utensils, their stock of cattle, and more than all, their fireside homes and farms, which they were never more to see, for all of which losses no compensation was ever made them. Husbands who were not at home were separated from wife and children, and some carried to colonies remote from others to which their families were consigned; and as one of their number declared, "It was the hardest which had happened since our Savior was on earth."

minations I believe would be plenteously pro-nounced by even the most liberal of them, against Atheism, Deism,---sgainst every man who disbelieved or doubted the resurrection of Jesus or the miracles of the New Testament. Priestly himself would denounce the man who should deny the Apocalypse or the prophecies of Daniel. Priestly and Lindsay both have denounced as idolaters and blasphemers, all tne Trinitarians and even the Arlans. Poor, the Trimitatians and even the Arians. Poor, weak, man, when will thy perfections arrive? Thy perfectability I shall not deny, for a great-er character than Priestly or Godwin has saids 'Be ye perfect,' etc. For my part I can not deal damnation round the land on all I judge the foes of God and man."

### JOHN ADAMS BALANCING THE ACCOUNT.

Adams, like Erasmus, would sometimes break out into /bursts of honest indignation against the prevailing Christianity of his day, "Howl, snarl, bite," he says, "ye Calvinistic, ye Athanaslan divines, if you will; ye will say I am no Christian. I say ye are no Chris-tians, and there the account is balanced. And yet John Adams did more in one small sen. yet John Adams did more in one small sen-tence to answer the position of Materialists than has ever been done by all the theologian with their

#### "THUS SAITH THE LORD!"

In a letter to a correspondent he says, "You have written largely about matter and spirit, and have concluded there is no human soul? Will you please to inform me what matter is? Unless we know the meaning of words we can not reason in or about words." Even the great Garman Materialist, Buchner, has never been able to answer this question. When it is answered who knows that spirit and matter may not be found identical.

#### CLOSING BEBUKE TO CHRISTIANITY.

And so it is apparent from the pages of impartial history that but six years prior to the promulgation of the Declaration of American Independence—as in all the years before—the only redress the prople obtained in this country from the parsecutions, extortions and op-pressions of this much vaunted New England Protestant Christianity, was by an appeal to a tyrannical king of England, himself a bloody persecutor of his home sut jects. This model church of Christ, established as it is bosstingly said, by the pilgrim fathers, who had find to this wilderness from religious persecutions for freedom to worship God, never let go its dead-ly grip upon the throats of those who here at-tempted to everyles each funder. tempted to exercise such freedom except at the command of their monarch, until by the flat of a greater and holier power than kings or Christian oligarchies, the will of the people, embodied in our yet free Constitution, pro-claimed that neither religious fanaticism nor Christian propagandism should have the pow-er to imolate human beings upon their blood-stained altars no more forever. When con-fronted with these great orimes and bloody deeds done in the name of a calledon deeds done in the name of a religion whose founder is termed the Prince of Pesce, what have its votaries answered? "The spirit of the age," they say. What becomes of this stale excuse when we know that Rhode Island, Maryland and Pennsylvania, were standing protests from their first settlement against it? that in fact all the colonies except those of New Hogland, and in some respects, Virginia. were comparatively free from that mean, ex clusive, self-righteous, fanatical, ministerial domination that had its origin at Geneva. and is more to be dreaded than plague, pestilence or famine, and which has made the very name Or famine, and which has made the very hand Christian, a thing of loathing to untrammeled, humane scouls. The Fathers, then as they are justly called, (not the Paritan fathers,) but such men as George Washington, Benjamin Franklin, John and Samuel Adams, Thomas Leftware and Thomas Paine founded upon Jefferson and Thomas Paine, founded upon model of the government of the Paritan fathers, but one modeled after that of heretical Rhode Island, the great and only distinguishing characteristic of which, among the governments of earth, is

## JANUARY 15. 1876

#### That Devil.

Farmer Jowes:-Bro. Tinney thinks he has found the Davil, in the idea that Spirit and Matter are distinct entities. You do not think he has caught the old chap, therefore the offer still stands. We feel sure, judging from what we see and hear of him, that he is in avery household, and especially in the Moses Wood-hull families. Ocrtainly it is the devil that promulgates the "Social Freedom" doctrine and sends it out as the MLIXIE VITA to the world. The old serpent selected a woman, through whom to presch his doctrine in the Eden of God, at first. Bo, now again, he uses a woman to sgitate the world by preaching his damnable doctrine of free-love. Is not the offspring of such connections the children of the Davil, begotten of the elements of hell? Now, if I have pointed out his whereabouts, I Now, if I have pointed out he warrespons, a should like to have the \$750 -placed in the bank sulject to my order. I want to donste it to some charitable purpose—perhaps to the Raiseto Parlosornical Poplishing Horse, to enable it to send the trath to the poor. What say you Bro. Jones?

## Fraternally Thine, W. J. ATEINSON, M. D. Piscah, Oxoper Co., Mo.

True, you, too, have discovered one of the many imprints of his cloven foot, like Mr. Tinney, hence claim the reward. We can find his tracks anywhere. As well claim the reward because you saw his shadow. Hardly think your claim good. We are glad, however to know that you are seeking for him, hoping thereby to relieve the world of a pest.

Beautiful and Expressive Paintings.

We have before called the attention of our readers to two beautifully expressive oil paintlogs, now on exhibition in our scance room, executed by Ben Cooley, spirit artist. One. represents the death of the physical body and birth into Spirit-life. The other, Old Time, forshadowing the sure decay, and passing heneath the waters of oblicion, of the old dogmas of past religions.

These paintings are designed to be obromoed and put on sale. Any one who has one thousand dollars to invest in a good paying business, will do well to take this project in hand for Bro. Cooley, and make a business of selling the chromos. It will be a safe and profitable investment.

#### Letters of Followship,

The Religio-Philosophical Society, on the ist day of January 1876, granted a. Letter of Fellowship and Ordination, to Brother Samuel Ologaton, of Oharleston, Greenwood Co., Kansas, authorizing him to solumnize marriages in due form of law.

Also on the 8rd day of January, 1878, the Religio-Philosophical Society granted a Letter of Followship and Ordination to Brother E. S. Holbrook, of Ohicago, authorizing him to solemnize marriages in due form of law.

Tun spirit daughter of Mrs. Morse, the lecturer, came out of the cabinet at Bustian and Taylor's scance, and greeted her affectionately. She fully identified her. Her two little boys,

England from Barbadoes, and not long after nine more individuals of the same tenets came from England. They were very speedily Mary Fisher and Anna Austin, arrived in No brought before the Court of Assistants, where they fare what were deemed con emp u us replies to the interrogations which they were re-quired to answer, and the court did not hesitate to commit them to prison and ultimately to pass sentence of bankshment against them all, requiring the captain who brought them from England to flud sureties to a heavy amount that he would carry them out of the colony, detaining them in person until the vessel was ready to sail."

Such is the mild statement of the historian Hinton, of this transaction. Let us turn to the account of this same outrage as detailed by George Bishop, in his work entitled, "Naw England Judged," and which is an account of the persecutions endured by the Q takers in New England from the beginning of the fifth month, 1656 to the end of the tenth month, 1660 Mr. Drake gives it in his "Annals of Witchcraft," as follows:

"The following is given from spicy George Bishop, who, not very unaptly, speaks of the bloody laws and proceedings in Massachusetts during the administration of Lieutenantgovernor Bellingham,' as. 'Draconica.' He says, and it is believed, truly, that some of the Quakers who came to Boston this year were treated as witches, and accused by persons in authority as being such. Ann Austin and Mary Fisher, for distributing certain books to make proselytes to the principles of their sect. were sent to prison, the Governor declaring them witches, and appointing women to search them, who took men to help them in case they had refused. They were stripped stark naked not missing head or feet; searching betwix; their toes and amongst their hair; turning and abusing their bodies in such manner as modesty will not admit to mention. Their books were taken from them, and executioners appointed to destroy them Although these fe-males were denounced as witches, and although a law existed that witches should be put to death, the authorities either set the law at defiance or they did not believe their own charges. No escape from this dilemma cculd be pretended. But they undertook to cheat the Davil by transporting them beyond seas."

### CONTINUED INJUSTICE AND OBURITIES TO THE

QUARERS.

This conclusion will appear the more rea-sonable from the fact that at this time uo ape cial law had been enacted to punish Qiakers, hence their treatment and banishment must have been without warrant of law. But this defect in their legislation was at once remedied, for at the next session of the general court an act was passed laying a penalty of one hundred pounds upon the master of any vessel who should bring a known Q isker into the colony; enacting also that the Q isker should at once be sent to the house of correction, receive twenty stripes and be kept at hard labor until transported out of the colony. A penalty of five pounds was provided for importing or dis-Ive pounds was provided for importing or dis-persing Q taker books, and severe penalties were ensoted for defending their herstical opinions. The next year they enacted a law making it a fine of forty shillings for every hour any person harbored or entertained any known Q taker. Any Q taker after the first conviction as such, if a man, was to lose ous car, and after the second, the other; if a woman, aset time to be severely whilped; and the sech time to be severely whipped; and the third time, either man or woman, to have their tosques borsd through with a red hot iron; tongues bored through with a red hot iron; and every Q taker who should become such in the colony, should be subjected to the like penalty of forfeiture of the house and land on the subjected to the like penalty of forfeiture of the house and land on the subjected to the like penalty of forfeiture of the house and land on the subjected to the like penalty of forfeiture of the house and land on the subjected to the like penalty of forfeiture of the house and land on the subjected to the like the subjected to the like penalty of forfeiture of the house and land on the subjected to the like to make other subje

not tell what was the fate of the intrepid girl but among the names of the twenty seven giv en by Besse, who were released from prison under the order of King Charles, appears that of this young heroine, Hannah Wright. It is apparent, therefore, that it was not from any relentings on the part of these reformed Ohristian persecutors, but by the express command of their sovereign, that this bloody work of. death was stayed.

THE NEW ENGLAND FATHERS STRANGERS TO THE

### PRINCIPLES OF COMMON HONESTY.

In 1665, May 18.h, the first Baptist Church was organized in Boston, consisting of nine persons. "This little church, a part of whose members were females, and the rest illiterate ploughmen and mechanics, made full employ, says Binedict, "for the rulers of Massachusetts for a number of years." "It would take a volume," says Morgan Ed wards, "to contain an account of all their sufferings for ten or twelve years." Their crime was that they had twelve years. Their crime was that they had formed a church without the approbation of the ruling powers. As careful as Mr. Bene-dict is in censuring any who made profession of Orthodcx Christianity, he is yet compelled to assert that it is difficult to reconcile the po-sition of the New England fathers with the principles of common housesty. principles of common honesty.

#### THE HOLINESS OF THE PEDOBAPTISTS.

Among the nine persons who associated to form this incipient church, was Thomas Gould. After he and his companions had been fined, imprisoned and sentenced to banishment by the Boston hierarchy, they were challenged to a public disputation. They accepted, and when the disputants were met, the Baptists were denied a moderator, and were treated to a long lecture from one of their opponents as to the vilences of their doctrines. When they attempted to reply, they were - repulsed, and were told that they stood there as delinquents. and were given no opportunity to defend themselves. In the close, the moderator, or master, Jonsthan Mitchell, pronounced the sentence upon them recorded in Dauteronomy, chapter 17: "And the man that will do pre sumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge even, that man shall die, and thou shall put away the evil from Israel." Mr. Bened of well says, "that so far as he can gain information of the management of this singular dispute, in cowardly and contemptible tyranny on the part of the Pedobaptists, it exceeds anything of the kind which we read of in any age. The next month the sentence of their banishment was pronounced, they still refused to leave the col-ony and were kept in prison more than a year

#### BAPTISK FOR BABBS OR BANKSHMENT FOR THE ANABAPTIBTS,

attor.

Soon after this, Elder Russell and his son, and one Foster, were thrown into prison and confined nearly six months. In 1678, May 20, the General Court passed an act by which the penalty of banishment was to be inflicted on all who should openly oppose or condemn infant baptism. In 1678 during the administration of Governor Leveret, two Baptist congre gations by the governor's permission had built a house of worship in Boston. Wasen nearly completed, the governor died. They met in this house for the first time, February 15, 1679, but their er joyment of it was of short dura-tion. The, Ganeral Court in the following May passed an sot that no person should erect

#### A RACE OFURHED OUT BY CRUEL/TY.

About a thousand of them were landed at Boston. Just in the beginning of winter, nearly at find from the crowded state of the vessels. The Assembly was in session, and after sever-al day's debate, a law was passed authorizing a committee to send them into different towns in the colony, there to be employed and bound out to service by justices and ov rseers of the poor, as in cases of paupers and indigent persons. In time, many emigrated to Hispaniolo, where the greater portion died within a year. Some emigrated to Canada. In 1763, Monsieur Bougainville carried several families of them who had found their way to France. to the Falkland Islands, where they were permitted to remain but a short time, being turn-ed off by Mr. Byron. "They are," says Bou-gainville, a "laboricus, intelligent, set of men. who ought to be dear to France on account of the inviolate attachment they have shown as honest but unfortunate citizens." Thus, says the historian, they were dispersed through the world, until they were in a manner extinct, the few which remained being mixed with other subjects in different parts of the French dominion.

#### THOMAS JEFFERSON AT THE HELM.

In reply to a Baptist association of Connecticut in 1802, Thomas Jefferson, author of the act for R-ligious Freedom in Virginia, says: "Believing with you that religion is a matter which lies solely between man and his God, that he owes an account to none other for his feith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise there-of,' thus building a wall of separation between church and state."

The most desperate contest of Jefferson's whole life was the three years in which he was battling these Caristian bigots of Virginia, in procuring the repeal of their oppressive and persecuting laws, and the establishment of religious freedom; and when he drew up the epitaph to be inscribed upon his tomb he add ed to the words "Author of the Declaration of Independence," those others, of which he if possible had the right to feel still more proud "and of the Statutes of Virginia for Religious" Freedom." Not to Thomas Jefferson only, but to many more of his brave compeers, such as John Adams, Benjumin Franklin and Thomas Paine, we owe an eternal debt of gratitude. They had witnessed and exper-ienced the fatal effects of religious fanaticiam in its most hideous forms, and not only be-came patriots in establishing pulitical freedom, but great reformers of the most detestable tyr-suny of religious oppression, as well. In a letter of John Adams to Jeffarson, June 28th, 1818. Mr. Adams says:

#### BELIGIOUS FREEDCM.

The history of nations had shown to these patriots that contests for Christian supremsev in all the nations of Europe, and in our own colonies as well, had deluged these lands in blood; and as great statesmen and good men, they ordained that in this new Rapublic the relations of man to his Maker should not be controlled by government, but should remain a sacred personal right of each conscious soul. Wisely did these Fathers build, and justly did they guard us against the aggressive spirit of forcible religious propagandism. In closing, let me allude to one of the fearful portents of cur own times.

#### A WORD OF WARNING- QUARD WELL THE TEN PLE OF LIBRETY

Numerous legitimate successors of the dominating spirit of these Puritanical fathers are among us. They are now united, active, scal-ous and wealthy, and although we have not arrived at the Centennial Anniversary Day of the rearing of this Temple of Liberty, yet so soon their sappers and miners are thoroughly organized and vigorously at work, and with the same fell spirit of domination that char-acterized their ancestors, are engaged in tearing asunder the superstructure of this Temple of Freedom, to rear upon its ruins another Ohristian Oligarchy. If liberated minds, if humane souls, if patriots everywhere, can not unite,-if they will not devote their means, time and influence ungrudgingly to counteract and defeat this backward movement toward the Dark Ages of Fanaticism;-if, in a word we will not realize that eternal vigilance is ever the price of such liberty as is worth possess ing, and buckle on our armor, and fight it out on that line, then is this progress and freedom to which we have now attained too great a boon; and we, unworthy of its enjoyment, ought to be driven out as baseborn slaves, and enjoy such liberty only as would be meted out by our John Calvins, John Wards, and John Cottons.

#### DR. WITHERFORD goes to Dicorab, Iowa, to hold scances.

ISAAC T. WAGES SENT \$3.00 for\_JOURFAL but fails to give his P. O. address.

. J. M. PREBLES lectures in New Orleans during Junuary. Address him in care of Spencer Fields, No. 80 Camp street.

MR. J. LA RANSIEUR, late of Chicago; has located at Los Angelos, O.I., where he has established a first-class dincing academy. We wish him success and happiness in his new home.

The next number of the LITTLE BOUQUET will contain an interesting article on Sleep, Dreams, Visions, etc. Every family of Spiritualists should have it. \$1 per year. Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE. DR H. H. FAIRFIELD lectures in Bartonsville, Vt., Sunday, January 9:h, and will attend the Quarterly Convention at Outlings ville, where he speaks the 14th, 16th and 16.k of January. He would like to make other en-

TY R. KS

now in Spirit life, also came to her.

Mn. COLLIER, of. England, lectures again nextSunday, Jan. 9:h, '76, at the church corner of Green and Washington streets, morning and evening.

BASTIAN AND TAVLOB'S SCANCES ARE WELL SItended each evening. Fall materialized spirit forms walk out of the cabinet and present themselves to the circle.

AT Dr. Lord's developing circle, 490 West Madison street, the spirits perform many interesting manifestations. He is developing some splendid mediums.

J. MADISON ALLEN has returned from Vermont-where he has been laboring for some time past with his usual success-to his home in Matfield, Mass. Will engage for the remaining winter months wherever his services may be desired.

R M. SHERMAN, the physical medium, excects to start from Gahanna, Ohio, at the beginning of the year, on routs for the Pacific Coast, in company with Mr. J. H. Randall, for the purpose of giving seances.

### Money.

We were never in greater need of our just dues then now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

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