Cruth wears no mask, bows at no human shrine, seeks neither place nor applause: "she only asks a hearing.

VOL. XIX

j S. S. JONES, Editor, { Publisher and Proprietor.

CHICAGO, NOVEMBER 13, 1875.

88.00 A YEAR, IN ADVANCE: }

MO.

THE SCARLET WOMAN BLOOD-RED FLAG. THE INQUISITION UNVEILED.

Sormon by the Rev. Dr. Hatfield, at the Arch Street M. E. Church, Philadelphia.

Horrors Upon Horrors.

"And the woman was arrayed in Purple and somelet color, and decked with gold and precious stones and peabls, EAVING A GOLDEN CUP IN HER HAND FULL OF AB) MINATION AND PILTHINESS OF HER FOR-

MICATION.

"AND UPON HER FORRHEAD WAS A NAME WRITTEN MYSTERY. BABYLON THE GREAT. THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the BLOOD OF THE SAINTS AND WITH THE BLOOD OF THE MARTYRS OF JESUS; AND WHEN I SAW HER I WONDERED WITH GREAT ADMIRATION." —Rev. xxii, 4–6.

The lascivious woman, clothed in scarlet, adorned with gold and precious stones, and drunk with the blood of saints and martyrs, most fitly symbolizes the Papal Church. There is something suggestive even in the color of this harlot's dress. Scarlet is the favorite color with popes and cardinals for hats, caps and vestments, and even their mules and horses are caparisoned with red cloth, so it horses are caparisoned with red cloth, so it may be said of them as of this woman that "they ride upon a scarlet-colored beast." I am

to speak this evening.

1. Of the intolerance of the Church of Rome and of the manner in which she treats those who refuse to submit to her authority. In doing this, I shall use great plainness of speech, but shall be careful not to offend against the candor or charity of the Gospel. I shall deal not so much with the crimes of individuals as with what has been done by the Church or un-

Any impartial account of the manner in which the Church of Rome has haunted down and alaughtered heretics must, like the roll of the prophets, be "written within and without with lamentations and mourning and woe, She entered upon her career of persecution at an early day, but her machinery for the extir-pation of heresy, was improved from time to time, so that it was perfected six or seven hundred years ago. Before that time she allied herself to the civil power, and employed the secular authorities to execute her bloody purposes. If we would understand this subject. we must know what action the general councils of the Papal Church have taken from time to time for the punishment of heretics. These councils are the most august bodies in the Church, and their decisions express the deliberate conclusions of her bishops, priests and cardinals, with the pope at their head. The second Council of Lateran, which met

in 1139, condemned and excommunicated heretics, and commanded the civil authorities to carry their decree into execution. The Council of Tours was convened by Pope Alexander the III., and met on the 29th of May, 1163. Among the decrees passed by the council we find the following: "In the parts of Toulouse a damnable heresy has broken out of late, spreading itself by degrees like a can cer into the neighboring places, and now after fects great numbers in Gascony and other provinces * * Therefore we command the bishops, and all the priests of the Lord dwelling in those parts to keep watch, and under peril of anathems to prohibit that, where followers of that heresy are known, any one in the country shall dare to afford them refuge or to lend them help. Neither shall there be any dealing with such persons in buying or selling, that all solace of humanity being utterly lest they may be compelled to forsake the error of their life, and whoseever shall attempt to contravene this order shall be smitten with anotherms as a partaker of their inequity; but they, if they be taken, shall be thrown into prison and be deprived of all their goods." This would seem to be sufficiently rigorous, but the would seem to be sufficiently rigorous, but the third Lateran Council took higher; and stronger ground. The council was magnificent and imposing in appearance, and the Pope scated on a gorgeous throne presided over its deliberations. After enacting decrees relating to morals and discipline in the church, the council passed a law for the extermination of Albicell passed a law for the extermination of Albi-geness, and other heretic sects. This decree is not merely inhuman; it is diabolical. After-stigmatizing the heretics with opprobrious epi-thets, it proceeds to curse both "them and their protectors, and all persons who admit them to their houses or lands." It declares that their property shall be confiscated and themselves reduced to slavery. The faithful sons of the church were encouraged to take up sons of the church were encouraged to take up arms against the heretics by the promise of the favor of God and everlasting life as a reward for their crimes.

The witnesses for Jesus who were faithful unto death and sealed their testimony with their blood were denied Christian burial, and their blood were denied Unrishan Durial, and neither prayers or masses were to be offered for the repose of their souls. This decree breathing as it does the spirit of the infernal pit, was approved by the reigning pontif, odn-firmed by the council of Trant, and is now the "unaltered and unalterable law of the church." Pope Innocont III., a most sweet and appropriate named in view of his character, called another general council, which convened November 1, 1215. This council, known as the Fourth Listeran, and at which there were present four hundred bishops, and about eight hundred abbots and friars, was, if possible, more anti-Christian and bloodthirsty than any

of its predecessors. In language that is not fit to be repeated before this congregation, these ghostly fathers "supported" as they blasphemously pretended, by the "mercy of God, and the authority of Peter and Paul," denounced and anathematized "all heretics by whatever name called." The decree runs as follows: "Being condemned, let them be left to the secular power present, or to their balliffs. the secular power present, or to their bailiffs, to be punished with due animadversion. If clergymen, let them be first degraded from their orders, so that the goods of persons thus condemned, if of the laity, may be confiscated, if of the clergy, that they may be devoted to the churches from which they have received their stipends." The secular powers were required to carry these decrees into execution, and if they failed to do so they were to be excommunicated, and their countries wrested from them, and given to the faithful sons of the church. and given to the faithful sons of the church. Good Catholics were encouraged to take part in the work of exterminating the heretics, by the assurance that they should "enjoy that indulgence, and be fortified with that holy privilege which is granted to them that go to the help of the Holy Lord." The council of Constance met in 1414, and followed its illustrious predecessors in their works of denouncing and cursing heretics. cursing heretics.

Curaing heretics.

Pope Martin, who presided over this council, was in heartiest sympathy with its spirit, and was pronounced in his declarations in favor of the Inquisition, which was now in successful operation, and making havec in the Church of God. Time would fail me to refer to all the general councils that have followed up this work of algorithms, the saints of the up this work of alaughtering the saints of the Most High. The doctrine that the Gospel is to be propagated with fire and sword, and that heretics are to be imprisoned, tortured and killed, is as clearly taught by the Church of Rome as the dogms of transubstantiation. Nor are these doctrines a dead letter. They have been acted upon for hundreds of years, and uptil the woman clothed in scarlet is fairly drunk with the blood of saints and martyrs. And just here let me proclaim the fact that there has always been in this apostate Church men of talent, and piety who have protested against this persecution and butchery of heretics. But so far as I know and believe, no Roman pontiff has ever so protested. No general council has ever, I think, denied the right of the Church to compel men to embrace the Catholic faith, or in the event of their refusal to do so, to deliver them over to imprisonment, torture and death. Persecution for opinion's sake is one of the functions of Romanism, and can not be repudiated without destroying the integrity of the system. The claim that the church is not responsible for the wholesale butchery of heretics—that she only condemned their doctrines and left them in the hands of the secular prince, is a miserable and dishonest quibble. And if this claim could be substantiated, the church would have no better excuse for the murder of the saints than the Jewish Sanhedrin had for the crucifixion of our Savior. They had no power, to put him to death, but they knew how to procure his sentence from Pontius Pilate.

But let us look a little at the manner in which the church under the doctrine of its infallible head has carried the bloody decrees of councils into effect. In 1307, Pope Innocent III. ordered a crusade to be proclaimed against the Albigenses, and pronounced an indulgence to all who should take up arms against them. A war of extermination was waged against them for thirty years, and until they were blotted out of existence as a people. This war was conducted with the fury of demons, and was was conducted with the fury of demons, and was marked by atrocities of every kind. As an instance, the city of Biziers surrendered to the papal forces. The people, who fied to their churches for shelter, were dragged from their diters and slaughtered by hundreds, until their blood peured in torrents through the streets. In the height of this butchery, the voice of the pope's legate was heard urging the soldiers of the cross to thoroughness in their infernal work! Some of the inhabitants of the city were Romanists, and the troops found it difficult to distinguish them from the Albigonses. There was no time for discrimination, ses. There was no time for discrimination, and the legate shouled: "Kill them all; when they are dead the Lord will know how to pick out his own," and killed they were. Men, women and children to the number of from women and children to the number of from 20,000 to 60,000, and the city was reduced to a heap of ruins. This war, literally exterminating the Albigenses, probably cost not less than 900,000 lives. The Waldenses, a people of pure faith, and simple, earnest plety, were excommunicated and persecuted with fire and sword for a period of nearly two hundred years. The orders given by his holiness, the Pope; to one of his facile tools, was that he should "extripate the Waldenses, and tread them under foot as venomous adders," and he is urged to this work by the consideration that by so doing "he may not only obtain the crown of glory which is destined as a reward to those that prosecute plous causes; but that he to those that prosecute pious causes; but that he might also ensure the approbation of the Pope, and the apostolic sec." The number of Waldenses who were alain for refusing to bow to the papal yoke, probably numbered not less than a million.

And this work, of which the foulest spirits of the pit might be ashamed, was perpetrated in the name of the Father of Mercies, and by men who claimed to be shepherds of the flock. the nursing fathers of the church! With such facts as these before us we are asked to believe that Rome does not persocute, and that the popes are viologerents of the Lord Jesus Christ. Let us glance for a moment at the massacre of St. Bartholomew's day, which occurred Aug. 34th, 1572. I shall not attempt to decide whether this wholesale butchery of Protestants was determined upon and pre-arranged years before it occurred, or whether it was precipi.

tated suddenly upon an unofiending people. There is no question as to the leading facts of this history. The sister of the king of France was married in Paris on the 18th of August. Many leading Protestants had been invited to the wedding, under the colemn oath of safety, The Queen Dowager of Navarre, a zealous Protestant, died before the marriage was celebrated, and there were strong suspicions that she was poisoned. Four days after the marriage Admiral de Coligny was shot by an assassin, and severely, though not mortally wounded. wounded

The king visited him on the following day, and took a solemn oath to see that the negassin was punished. He may not at the time have known that his own mother had hired the murderer to kill the admiral. After returning to his palace, this Jezebel of a woman extorted from him an order for a general massacre of the Huguenots on the following day. The gates of the city were to be closed, and at the tolling of the bell of St. Germain the murderers were to rush into the streets and commence their work. It was soon apparent that the whole matter had been deliberately planned. The Romanists wore white crosses on their dresses and white napkins on their arms that they might be distinguished from their victims. All the Catholic houses were illuminated in order that the slaughter might go on more expeditiously. The wounded Admiral was killed at his lodgings, his mangled body was thrown into the street and treated with the greatest in-

dignity.

The king seemed at first reluctant to order the massacre, but when the work was fairly ly under way he entered into it with the greatest vim and gusto. From his palace window he saw what was going on, and assisted in the muster of his own annicate. The slaughter murder of his own subjects. The slaughter continued for several days, and was extending to the principal towns and cities of the kingdom under orders that issued from Paris. It is impossible to depict the horrors of those days and nights of terror. One writer (De Thou) says: "The streets and passages re-sounded with the groans of the dying and of bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the etreets, and the blood flowed down the channels in such torrents that it seemed to empty itself in the neighboring river."

The number of victims will never be known until the books of the last judgment are opened. They probably reached an aggregate of a few hundred thousand.

I am not ignorant of the fact that the Romaniats claim that this butchery is to be attrib uted to political rather than to religious causes, and that they endeavored to make the Protesand that they endeavored to make the Protestants responsible for it. An answer to one question will throw a world of light upon this whole matter. We could always tell, during our late war, where the sympathies of men were by the manner in which they received the reports of a great battle. I was living in Brooklyn—it was just at the time of the bloody riots in New York—when the tidings came that Vicksburg had fallen, there were men that Vicksburg had fallen, there were men whose faces were fearfully elongated, and grew black as a thunder cloud when they heard that the key to the Mississippi was held by the Union forces. We all knew where those men be longed.

And so when we heard that Lee's shattered army was dragging itself like a wounded snake from Gettysburg back to Virginia, there were a good many of us who were at no pains to conceal our gratitude to Almighty God. Now, how was the news of the massacre of St. Bartholomew received by the pope, his court at Rome, and his other friends? When Queen Bess of England heard of it she put on mourning weeds, and spurned apologies offered by French with indignant contempt. Pailip II. of Spain, who was engaged at the time in an effort to subjugate the Netherlands to Spanish and papal tyranny, received the same nows with the greatest satisfaction. The joy of the Spanish army that was beseiging a city in Nether-lands knew no bounds, and could not be re-strained. The slaughter of the Protestants was celebrated in this army of Papists by bon fires and illuminations, with martial music and the thunder of artillery. But the pope and his cardinals, how were they affected? Perhaps they went down upon their knees, and with penitential prayers and tears bewailed the sin into which their church had fallen. Perhaps? Let us see: If the truth must be told, the pope and his cardinals were just then about the folliest set of fellows on the face of the earth. The messanger who carried the good news of the messager who carried the good news of the messager to Rome received from the pope a largess of a thousand pieces of gold. The holy father, accompanied by his cardinals, went in solemn procession to the church, where high mass was said and the Te Deum sung. fires and illuminations, with martial music and

He sent a letter to the King of France thank ing him in behalf of the Church and in the name of God for what he had done, and tel ling him that it must have been an inspiration of the Holy Ghost that moved him to this gloricus work.

In the presence of these facts and of hun dreds of others like them, can there be a greater insult to my understanding than to ask me to believe that Rome is kindly or tolerant, and that the Popes, the vicars of God, on the earth, do not punish them who refuse to sub-mit to their authority.

authorities. It was first set up in France, but did not reach its highest efficiency until transplanted to Spain and Italy. The character and history of the institution show that it was organized not to administer justice, but to secure the conviction of the accused. If you would understand the institutions of Romanism you must study them in the light of Roman Catholic authorities, and witness their operations in Roman Catholic countries. If you would know how indescribably vile the confessional is, you have to read the instructions under which the father confessors act while wringing the most ascred secrets from their superstitious dupes. If you would understand the infernal cruelty of the Inquisiton, you need only study its character as delineated by its friends. With our Anglo-Saxon and American ideas of liberty and justice, it is hard for us to believe that men or devils ever invented us to believe that men or devile ever invented and set in operation such an engine of cruelty Let me notice some of the directions under which the inquisitors did their work.

When nothing was known against a person they were allowed to proceed against him on

Two witnesses were desirable to confirm these suspicions, but one would answer the purpose; and his testimony was valid if he reported not only what he knew but what he had heard from others. A suspected party was required to give evidence against himself, and to furnish the prosecutors with all the particulars that are necessary in making out a case. The testimony of the most infemous persons was to be received as evidence against the accused.

The culprit was to be informed of the nature of the charges against him, but not of the names of the witnesses who were to testify

in the case. The wise and plous fathers who instructed the inquisitors in these duties, say that if the accused suspects and is likely to guess the names of the witnesses, that "the testimony given by one person should be attributed to another, or names should be substituted of persons who are not witnesses at all." They add, with a pious air that is quite refreshing, that "it is best to suppress all names, and this is the general practice, safest to informers and to the Christian public."

I am quoting from directions to inquisitors that are authentic, and that have received the sanction of the infallible pope. And there is a good deal more of the same sort. The acevery question that is put to him, no matter how much it may damage his cause. Then we have full and explicit directions to inquisitors to enable them to mislead and cirumvent a prisoner. They are told that they "may multiply questions and renew the examination from time to time till he has been made to con tradict it himself for want of memory or selfpossession, and when his answers are confused you may put him to torture." Think of a company of ghostly fathers sitting in solemn conclave and digesting a set of rules like these for the punishment of persons suspected of heresy! And how much is contained in these few words, "You may put him to torture!" Satan himself never conceived of anything more horrible than the tortures employed by the inquisition in extering confession from suspected persons and in punishing those guilty of heresy.

The officers of the Inquisition are instructed that "When a confession has been made, it is useles to grant the prisoner a defence; still, for the sake of appearances, he may be allowed to consult an advocate, object to witnesses, etc., etc., 'But mark what follows: 'The inquisitor is in every case to select the advocate, and he must be one who is zealous for the faith. The prisoner must not communicate with his advocate except in the presence of an inquisitor. Then the advocate must take an oath that he will urge his client to confess the offence with which he is charged, and abandon the case as soon as the charge of heresy is

The inquisitor is empowered to fine, impris-on or torture the accused, or to deliver them over to the secular authority to be burned. This institution was in full operation, for hundreds of years, and the victims of its injustice and cruelty were a great multitude that no man has numbered.

Let me give you a description of this right arm of the papacy, not by an uncharitable and bigoted sectarian, but in the words of a sober, secular historian, whose studies have given peculiar faculties for understanding this sub-ject. I quote from "Motley's History of the Outch Republic." Speaking of the Luquisi-tion, he says: "It is a machine for inquiring into a man's thoughts, and for burning nim, if the result was not satisfactory. It taught the sayages of India and America to shudder at the name of Christiants. The fact of its inthe name of Christianity. The fear of its in-troduction froze the earlier heretics of Italy, France and Germany into orthodoxy. It was s court owing allegiance to no temporal authority and superior to all other tribunals. It was a bench of monks without appeal, having its familiars in every house, diving into the secrets of every fireside, judging and executing its horrible decrees without responsibility. It condemned not deeds, but thoughts. It affected to descend into individual conscience and to punish the crimes which it pretended to discover. Its processes were reduced to horrible

cover. Its processes were reduced to discover. Its processes were reduced to horrible simplicity. It arrested on anapicion, tortured till confession, and then panished by fire. Two witnesses, and those to separate facts, were sufficient to consign the victim to a loathsome duageon. Here he was sparingly supplied with food, forbidden to speak or even to sing to which pastime its could hardly be

supposed to have arrived he was examined. Did he confess and forswear his heresy, whether actually innocent or not, he might then assume the sacred shirt, and escape with the confiscation of all his property. Did he persist in the avowal of his innocence, two witnesses. sent him to the stake, and one witness to the

He was informed of the testimony against him, but was never confronted with the witnesses. That accused might be his son, father, or wife or his bosom, for all were enjoined, under the death penalty, to inform the inquisitors of every suspicious word which might fall from their nearest relatives. The indictment being thus supported, the person was tried by torture. The rack was the court of justice, the criminals only advocate his fortitude, for the nominal counsellor who was permitted no communication with the prisoner, was furnished neither with documents nor with power to procure evidence—was a puppet aggravatto procure evidence—was a puppet aggravating the lawlessness of the proceedings by the mockery of legal forms. The torture took place at midnight, in a gloomy dungeon, dimly lighted by torches. The victim—whether man, matron, or tender virgin—was stripped naked and stretched upon a wooden bench. Water, weights, fire, pulleys, ecrews, all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, and the body racked exquisitely without giving up the ghost, was now put into without giving up the ghost, was now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which mailed his feed pression. hood which muffled his face, practiced successively all the forms of torture which the devilish ingenuity of the monks had invented. The imagination sickens when striving to keep pace with these dresdful realities. The period during which the torture might be inflicted from day to day was unlimited in duration. It could only be terminated by confession, so that the scaffold was the sole refuge from the rack. Individuals have borne the torture and the dungeon for fifteen years, and have been burned at the stake at last. Execution followpersons was allowed to accumulate that a multitude of victims might grace each great gala

monarch, the high functionaries of the land, the reverend clergy, the populace regarded it as an inspiring and delightful recreation. When the appointed morning arrived, the victim was taken from his dungeon. He was then attired in a yellow robe, without sleeves—like attired in a yellow robe, without sleeves—like a herald's coat—embroidered all over with black figures of devils. A large conical paper mitre was placed upon his head, upon which was represented a human being in the midst of flames surrounded by imps. His tongue was then painfully gagged, so that he could neither open or shut his mouth. After he was thus accountered and just as he was leaving his cell. accoutered and just as he was leaving his cella breakfast consisting of every delicacy was set before him, and he was urged with ironical politeness to satisfy his hunger. He was then led forth into the public square. The procession was formed with great pomp. It was headed by the little school children, who were immediately followed by the band of prisoners. Then came the magistrates and nobility, the prelates and other dignitaries of the church; the holy inquisitors, with their officials and familiars followed, all on horseback, with the blood red flag of the sacred office waving above them, blazoned upon either side with the portraits of Pope Alexander and King Frederick, the pair of brothers who had established the Inquisition. After the procession came the rabble. When all had reached the neighborhood of the scaffold and had been arranged in order, a sermon was preached to the assembled multitude. It was filled with laudations of the Inquisition and with blasphemous sacrilege against the condemned prisoners. Then the sentences were read to the Individual vic-tims. Then the clergy chanted the fifty-first Psaim, the whole throng uniting in one tremendous miserere.

The Auto-de-fe was a solemn festival.

If a priest happened to be among the culprits he was stripped of his canonicals, his hands, lips and shaven crown were acraped with a bit of glass, by which process the oil of his consecration was supposed to be secured. He was then thrown in with the common herd. Those of the prisoners who were reconciled and those whose execution was not yet appointed were now separated from the others. The rest were compelled to mount the scaffold, where the executioners stood ready to conduct them to the fire. The inquisitors then delivered them into their hands with an ironical research. delivered them into their hands with an ironical request that they would deal with them tenderly and without blood letting or injury. Those who remained steadfast to the last were then burned at the stake; those who in the last extremity renounced their faith were strangled before being thrown into the flames. Such was the Spanish Inquisition, technically so called. It was according to an eminent Oatholic authority. Catholic authority.

"A heavenly remedy, a guardian Angel of Paradise, a lion's den, in which Daniel and other good men could sustain no injury, but in which hardened sinners were torn in pieces."

"It was a tribunal superior to all human law, without appeal, and certainly owing no allegiance to the powers of earth or heaven. No rank, high or bumble was safe from its inrisdiction. The royal family were not safe, nor the pumper's knyel. Even death: afforded no protection. This holy office assailed the prince in his palace and the beggar in his shroud. The corpses of send heretics were mutilated and burned. The Inquisities proyed upon carcasses and rifled graves."

These are fearful accumulations, but every one

(Concluded on page 200)

othe Morning Light is break-ING."

dy a, dwallby,

The long dark night of gloom is past, And now the dawn is breaking; The hope of ages comes at lest.
From death's long night awaking.

Emmortal life beyond the tomb, So long in darkness throaded, In now proclaimed from out the gloom, Of death, and faith's unclouded.

No more amid the doubts and fears, Of ages past we're wending, For light divine from heaven appear, The angels are descending.

The leader that the patriarch saw, Prom carth to heaven ascending, Is the highway of natural law, Ecoven and earthward tending.

O'or this highway immortals glide, To earth glad tidings giving; Those who have passed o'er death'e dark tide; Toll us they are still living.

They great us from their home of light, Of love and bliss supernal; Where there's no sin nor pain to blight, Their joy in life eternal. Saint Joines, Phelps Co., Wis.

HMMORTALITY.

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A Ploin, Logical Statements of Facts Commected Thereville.

EYA. H. DARROW.

About eight years ago in a book which, be-yould question, emanated from the brain of a licdern Jewish writer, the Rev. Raphane D. C. Lewin, there appeared some striking innovasions upon the Jewish Theology, which indi-cate a rapid advance in this supposed to be the cate a rapid advance in this supposed to be the most unprogressive religious denomination. Among other things, he quotes and endorses a rankiment expressed by a Jewish Philosopher, that "the angel that communicates between God and man is man's reason."

He admits that "the belief in the restoration of Isarel to the land of their fathers, and that the Redeemer will come to Zion, is an explained theory."

En relation to the divine origin of the Bible, he uses the following language: "The Bible is the Word of God, only when it is construed from its spiritual signification, There is nothing supernatural about the Bible. It is not a revelation of God's will imparted to any cercolo man under mysterious circumstances; nor In it a direct communication from God to man. It is a Book, and only a Book; a Book writ-ton by mortal hands, a Book containing ideas, compliments, and doctrines emanating from the brain of man."

This rational, common sense view of the Bible, has attended our progressive civilization, growing with its growth and strengthening with its strength, until a man of education and intelligence, can scarcely longer maintain a reputation for versativ, if he insists on the divinity of the old Jewish Records.

When a Jewish Rabbi thus testifies to the immensity of this skepticism beg

once, we may reasonably indulge in the hope that this gigantic modern revolution of senti-

ment, will be universal. For centuries mankind have been held in blind subjection to the authority of priests, and those priests have ever wielded the Bible as the instrument of temporal power, and covet-cd the sacred mantle as the royal road to usurpation and tyranny. To the self-imposed tyramy of superstition, mankind have ever rendered the most abject servile obedience—have been alike the helpless victims and the willing subjects. Before the frown of a carnal priest multitudes have bowed down in fear and sup-plication as did Moses before the thunders of

To oppose the arbitrary dictations of priest or minister, to interpret Scriptures contrary to established rules, or to believe the evidence of your senses when such evidence conflicts with the Bible,—these always have been and still ONO, considered as the most unpardonable crimes. The tools of ecclesiastical despotism have ever surrounded humanity with an impregnable wall to prevent them from running abroad into the Devil's territory, and eating the fruit of that tree of knowledge so sacredly guarded from human reach by the flaming aword of vengence. From the summit of this wall the priests and ministers have ever thundered forth their impotent anathemas against chose noble souls who have escaped from the tyranny, and presched Christ and the Devil to those inside to keep them there. Under their manipulations mankind have alternately burned with religious superstition, and trembled with apprehension of fabled demons. But when mankind have outgrown the Bible, its fulminations of wrath can no more make us fear its silly incentives to virtue, no more excite our reverence.

Eighteen centuries ago the Jews were blessed with a reformer whose radical sentiments and high moral teachings, placed him in advance of Judaism not only, but of the entire religious world; yet even he could not wholly brake away from the superstitions of his time, but declared that not one jot or title of the old low should perish, and enunciated the fatal command "believe and be saved," accompanied with the anathema marantia, "he that believeth not shall be damned."

Over the spreading forests and plains of mearly mineteen centuries of bloody priestcraft, has been echoed and re-schoed this imperious mandate "believe and be saved," and those who could not thus resign their resson and commit their souls to the keeping of mercliess ecclesiastical tyrants, have been damned not only to endless pains hereafter, but to all the prains and persecutions within the power of the church to inflict in this life, in imitation of what their God is doing over the river, and in What their God is doing over the river, and in hope of securing to themselves a better birth in Elia kingdom by doing a little of his dirty work beforehand.

But the intervening ages have evolved their Galileos, their Newtons, their Galls, and their Derwins, until the light of developed science has enabled us to break away from the chains of our hondage, and substitute for the barbaroun and blasphemous laws of the savage Jows for the rational teachings of Divine Nature. We no longer need the protective care of Mother Church, Father Bible, or Sister Slavery, and we wish that every jot and title of the low should perish, save those universal truths that fire a response in the bosom of huthat fire a response in the bosom of hu-

monity. It is claimed for the Bible that it has Midwought life and immortality to light "!" As the doctrine of immortality is one that appeals most enrestly to our sympathies, and has ever engrossed the attention and calisted the hopes and fears of mankind, it is our purpose

us a future in which we shall retain our identity, our individuality, and our mabilities for enjoyment. When the sould marble falls.

And not goes in to the. Our figure and live in holier halls, The Parisheon of the sky ?

From the carliest period of human history, seeme portions of manifold have conjectured that there might be a future life, and their imaginations have peopled as athereal regions with airy phantomage. The most about descriptions. In these related realmy mystical demons have "run riot at hoomday," and Gods of Omnipotent malignance, fit corresponds of Satan have unhered men and nations into natold calamities, and held high carnivals in their midnight apparatitions. But the evidences in supnight superstitions. But the evidences in support of their fancies and traditions, were so like the vapor in which their phantoms were supposed to be anshrouded, that they have been swept away by the whirlwind of modern thought, and nothing remains save a few fragmentary records, which, like an idle rumor, scarcely occupies our attention except to excite a smile of incredulity.

For ought that Paganism has done to prove the reality of a future existence, we should be enveloped in the darkness of materialism; yet to them, their Gods, Vishnu, Brahma, Jove, Jupiter, were as real as Jehovah is to Chris-

Time, knowledge and mental advancement have swept them away; and as we still advance to a higher plane of existence; there shall come a mighty whirlwind that will sweep from the heavens all the gods of man's creation, leaving freedom to inhabit her proper temple in the human soul; and establish her eternal empire over the destiny of man.

. But, notwithstanding the general belief in immortality prevalent in every age of the world, it was not universally accredited. The world, it was not universally accredited. The Jews seem to have been an exception to this common rule. There is no evidence that Jews originally believed in a hereafter. There is nothing in the Old Bible that gives sanction to such a supposition. From Genesis through to Malachi, the Bible deals only with the concerns of this life. There is no hint of a heaven or a hell, or of a continued existence beyond the grave, in all their doctrines and ceremonies enunciated, nor at all, except it be in the personal incidents of a few individuals such as soul's communication with the spirit of some through the mediumsuip of the Woman of Endor, and such incidents as these are usually discredited or ignored, because they are supposed to teach Spiritualism. The Jewish law forbade such intercourse, and the common belief now is that they were merely deceptions.

So, then, we may safely assert that the Old Testament does not teach the doctrine of a future life. Of this fact, there is abundent ev-

The Rev. H. H. Millman, author of a "History of the Jewa," a "History of Christianity," and also of notes on "Gibbon's Decline and Fall of the Roman Empire," uses the following language: "In the Jewish Republic both the rewards and punishments promised by Heaven were temporal only, such as health, long-life, peace, plenty and dominion, disease, premature death, war, famine, want, subjections, captivity, etc. And in no place of the Mosaic institutes is there the least mention, or intelligible hint, of the rewards and punish-ments of another life."

Bishop Warburton says: "Moses maintains a profound silence on the rewards and punishments of another life."

ments of another life."

Dr. Paley, author of one of the most popular works on the "Evidences of Christianity," says, "The Mosaic dispensation dealt in temporal rewards and punishments." Another authority, Prof. Mayor, asserts that "the rewards promised the righteous, and the punishments threatened the wicked, are such only as are awarded in the present state of being."

Another Christian writer tells us that "We have no authority, therefor, decidedly to say, there were other motives held out to the ancient Hebrews to pursue good and avoid evil, than those which are derived from the rewards

The Bible Expelled From the Public Schools of Chicago, Christian Advocate. If the Bible as a text-book from the public schools of Chicago. This action has excluded the Bible as a text-book from the public schools of Chicago. The Chicago Board of education has excluded the Bible as a text-book from the public schools of Chicago. This action has caused very little comment—not because it is conceded to be just and proper; but rather because, from the complexion of the board, it has been regarded as almost certain to take place soon-than those which are derived from the rewards than those which are derived from the rewards and punishments of this life." Another Chris-tian writer tells us that "All learned Hebrew scholars know that the Hebrews have no proper word for hell, as we understand the term. Archbishop Whately, of England, says, "As for a future state of retribution in another world, Moses said nothing to the Israelites about that."

Do you suppose that, if a separate nation or-dained as the peculiar people of God, should re-ceive a revelation of His view, that revelation would be silent as to the most important of all human concerns, that of a future life? Do you suppose that, in his efforts to incite them you suppose that, in his efforts to incite them to goodness, and in presenting motives for a good conduct, he would omit to mention the greatest incentive, the hope of an endless reward. Is there anything more productive of zeal for a virtuous life than the knowledge of an endless reward? Could there be any possible reason why such knowledge should be withheld! Is not this fact one of the very strongest arguments against the divinity of the Jewish records?

How solemn and cheerless those despairing words of Jacob, "Me have ye bereaved of my children; Joseph is not, and Simon is not, and ye will take Benjamin away." (How could he say they were not, if he knew that their spirits were inhabiting the blissful regions above, "on scraph pinions borne." Jeremiah declares that "a voice was heard in Ramah lamentation. and bitter weeping; Rachel weeping for her children, and refusing to be comforted because they were not." If she knew that her babes had been taken from the pains and temptations of this life, to realize the extactic joys of Paradise, how could she thus persistently mourn.

and declare that they were not?
Isaiah proclaims concerning his enamies that "they shall lie down together, they shall not rise. They are extinct; they are quenched as tow." However much comfort this assurance might afford to the ferocious Jews, it would be poor consolation to the friends of the

Job tells us that, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." If they the grave shall come up no more. If they shat go down to the grave shall come up no more, what hope is there for humanity? Shall we survive the brief span of years allotted to us, only to suffer annihilation at its close? Better never have had an existence than to live in perpetual dread of this awful termination. Put not your trust in Princes," says David, 'nor in the Son of Man, in whom there is no hope. His heart goeth forth; he returneth to his earth. In that very day his thoughts perish." How could words more plainly declare the hideous doctrines of annihilation, than does this sentence,—"In that very day his thoughts perish." What is that thinks? It is the mind; the soul supposed to be immortal. But if, as Job says, the thoughts perish at death, then must the sentent principle within perish also, for thought is an attribute of the

have they any more a portion forever to anything that is done under the sun."

If the dead know not anything, and have no reward, then they have no existence. If we should find these sayings anywhere else except in the Bible, how explicity they would teach us the doctrine of materialism?

Again, Job says, "The grave is mine house. I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister. And where is now mine hope? As for my hope, who shall see it. They shall go down to the ban of the pit, where our rest together is in the dast. If this man, who is called the servent of God, had no hope when he approached the tomb, what consolation could be or can be afford to those who lean upon him for inspired column!

No wonder that, with this belief in the destination of the soul and body, at the moment of death, Solomen should come to the conclusion that 'a man hath no better thing under the sun than to eat, drink, and be merry;"
"for," says he, "that which befalleth the sons
of men befalleth bessts; even one thing befalleth them; as the one dieth, so dieth the other; ea, they have all one breath; so thus a man hath no preeminence above a beast; for all is

But the Christian will invite us to turn our attention to the New Testament, declaring that although the Old Testament may be silent concerning a future state, the New Testament undoubtedly reveals that light and knowledge so indispensable to human happiness, and that assurance of a continued existence for which the soul of humanity is hungering and thirst-ing. The trouble here is, that Christians have always represented the Scriptures as presentalways represented the Scriptures as presenting a consistent scheme throughout, harmonious in all its parts, and each partillustrative of the others; so that, to argue from the New Testament in such a way as to contradict the Old, is a course equally destructive to both. It is like the Irishman, who wore his stocking wrong side out, because there was a hole on the other side. The Christian makes the same blunder when he fails to perceive that the two blunder when he fails to perceive that the two sides of the scheme are inseparable, that a consistent revelation can not contradict itself. The Old Testament is supposed to sustain_a very queer relation to Modern Christianity. In general, it is treated as the inspired utterances of Jehovah, and its divine commands - enunciated from the pulpit with all the solemnity of ministerial pride. But when compared with the New Testament, it is regarded as a comparatively barbarous work, upon which the New Testatment is a grand improvement.

Both are regarded as being divine, but one is much the divinest; each is God's truth, yet one is in presence of the other, a comparative falsehood. Common sense would lead us to suppose in view of this doctrine, that the lapse of time produces as much improvement in Jeof time produces as much improvement in Jehovah as it does in man, that God is progressing, along with his subjects. We hope that he has now progressed so far as to be (satisfied with) able to perform such work as he will afterward be, that he will never again blunder so badly as to have to undo his work and do it all over again. If he should happen to repent in these days, and desire to undo His work again by drowning the world. I serious work again by drowning the world, I seriously doubt whether he could find two righteous individuals to start the race with

A STEP GAINED.

Am Expiring Waii From am Orthodox Paper.

er or later. Now that the Bibles and Testaments are all to be brought home, and the children are to devote themselves to purely intellectual studies, religious people are beginning to look more deeply into the subject.

There is little doubt but the reading of the Bible was formal in its character, and that its lessons made comparatively a weak impression upon the youth; but it made some impression, if no more than that of a general reverence for the book and its teachings, and Protestants everywhere will be loth to have an influence of that kind entirely removed from the schools. Nay, they will not see it removed with complacence. It is a mere fallacy, this notion so broadly promulgated and entertained, that either Roman Catholics, Jews, or Rationalists seriously object to the Bible in the public schools. Roman Catholic priests object to it, but not the Romanist people; the priests, be cause it tends to undermine their unwarranted authority over their parishioners. The laws certainly do not object to the Old Testament; and rationalists advocate the exclusion of the Bible not because they object to it so much as because they imagine somebody else does; and they are for equal liberty, etc. There is no reason whatever why an intelligent school board should not make such selections from the Bible, to be read daily in the public schools, as will interfere with no religious belief, unless it be that of a Mussulman, a Budd-hist or a Brahmin. There are chapters in the New Testament to which even a Jew will not object, such as the thirteenth chapter of First Corinthians, or the fifth chapter of Matthew. But, suppose the New Testament were largely or wholly excluded, are there not lessons enough in the Old Testament which teach the attributes of God, and the doctrine of human responsibility and a plous reverence for the Author of our being? What sense is that which says we must take the whole Bible dr

We call upon the Chicago Board of Educa-tion, now that they have excluded the Bible to tion, now that they have excluded the Blos, to provide in its place some system which shall teach to every child the doctrine that there is a God to whom every human being is responsible for his acts; that the soul is immortal; that there is a moral as well as an immortal course of life, and in what both consist. It is a pure fiction to repeat, as is done over and over, that religious instruction is necessarily sectarian instruction. Because one in a thousand should say in his heart there is no God. aball. should say in his heart there is no God, shall the nine hundred and ninety-nine be excluded from instruction in that belief? Romanist and Protestant, Jew and Gentile will agree, in a great majority of cases, to support a system of education which teaches a Great Designer, immortality hereafter, and the foundation principles of right and wrong; and the safety of

the nation requires as much. The school tax is levied upon the whole peo-ple, and is acknowledged to be just by the ma-jority, because the public schools are believed Lopesand fears of mankind, it is our purpose to review this question, as nearly as may be proper, to its foundations, and inquire in the proper, to its foundations, and inquire in the light of reason, acience, and evolution, what evidence has been and is to-day vouchasfed to than thought can exist independent of mind.

Again, says Solomen, "For the living know pends rather upon the possession of a general they shall die; but the dead know not any they shall die; but the stability of our government does upt demind. Mind and thought are inseparable.

The mind can no more exist without thought the stability of our government does upt demind. Mind and thought are inseparable.

The mind can no more exist without thought the stability of our government does upt demind. Mind and thought are inseparable.

The mind can no more exist without thought are inseparable.

The shall be a stability of our government dees upt demind. Mind and thought are inseparable.

The mind can no more a to be the bulwark of the nation's stability. But the stability of our government does not de-pend upon the number of people who know how to read, and write, and calculated it denow to read, and write, and calculated. It depends rather upon the possession of a general listed an order requiring the prophet either to and intelligent conscience by the people; a pay the sum of \$9 000 or go to jail. Brigham carefully cultivated belief in what is right and listed and confined to his bed and refuses to what is recommended.

if our public schools become godless, they will become interestal in their tendency; and will become fall is giving under moral instruction fall is giving under moral instruction to the nation.

There is not on the face of the giving a great process which supports a greater of schools from which instruction in renigion and morals are excluded; and when the principal is adopted.

from which instruction in religion and morals is excluded; and when the principal is adopted in this country, it will be the signal for the dissolution of our system and a return to perish and denominational schools. For it will not be long in four l'elements will discern that the family and the Ballwith school can not make a durable religious intression upon their children, what the pest hours of each day are given to a system of instruction under skillful teachers which carefully excludes all thoughts of religion or morality. of religion or morality.

The time will come, under such a state of things, when enlightened parents will prefer private schools, with teachers who, like the late Dr. Arnold, of Rugby, or like Mr. Alcott, of Boston, make the chief end of education to consist in an enlightened moral and religious

It sounds wise enough to shallow people to say, "Let us take the Bible out of the common schools, and then we shall have a broader and firmer basis upon which to defend the schools from the attacks of Romanists." Take the Bible out of the schools and with it goes the bight ble from the schools, and with it goes the high code of morals which is built upon it as a foundation. We must then go to Pythagoras, as they have in Cincinnati, for a code of morals; or to Socrates, or to Confucius, or to Menu, or else abandon morals altogether; and in what respect is Pythagoras better than Christ? The abandonment of the Bible is the one step which, instead of uniting Protestants, will separate them, leaving a large party to logically advocate, with the Romanists, a dissolution of the public school system, and a return to private schools for such as can support them.

HAUNTED HOUSE.

Ghosts on the Rampage—Metropolis the Favored Spot.

Metropolis has a famous haunted house. Quite recently a family moved from Cairo into a house situated in the upper part of town with the intention of occupying it a year. The house is comfortable, well-located, and in every respect, to all outside appearances, suited to a family residence. Our Cairo friend was well pleased at the beginning; as time progreezed his pleasure increased to such an alarming extent that he abruptly left the house at the expiration of two weeks, preferring to pay the rest for the unexpired time than to remain longer in it. His first experience was a rap-ping manifestation. Particular, distinct raps in all parts of the house could be distinctly heard. In the dead hours of midnight these raps were frequent and alarming. They were not confined to any particular place, but heard in all parts of the house. Then the dishes in the safe would be rattled as if some animal was going through it and breaking them to pieces. Then the chairs would be disturbed, the doors would fly open, although they had been previously secured and bolted. Our informant states that he got up from his bed as often as six times per night and fastened the door securely, and each time it would fly open again. Peculiar noises could be heard about the premises, and the deepest and most oppressive silence would be frequently broken by a noise as if the house were being dismantled. Nor were these manifestations all. Lights were seen passing around the rooms. On one occasion a blue light, as a ball, appeared and passed through the room, alarming the family and causing the greatest consternation. Ghostly forms have been seen moving about the rooms. These and other mysterious disturbances decided our Cairo friend to seek a more quiet location. He says he was not alarmed, but his family, in his absence, were in constant state of trepidation, insomuch that life was unendurable in that house. Nor is this family the only one that has been driven off by the haunts. Several families have found that they had business somewhere else. Of course there are among the superstitious

the usual reasons assigned for the presence and manifestations of these noctural visitants. A woman died suddenly and was hurriedly and mysteriously buried. She had property that an unscrupulous relative, who had her in charge, desired to possess. She died, they say, and darkly hint, by unfair means—hence these visitations.—Metropolis Journal.

Letter from Brooklyn, N. Y.

FRIEND JONES:-Papers that a few years ago accuted our angel faith and refused to even notice important facts connected with our en notice important facts connected with our spiritual science, will now publish not only items but long paragraphs relative to the action of angels through honest mediums. The following I have taken from the New York Sun, which shows that the Archbishop is a genuine hypocrite by admitting the main truth of Spiritualism, yet has the impudence and deception to oppose it.

deception to oppose it.
"The Archbishop of Toulouse, in a pastoral issued against Spiritualists, admits the power of a medium to converse with spirits, but declares that they are spirits of Satan. Even this will please the Spiritualists better than no

recognition."

I also enclose two scraps of the pious doings on the King Solomen plan, of an exceedingly pious Presbyterian. The angels are yearly chopping away the foundation of the Religious creed ring awindle institutions.

chopping away the foundation of the Religious creed-ring swindle institutions.

Moody has bought a farm recently, which shows that preaching is a lazy profitable trade, even in hard times. Moody blows and Sankey helps him—make money!

The St. Louis Republican says: "A lady who has heard Mr. Moody twenty times in Ringland, has heard the same discourse every time. He tells the same stories, gets up the same amount of pathos in the same spot, and then Sankey bursts forth in his tremendous lungs with the song called Hold the Fort. It's the music that draws. That Phillip Phillips, who styled himself the sweet singer of Israel, used to draw immensa houses, but Sankey is a roarer, with new tunes and a pair of leather lungs, and when he gets at his strong hold, which is Hold, the Fort, it's better than if he held four aces."

Spiritualists and others have misapplied the words, "Free Love." The man medium Jesus was a free lover, by loving both saints and ainners, but he was in no sense a "Free Luster," The true Spiritualist are from the infidel ranks, and they never advocate free lust, but

ranks, and they never advocate free lust, but like the Nazarine always advocate and practice free love on the natural or angelic plane.

Hoping that the angels may still continue to prosper you and your excellent Journan, Ire-

Fraternally Thy Friend: "" Dr. Thomas J. Lryns, 175 St. James Place, Brooklyn, N.Y.

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A Valuable Book.

ELEMENTS OF METEOROLOGY. By John H. Tice. St. Louis: Meteorological Research and Publication Company, St. Louis, Mo.

This is certainly a valuable work, and one that the student of Nature will study with deep interest. Prof. Tice has exhibited a mas-terly mind in the discussion of the subject, and by one leap has placed himself in the front ranks of scientists. "Who by searching can find out God?" is a question that can not be applied to Nature, for Prof. Tice so understands her laws that she can no longer conceal her intentions in reference to cyclones, storms,

He takes the position that electricity is the cause of all atmospheric movements, and in an able manner reasons therefrom. He wisely claims, that "assuming then that we know all about the nature and constitution of rain and snow storms; all about cold and hot, wet and dry seasons; and all about winds, gales, tornadoes and hurricanes; yet this knowledge dwindles, in a practical view, into utter insignificance when compared with that which informs us of the time when these phenomena will be upon us, what their character and probable energy will be, and the length of their dura-

He claims this—that "a science to deserve respect must be able to do more than account for the Past, or to explain the Present; it must be able to divine the Future. Hence it must comprehend fully that fundamental principle that underlies the department of the Universe embraced within its scope. It must not only know this principle, but it must know how it will act, and what will be the results under all the possible conditions that will successively be imposed upon it by the operations of the system of which it is a part. Hence Meteorology must know not only the cause of physical perturbations in the Earth and Atmosphere but the exciting causes of them. Year phere, but the exciting causes of them. Yea more, not only these, but the period and conditions when the exciting cause will awaken from a long repose into fearful activity. No one who has ever investigated the principles of Meteorology with a view of applying them to foretelling the Future, but has felt such knowledge indispensable. But when he has surveyed the field and looked at the labor necessary for its attainment, he has become dismayed at the long, tedious and difficult way to success. First the periodicity of the perturbing phenomenon has to be established. Secondly, the length of the cycle in which it repeated itself has to be determined; and thirdly, the fixed cause, its nature and mode of acting has to be discovered. The discovery of a ing has to be discovered. The discovery of a Meteorological cycle,—the most clamant desideratum of the age,—seemed, hence to be postponed indefinitely, and only a remote possibility in the far distant Future. For a half a century scientists have earnestly been laboring to discover such a cycle, but without success; yet every day the necessity for it becomes more evident and the demand for it more earnest and pressing. Professor, Lock-yer, an English Astronomer, and renowned as yer, an English Astronomer, and renowned as a spectroscopiat, expresses himself upon this subject as follows: 'In Meteorology as in Astronomy, the thing is to hunt down a cycle; and if it is not to be found in the Temperate Zones, then go to the Trigid Zones, or to the Torrid Zone to look for it. If found then above all things, and in whatever manner, lay hold of it, study it, record it, and see what it means. If there is no cycle, then despair for a time if you will, but plant your Science on a physical basis."

Again he says. "My first step was to collect

fully sifting their dates, by lumping them I obtained 11 88 years as the average length of the cycle indicated by the observations. As this period corresponded so closely—with 11 days of the Jovial year, I projected the hypothesis that Juniter in some unknown way was the cause of the perturbation. I then made a historical record of all the marked periods of disturbance, such as earthquakes, auroras, Sunspots and Cyclones for 2 500 years. With these facts at command I proceeded to test the hypothesis that Jupiter was the cause of the hypothesis that Jupiter was the cause of the perturbation. It must here be stated that all the observations show that the period of perturbation extends over about three years, respicating itself often two years in advance of the maximum and a year and a half after, wards. I did not however admit any facts as verifying the hypothesis excepting those that came within twelve or sixteen months. The reason for the length of the Jovisi disturbance is, that Jupiter makes very slowly in his orbit only about 30 degrees in a year. The year 1859 it is generally admitted was the year of maximum disturbance. It was therefore takon as the standard and the time intervening between it and the date of the phenomenon, was divided by 11 86 years the length of the Jovial year. It is well known that scarcely a year passes without a few sporadic earthquakes, that there are always some sunspots, occasionally a faint aurora, and more or less violent Cyclones, but these are few, far between and feeble, when compared with the incessant and feeble, when compared with the incessent and intense energy of the phenomena occurring in the perturbed cycle. But of nearly two hundred historical phenomena there were but three intensely and strongly marked that did not coincide within limits with the Jovial cycle. Many of them corresponded to the very day. The three exceptional ones, I subsequently ascertained belonged to a Saturnian Cycle. At the proper place a sufficient number of facts the proper place a sufficient number of facts and their correspondence will be given to veri-ty the hypothesis that Jupiter is the cause of the perturbation. I have hence hamed the period the Joylal Cycle. Having satisfactorily demonstrated and verified the proposition that Jupiter is the cause of the atmospheric, telluric and solar perturbations that occur once and in a modified form twice in every one of his orbital revolutions, it remained for me to accertain the cause of this disturbance." The book must be read to be fully suppreolated. It is the most perfect interpretation of

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In making remittances for substription, always pre-care a draft on New York, or Chicago, or Post-Oppios Hormax Onder, if possible. When neither of these can be precured, send the money, but always in a Registered Litter. The registration fee has been reduced to ten cants, and the present registration system has been found, by the postal authorities, to be virtually an ab-colute protection against losses by mail. And Post-masters are obliged to register letters when requested to do so.

do so. LEF Those sending money to this office for the four-tian should be carried to einto whether it before are awak or a new substription, and write all proper names

plainly.

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No names distributed on the subscription books, withcut the first payment in advance.

LOOK TO POUR LEURSCRIPTIONS.

Subscribers are particularly requested to note the ex-phrations of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

this office.

Dion the flavgin of each haper, exhibite the wappier, if the found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1875, it will be malfed, "T. Smith 1 Dec. 5." If he has only paid to 1 Dec. 1874, it will stand thus: "J. Tith 1 Dec. 4." LOCATION.

THE WEST PROOF OF THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE In 127 Fourth Avenue. THE BAST FRONT

In SOA Dearborn, near Harrison ctreet, two blocks couth, and in plain view of the couth and cast fronto of the new Custom House and Post-office.

Strangers, who wish to ride by public conveyance, will leave the Slate street horse care or the Clark street omnibuses, at Harrison street.

oeigago, baturday, hovembér 19. 1676.

AN EXPIRING WAIL!

The Orthodox Come Out With a Card, Desiring to Reinstate the Bible in Our Public Schools.

References to our Airements Against Reinstaling It, in Brackets.

THE CARD.

The undercioned have been appointed a committee, by a public meeting held at Farwell Hall on the tenth day of October, A. D., 1875. to present to your honorable [Gen. 0:20-28] pody their protest against your late action in copsaling the rule which has been in force in the common schools in Chicago from their carliest organization requiring the reading of o position of the Bible each day at the opining of the schools.

We are the more encouraged to hope for the reconsideration of your setion for the reason that it was taken, as we are advised, without any petition therefor and without any discusdon of its propriety. The rele was established and has been maintained as the recognition of the basis of American civilization. The Pilgrim [Gpn. 16:11] Fathers, who first enunciated and embodied in their form of government the vital principals of free government the right of the governed to choose their gov-OTROF, which underlies and animates our free institutions, [Gen. 17:11] and which has raised mi es a nation to our present position of pros negity and power, established and cultivated a divilization founded upon the great moral precontribught in the Bible. That such a form of government as ours can only be maintained by a people enlightened by education, guided and controlled by the highest principles of morality, [Gen. 17:14] was the conviction of those great and good men by whose devotion died triedom our institutions were founded, adwife of no denial. So deeply were they impressed with this sentiment that Virginia, in eading her jurisdiction over the Northwest Territory to Congress, declared as one of the articles of compact, forever to remain unaltarable, unless by common consent, in article s of the ordinance of 1787, that "Religion [Gen. 10.8] morallty, and knowledge being necessary to good government and the hoppiness of manking, cohools and the means of education shall forever he encouraged." They regarded mere intollectual culture, unless controlled, by moral [Gon: 19:82] principle, as liable to become a curse instead of a blessing. Hence, while requitting the encouragement of schools, the deployed morakly, to be essential to good govcaluant, and impliedly required it to be taught in the tehools; and insamuch as the Christian foligion was the only recognized religion in the country, and which they also declared to be consist to good government, it was the moraltought limthe Christian [Gen: 40:83] Biblo Thich they had in view; and the teaching of Which they made a condition of ceding juris--digliga-over this State and the whole North-

The civilization of this country is not that of Confucing, the Veds; or of pagen Rosse; nor is it the civilization of the philosophy of Greece, or of modern times. It is a Christian civilization—a civilization founded on the valid all we bosst of as a people, we owe to the friest feaching of the Bible, [flen: 12:44] which embodies the only system of ethics oilculated to elevate and parity a people. Those Me precepts have become the purest, most gicapatous/abot bappy at car subsEt) FR

west. 😂

tions one year.

Whatever of civilization and culture the enemies of the Bible [Gen. 19:35] possess, they owe to and have acquired from its teachings and influence, Our common schools and higher institutions of learning were established and nurtured by men who drew their inspiration from the [Gen. 19: 86] Bible.

If, then, our institutions and civilization of which we so much bosst are the offspring of the teachings of the Bible, [Gen. 30:1-5] shall we forbid its reading in our public schools? Shall we lay a ban upon it by excluding it from our public schools as a book unfit to be read in the presence of our children?

Is it not an insult to our fathers, a violation of our compact with Virginia, at act giving countenance to the impression that morality is | law. no longer worthy to be revered or precticed by our children?

The power to train the people in the use of arms, as a means of national defense, is undoubted. The confinement of criminals in reformatory institutions is conceded by all.

The power and duty of a nation to train its aubjects in the principles and practice of moral virtue, [Gen. 80:14-17] so far as is requisite to make good citizens, is as clear and imperatively demanded. Without the exercise of this duty no government founded upon univernal auffrage can long curvive.

The results of the assaults upon our system of morals, [Gen. 80: 22-24] and civilization which its opponents have waged for some years past, are seen in a weakening of the public conscience, the prevalence of crime, the defiant sconting of those social and moral laws, [Gen. 34: 1-29] on which society and government rests. They furnish no encouragement to you to give them countenance by excluding the teaching to our children of these principles and commands which condemn such doctrines and practices. . . .

Who has made this demand upon you? What code of morals [Gen. 85:22] is proposed as a substitute? Dieguise it as we may, the painful truth is manifest that the flercest cry for some act of condemnation and contempt of the Bible and its moral teachings comes from those who deny its authority and reject its morals. To yield to such a demand from such conrocs is to give to the advocates of such license official and moral support. Is it possible that this can be justifled on the plea that it is demanded by public sentiment? If so, the bitter end is near. It is said that many who contribute to the support of the public schools object to the reading of the Bible Leviticus 15: 1-231 in the schools because they distrust some or all of its historical facts; and others because it is not accompanied by interpretations to suit their particular faith. One answer is sufficient for all these objectors. This is a Christian country. Ours is a Obristian civilization.' Our institutions, and systems of morals, are based upon the Bible and its teachings. Our democracy is founded on the teachings of Christ. Neither those who have chosen to flee from the oppressions of the land of their oirth to partake of the blessings of our unti tian civilization, nor those who have sought our country to share with us the patrimony of our fathers, have any right to demand that we shall change or modify our lastitutions, our moral or social principles, laws or habits, and conform them to those born and cultured under a different form of government, and substitute for them another system of civilization. The laws, civil and moral, to which we yield obedience, they are bound to respect and obey so long as sustained by a majority of the population. None of these last objectors dare yet to question the legstem, of morals taught in the Scriptures. All striked peoples recognise that system as the purest and highest, and

. Why, then, can they with any show of reason demand that their and our children should not be taught in its moral precept? And Pros

the Bible [Levitions 20:1-27] as its sathorita-

tive text book

In discharging the duties intrusted to us we have endeavored to convey to you an expres-sion of the wishes of a large number of the citizens of Chicago, and to present to your consideration some arguments which seem to us conclusive against your late, action. It is not necessary for us to enlarge on the question of public sentiment. Enough has been done during the past few weeks to assure you that the people of Chicago love the Bible, [Num. 25:41 and that they would regard its banishment from the schools as a public calamity.

In framing an argument for your considers. tion we have not unnaturally been led to raise the inquiry why it was you took the sotion referred to: Last possible that the members of your board who voted with the majority were unfavorably disposed toward the Bible [Deut. 22: 12-30] and were anxious to have it cease to be a text book? of This, we say, is possible, though we prefer to take another view, of the care, and this habin a measure shaped what we have had to say. A W. DESTOWNY ... TO

We are aware that there are men in this and other communities who, though personally desirons of retaining the Bible in the schools, nevertheless feel that they should make this concession to those who raise objections against its occupying this position. . And we apprehend that the question now before our country is not whether the American people desire to rejoin the Bible in the schools, but whether the majority of the American people should yield to the wishes of the minority, and ex-clude the Bible [Judges 19, 22, 29] because some either, on the grounds of prejudice or conscientious convictions are opposed to it.

In answer to this question, we have taken the ground that this is a Christian nation, and moral principles of the Rible. All we are, since the lible [2nd Sam: 11:2-27] is a recog nized authority among Christians the world over, its use in the public schools is justified, and that no fair demand for its surrender can be made. Without abating aught of what we question may be discussed on a purely secular the will nor the power to the third distributes and related to the secular the will nor the power to t

plane. The State having a right to provide of whom the author [Mrs. Mary F. Davis, wife education for the purpose of training good citizens, it has therefore a right to train them in good morals, and if in the judgment of the State the Bible [2nd Sam. 18:1-20] is deemed to be the most suitable book for such purposes, it is difficult for us to see why its use should be vetoed because some of the community are opposed to it. It must appear, we think, to your honorable body that the adoption of a principle which would exclude the Bible [2nd Sam. 16:20-22] would likewise justify objections to any text-hook in use. Indeed, it would make legislation impossible so far as education is concerned, for it would require a unanimous popular vote to give it the force of

It is not difficult to answer the objections egainst the use of the Bible [Isaiah 8:17] in the schools made by those who say that the State has no right to teach religion, and it is just as easy, on the other hand, to defend the Bible [Isaiah 47:1–3] from the charge made by those who say that it is a sectarian book.

If, however, for the purposes of this discussion, the Bible is treated simply as a text-book in morals, the two objections just referred to are irrelevant, and can be made with no more justice against the Bible [Ezeklel 23:17-21] than against a work on geography or history.

We have but glanced at some of the reasons opposed to banishing the Bible from the public schools. We most respectfully but earnestly ask you to reconsider your action. And if you feel constrained to rescind a practice coeval with our national existence and its givilization, by the exclusion from the public echools of the best book of private and public morals, we claim that those who revere the Bible and its code of moral truth have a right to ask of you what recent and imperative public exigency has compelled you to fix upon it your official expl of condemnation? Chicago, Oct. 29th, '76.

John Forsythe, GRANT GOODRICE. John V. Parwelli. D. W. Irwei, H. Z. CULVER, P. L UNDERWOOD,

. A. O. CALÉINE. The question was asked, after the communication had been read, what disposition chould be made of the document, and to what com-

mittee it should go. Inspector Oleson said that a reference was not necessary. The protest would not oliange the minds of the members.

Facts Which Demand Attention.

DANGER SIGNALA, by Mary F. Davis, is a strong protest against the various forms of ugglery, materialism, and immorality which are claiming recognition from Spiritualists. Mrs. Davis says that Spiritualists have but three beliefs in common; these being, that human beings have souls, that these souls are immortal, and that disembodied spirits often revisit the earth and commune with spirits still ductions which may be made therefrom, Mrs. Davis would have us consider as Spiritualism proper; but the many erratic and impure fanproper; but the many erratic and impure tak-cies which are rudely designated as "long-haired," she would have Spiritualists cast from their midst. Spiritualism, as viewed by outsiders would undoubtedly command a great deal more respect than it has ever received were Mrs. Davis' advice acted upon, but, to the outsiders alluded to, the associated Spirit-polists in America seem to have neither the nalists in America seem to have neither the will nor the power to expel the intruders of whom the author writes. (A. J. Davis & Co., N. Y.; price 15 cents.)—Theistian Union, Oct.

The Christian Union is a fair exponent of the opinions of the "outsiders" generally. They read but little of that which is published in favor of true Spiritualism. The great mass of religionists and skeptics feast their morbid appetites upon the writings and sayings of the parasile that make Spiritualism a hobby-horse for carrying their nauscating doctrines before

the public. The confidence man, his pals and ropers in grume the guise of gentlemen, and utter a great many truthful words, the better to disguise their real character and win the confidence of the intended victims. Exactly so with the sticklers for a free platform, for a ranting mountebank to ventilate "social free dom" doctrine upon, before an audience of Spiritualists.

We doubt not that many who hold that "social-freedom" is germane to Spiritualism, are believers in spirit communion. But admitting they are, why should a free platform for the discussion of Spiritualism be surrendered to freelovers to ventilate their 'conceptions' of the beauties of promisculty upon? The advocates of that doctrine have almost all come from the churches,—many of them leading clergy men, but not until they had lost carte by their licentions practices.

After attending a few seauces, becoming convinced of the truth of spirit communion, they forthwith engraft "social freedom" upon Spiritualism, and proclaim that such is the doctrine taught by the apirits as the very 'elixir of life."

Look at the Hulls-Dan and Moses-were they not Second Advent prescheral Ben Todo was a Methodist prescher and revivalist. These men have assumed to be leaders and by their much, noise and, nastiness,, have made the "outsiders" believe that their sentiments were endorsed by Spiritualists. .. But such is nos the bigo record. Also considered and the discon-

They are simply of the class who shuse ou free platforms, to hersid their own shame from, and thereby make the doctrine of Spiritualism s stench in the nostrils of thousands of good people; who gather their impressions from a prejudiced press; or the utterances of a corrupt priesthood

These facts store every true Spiritualish in the face. What is the remedy?

of Andrew Jackson Davis] writes: Who are the "associated Spiritualists in America?" The editor of the Christian Union italicises "associated" as a prefix to the "Spiritualists in America;" meaning thereby to include only those who are associated in an organic body like the "American Association of Spiritualists" over which Mrs. Woodhull presided, and the "Northern Illinois Association of Spiritualists," which at Elgin declared "social freedom" to be ger mane to Spiritualism. All told, the "associated" Spiritualists in all of the societies who hold that "social freedom" is germane to Spiritualism, do not number five hundred, and yet their sentiments are heralded through the press, as *Spiritualism*. The remedy for this evil is within the reach of every lover of our philos-

Spiritualism teaches that we are ever in the presence of our loved ones in Spirit-life. That true manhood consists in holding the passions in subjection to the intellectual and moral faculties—that our destiny is ever onward and upward in the scale of intelligence and moral culture, which is true wisdom.

Let us rally around the standard whose banner is inscribed with sentiments that elevate the soul far above the plane of the passions, and give no countenance in our public convocations nor in our private circles, to centiments that hinge on sensuality. Then not only the Ohris. tion Union, but the good and the true men and women overywhere, will gladly receive the doctrine of spirit communion as the most holy gift, vouchsafed by the Great Spirit to mortals. Let the Spiritualists who ignore the doctrine of "eocial freedom" organize for public lectures and seances; and see to it; that no countenance is given to sentiments which degrade humanity to the brute planes of life.

Cravings for Spiritual Knowledge Unwisc ly Gratified.

The longings of the soul for a demonstration of its immortality are so strong that it seizes upon anything that makes claim thereto.

Moody and Sankey were received by the most ignorant classes in England as evangelists who would not only demonstrate immortality, but guarantee that to be an eternity of blies, to the converted, where all further wants would be unknown. Many of the more intelligent religionists gave character to their movement as a means, of giving renewed strength to the rapidly waining churches.

Like efforts are being inaugurated in several of the large cities of this country. . It is not a very favorable time, and the probability is not very great for the success of a movement that will compare at all with that in England.

The masses are far better educated here, and as a natural consequence are not so easily wrought upon through appeals to their fears. Hell torments and the wand of his Satanic Majesty, have lost their terrors in this hountry. Our common school system is doing its work nobly, by rising all from th ance where fear reigns supreme. Bot nevertheless the cravings of the soul for immortality and a knowledge of the after life, is in no wise abated by the dispelling of that fear that has so long held the world in bondage. 118

And yet the charlatan who with a loud sound ing trumpet salutes thoears of hungry souls like the revivalist preschers, draws out the crowd who hope to witness spirit manifests tions, that shall forever demonstrate to them not only the continued existence of their de parted friends, but the fact of their nearness and power to slow themselves in sangible forms, as when clothed with fish and blood

Knowing nothing of the law governing ma terialization, but having heard that such did really exist, they are ready, in the deep anxie ty of their souls, to embrace any opportunity that an impostor shall announce with high sounding words, promising occular syldence so sincerely desired.

Such a spectacle was enacted at the Academy of Masic, Sanday evening October 819t in Chicago.

A fellow calling himself Mr. Edward Living ston, medium, of whom (as he says in his advertisement) the papers everywhere have spok en so highly of his wonderful, manifestations, "that it is not necessary to say that he is recog nized at one of the most powerful mediums In America." etc., etc.

This fellow by his impudince gathered in crowded house of several hundred people, a one dollar a head, who seldom or never read a Spiritual paper, nor attended a genuine seemes such as are dally given by Bustish and Taylor Mrs. Mand Lord, Dr. Slade, Mr. Mott, Mrs Stewart, the Eddys, Mrs. Compton and many

Having no knowledge of the conditions nec essary for spirit manifestations, they verily be lieved that their friends would appear, in the full glare of light upon the stage in a tangible form, as represented in the advertiser's wood

Wall knowing the deep spricty of the peo ple to know the truth of Bpiritualism, he with brazen faced impudence declared that he had mediumistic powers to demonstrate such truth. Like Moody and Sankey, he made a success so far as filling the house, and his pockets. This done, he left for another place where he could again make another draft upon gullible people who fail to read spiritual papers, and improve by other people's experience.

It is not necessity to have that which any seasible men would know by reading his advertisement in the Buildly morning papers, he is no celebrated medium known as represented, smong Spinitualists - s few clever tricks conetituted his entire stock in trade, and not the lanel pemblance of epirits appeared of a mirror The fellen's impudence serves this purpose

It shows that theseasts of people was belong to eighte description of their laduenes. so that they dere see no opening to a seamer of Kirksville Mo. Mr. Pleasant and Cakaldona, multiplease makes with a seamer of the control of long etending.

turn out en masse to a public hall, in hopes to witness that which they would not like to have their neighbors think they believed. enough in to investigate it.

Bastian and Taylor.

A new and very pleasing manifestation has occurred in the seances of Messrs. Bastian and Taylor's during the past week. May, one of the controlling spirits, (having been furnished by a lady with some knitting materials, thin silver wire, fine zephyr of different shades) with needles knit or made in the dark, some beautiful flowers of different kinds, parfect in shape and color, each emblematic of some sentiment, and gave them to some of the sitters. as mementoes of the circle. The work was done inside of ten minutes. Mr. J. W. Perich. one of the fayored few, has shown us one, given to him, a lovely purple panesy or heart's ease, with stem and leaf attached, and we verture to say in regard to artistic skill and beauty, the sample could not be equalled by any person in the form in half an hour in broad

On Monday evening last the manifestations were exceedingly fine. Dr. Fuller, the controlling spirit of Mrs. Carey, presented himself at the aperture, and talked with her and others present. His long beard, finely moulded features, and highly intellectual expression of countenance, were well calculated to make a vivid impression on all in the circle.

Freelove Movement Exposed.

As we go to press the following warning came to hand. It speaks for itself:

Well, Bro. Jones, you are gold this time surel The call by Mrs. Shepard from Minneapolis, for a Mass Meeting, is a move by the bolters from our Convention, at St. Paul, less month. The speakers from abroad, as I learn, are to be Jamieson and the \$25,000 Wileon. It is gotten up entirely by the factions who are doing their best to break down our State Association. I hope you will give due notice in your next Journal, so that none may be deccived. These are the facts in the care.

Fraternally Yours, SPIRITUALIET OF MINNESOTA. -Minneapolis, Minn., Oct. 81st, '75.

DR KAYNER, who has been engaged for the past year as Surgeon and Physician of the Northern Indiana Medical and Surgical Institute, made us a friendly call on his return to his home in St. Charles, Ill., having severed his connection with that Institute. He will now attend to all forms of chronic allments, and provide apparatus for correcting physical deformities; and as the Doctor is a thorough surgeon and a reliable clairvoyant, those who employ him can rely upon his skillful treatment in their case. He will make arrangements for lectures during the coming winter. Permanent address, St. Charles, Ill.

A lady who was staying at a hotel in Connecticut last week, awoke one morning and found her hair lying on the floor, and near by a pair of sciesors. She was very much frightened, and rushed out into the hall screaming. Her friends gathered around her, and on calmness being restored and reason set to work, it was thought she must have got up in the night in her sleep and committed the offence herself. She had long black hair, which was the admiration of her friends:

-in shother column will be found a communication from Miss Kislingbury of London, in reference to a testimonial, to Wm. H. Harrison, the able editor of the London (Rug.) Spiritualist. We hope he will receive the assistance the nature of the case seems to demand

BRO. B. FURNAS, of Lettaville, cautions Spiritualists against patronising one Baldwin who pretends to expose Spiritualism.

R O. HARRIS, of Spring, Texas, is to have discussion on Spiritualistic subjects with Elder J. Poe.

DR. J. B. CAMPBELL informs us that Mr. Green, the medium, for physical manifestations, is at Cincinnati, Ohio.

HHANNIS is the name of the little Indian Girl, who controls Mrs. Hyde, at 280 West Madison Street, and to whom we alluded in favorable terms a short time ago. ...

: Whitiam Eddy, the medium, is at present holding his seauces at the home of Edward Brown. Persons desiring to witness the manifestations should address william Eddy, Chittenden, Rutland Co., Vt.

Ara meeting held in the Eclectic Medical College, No. 1: Livingston Place; New York City, Oct. 18th, of the New York City Medical Society, Dr. J. E. Briggs was appointed a delagate to attend the Medical State Society, which will meet in Albany, N. N., Wednesday and Thursday, Oct. 20th and 21st, 775.

Branting Facts in Modern Spiritualism, by N. B. Wolfe, it one of the best and most trustworthy books relating to the facts of spirit communion. Incontactible evidence is therein set forth in a crisp, and graphic style, that enchains the reader's attention from first to Leaven of columnity billers

Moody and Sankey are reviving the interest in Jesus. Those interested in the history of this great and good man, can obtain an authentic and thrilling soccurs given by Paul and Judes—than whom, none are more familiar with the facts—through Alexander Smyth. This price of other book; is \$1.50; postage 16 senta, distituted prox 10 vocia pictic a er bes

a orrained and tadt all discheet to dische the transport of the contract of th III., Oct. Blate Mani Morris, That Nov. St. St. and ach Powler and Move Bla vin and 8th; Tates City, Ill, Nov. 16th; Ashuen, Ill., Nov. 15th 16th and 15th afterwards at Claylon. Areseville and Docum, all Canton and

parify, it can also debase and rein.

.....HENRY T. CHILD, M. D

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

True Spiritualism and Christlanity, One and the Same.

It must be a very superficial observer who can suppose that the popular theology which provails in the so-called Evangelical, or Christian churches, both Protestant and Catholic, hes any resemblance to the Christianity that was expounded, though not established, by Christ 1800 years ago, since it, like Spiritualism is co eval with man. It has frequently been accepted that if Christ were to come on earth as he lived upon it, and go into any of the fashionable churches, he would not only be un-

able to recognize any of his teachings, or life, but he would be expelled by the dignitaries of the church as an impostor, and a man fit only to associate with publicans and sinners. Eome of the best writers among the Spiritmalists, Robert Dale Owen, Samuel Watson,
Dr. Eugene Crowell, and quite recently our
friend Cyrus Jeffries, have written most ably
upon this subject. Mr. Owen's writings speak
for themselves wherever cultured minds are
presenting for classical and dignified statements of profound truths. Samuel Watson, with his Clock Struck One, Two, and Three, and his Spiritual Magazine, is making his mark in the churches, and among the people. Dr. Growell's book has given him a wide reputation as a

clear thinker and able writer. We are glad to know that Mr. Owen appreciates the labors of our friend Cyrus Jeffries, as he has sent for caveral copies of his sermon published in this A little more than two years ago, Mr. Jeffries called on us, stating that he was a clergyman from the interior of our State, that he had a painful, and what was considered an incurable, affection of one of his limbs, by all the physiciaus he had consulted. He came under spiritual impression, although he was not very fa-miliar with Spiritualism. We found he had outgrown the fallacies of old theology, and as one by one these had fallen off, he had been

tesching Spiritualism. On examining his limb we advised him to submit to the treatment of two of our healers, Dr. Jacob L. Paxeon, and Dr. Sarah M. Buckwalter, who are clairvoyant physicians and who combine their healing powers in a most effectual manner. He was treated by them, and a few weeks afterwards wrote as follows: "I feel myself greatly benefited from your manipulations, or laying on of hands. I was treated at your rooms for a disease in my foot. As I am a minister and have been preaching that the true doctrine of health. that the true decirine of healing was through spiritual magnetism, by the laying on of hands, and as your laying of hands on my person has proved a success, a number of the people here think you have performed a miracle in my case. I believe I have the gift of healing, at least in theory, and I wish to know whether you would be willing to instruct me in the practice of the art, as I am well convinced that it is the true system of healing, and the one practiced eighteen hundred years ago, by Ohrist and his apostles."

A few months afterward Mr. Jeffries wrote to a friend as follows: "I would say that I had been long smitted with inflammatory rheumatism, and I was finally attacked with a most acute pain in the ball of my right foot, which became spasmodic, and for the last three years I have suffered the most fearful pain, especially when I would attempt to do any labor. No physician could relieve my suffering, or even tell me what my disease was, until I went to Philadelphia, where they not only told me where my disease was, and what it was, but they cured me at once. I know it requires faith on the part of the patient, as well as on the part of the physician, and as I have long believed that Christ is the same, and his gospe the same to day they were eighteen hundred years ago, of course I have strong faith in Christ's power to heal, and was the more easily cured. Hearing of two, a male and female doctor and doctress in Philadelinkia I went to their office. phia, I went to their office. After, examining me dome eight of the minutes, they applied hands and cured merin about eight minutes more, so that I am now sound and well. Their rooms are at 1027 Mount Vernon street, Phil-

If you can have sufficient faith they certainly can cure you, but it is so hard under the teachings of this day, that it is almost impossible for men to have faith since it is everywhere taught that Christ's commands to heal the sick have somehow or another all been done away, notwithstanding it was the last command the Savior gave to man on earth, the moment before he accorded to heaven as you will find in Mark 16 and 18. Christ taught all his disciples or ministers to heal the sick, that is those that had the gift of healing, for it is not every one that can heal as you will see by consulting First Corinthians.

There are various effices in the church, prominent among which are those who should

have the gift of healing; but all these offices of the church mentioned in this chapter, and other scriptures, are now denied by all orthodox ministers, and thrown aside as worthless and rejected scripture, no longer worthy of being precised or obeyed. Atthough it was Christ's expressed command to all his preachers to heat the sick as you will see in Luke 9 and 2:6. Mark 8 and 15, and 16 and 18. Luke 10 and 9. Matt. 10 and 1:8. And these, were all commands of Christ; and he told all his preachers to preach and teach whatsoever he commanded them, and he would be with them always even unto the end of the world." Matt. 28: 19 and 20. Yet all crthodox preachers throw away all these commands of Christ that were to be taught always, even unto the end of the old world; and teach that they are not to be obeyed, which makes the gospel worthless and of no effect to the children of men. for it is his commandments that are his gospel. and it is his commandments that we are to benng it is his commandments that we are to be-lieve and obsy, and as there is not one word in all the scriptures to show where the Lord has altered, smended or repealed a single com-mandment! Which he has given to markind; it is plain that his gospel is the same to day it was in the day it healed its thousands, nor will was in the day it healed its thousands, nor will a single word or command of Christ ever pass away, as you will find by referring to Matt. 24 and 35; Mark 13 and 31; Luke 31 and 35. Yet all the officion ministers of this day teach that Christ's words or commands to work miracles, cast out dayils, cure the deaf, heal the cick, etc., etc., nave all passed away, which directly contradicts Christ and destroys that gospel that was to be plad tidings to all people, in healing their bodies as well as their souls. Since that time he has been preaching Spiritualism as it is revealed to him, in various parts of this State. He is a plane, honest man and impresses you will the caynestness of his character.

We desire to speak of the practical charac-ter of Carinianity as tamphs and exemplified by Jesus, for the latter is that which characterleed him, and when manking learn to estimate

the value of true lives, they will realize that it is not so much the teachings as the practical life that moves the world and leaves an indeli-

ble impress upon it.

Jesus went about doing good to the bodies and souls of men,—this was the essence of his religion. His creed may be summed up in the short sentence "to be good, and to do good."

The new commandment which we gave, and which employees the summand supplies the summand supplies the sup which embodies the sum and substance of his teachings, is "that ye love one another."

There has been a great amount of theoretical religion in the world, searching after God, and religion in the world, scarching siter God, and professing to love him, but only that which has a basis of love of humanity, which was, and is, the badge of discipleship, will stand the test and remain as genuine, while all the rest will pass away and be burned as chaff and

Among the practical labors of Jesus was the healing of the sick; and this has been a characteristic trait of modern Spiritualism from its inception. Almost all the mediums, and great numbers who are ignorant of their medium.

ship, have been influenced to heal the sick. Jesus said, "Believe me for the very work's gake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do, because I go to the Father." Here was an example that mediums should follow; he was not jealous of any one, but tells others they shall do greater things because they will realize atrong-er spiritual influences as humanity and the Spirit-world move onward, and grow nearer to each other

One of the first lessons of Spiritualism is to teach us to take care of and improve our physical bodies, good health being an essential part of true religion, which includes man's en-

The law of love,—the practice of the golden rule; which is the basis of honesty, and the practice of healing, constituted the grand trinity of primitive Christianity, and these are the substantial basis on which Modern Spiritualism rests, and by means of which it will bless the

There are those who would attach to Spiritualism ancient Mysticism, Occultism and Magic, but these are tricks and do not belong to it,

and the effort will fail. Christ's mission was, and is, to those who are humbly seeking for the truth in order to embody it in their lives and practices, and so is that of true Spiri uslism, and when we seek to commune with our loved ones for the purpose of learning of life here and hereafter, and the means by which we may become more loving, more honest and truthful, and better able to do good to the bodies and souls of ourfellow-men. then we become true Spiritualists and true Christians. We realize the communion of an gels as a divine and holy experience, our religion becomes practical, speaking at all times and everywhere through our lives, and we carry blessings wherever we go.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their aubscriptions and paid up amearages, to remit the same without

Anomer Band. Photographs of the Anderson drawings of these encient spirits, are for sale at the calce of this paper; also, the Deecriptive Catalogue. Price of the latter, 25 cents.

Business Antices.

STOVES.-To get the best, ask your stove dealer for the Domestic Cook, made by Tibbals. Shirk & Whitehead, Chicago.

One trial of Dobbins' Electric Scap, (made by Cragin & Co., Philadelphia.) will make you a firm believer it its merits ever after. Give it that trial, please. Your grocer has it, or will get it.

A FAVORABLE NOTOBIETY -The good reputation of " Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety.

A'Spirit Physician Materializes and Cures His Sick Patient.

Mas. A. H. Robinson, Medium, Chicago:— Will you please send me some magnetized pa-pers. 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 wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in elecping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-

world, I was so free of pain.

Yours respectfully,

Mas S. I. Prox. Topeks, Kap., April 19th, '75.' Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pro-scription.

A. H. ROBINSON.-MEDIUM.-CHICAGO.wish you to make an examination of my bead and try and see if you can give me any relief. and try and see if you can give me any relief.

Thave 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 thysicians think it a cancer and others the reverse. I 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 in San Francisco last year; since then I bave something like neuralgia in my head at times, and, more frequently darting, pains from one temple to the other:

temple to the other.

Enclosed please find three dollars with lock of my hair. If othere 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 roon, T remain. Xours with Respect.
Lewis C. Politaro.
Lewis C. Politaro.

Mrs. Robinson disenused and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mas. A. H. Robinson:—Enclosed please find lock of hair and two dollars. It have derived more benefit from your nadicines, bon, any more benefit; from: your nesticines thou, any the light of the light o

vio chi i vio con communitati i con contra con contra contra con contra contra

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 hava failed. Hoping to hear from you soon, I Your Humble Servant. remain,

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

Mrs. A. H. Robinson:—I write to you again and send lock of heir. 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,
Liewis C. Pollard.
Azusa, Cal., May 20th, '75.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium Religio-Peilosophical Publiching House BUILDING, CHICAGO. "

BUILDING, CHICAGO.

NATES. ROBINSON, while under spirit control, on reactiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remady. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought an appoint with a sick person, through her mediumship, they never fall to give immediate and permanent rollef, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may exem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Transs:—Disgnosis and first prescription, \$2.00; sach subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the applications, to insure a reply.

ply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanususis, and postage.

N.B.—Mas. Rosmison will kersafter give no private sittings to any one. 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 will be taken of letters sent.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to-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 involvrate user of the wood, is warranted to cure the most involerate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false, Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Hobisson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a polsonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly is miles.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

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Calcaga, Ill., either to phalessie orders, single boxes or local aconcies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidore. One box of Mrs. A. H. Hobinson's Tobacco Antidots cured me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank and the proof free fifty using the weed over thirty years. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetits or desire for tobacco.

DAVID O'HARA. I have used tobacco between fourtoes and fitteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

I have need tobseco, both chewing and smoking, about twelve years. One box of Mrs. A: H. Robinson's Tobacco Antidote has cured me and left me free; with no desire or bankering for it.

Mr. H. T. Wyman, of Waukau, informs use that he has used one box of Mrs. A. H. Robinson's Tobacco Autidote, and that he is entirely cured of all desire for the wood. Inclosed find two dellars. Please send the short

Oshkosh, Wis. For sale at this office. \$2.00 per box. Seat free of postage by mail. Address Religio-Philosophical Publishing House. lishing House.

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These destring examinat in by letter, will please state a c. sex and leading avmplams, and inclose a lock of hair and \$2.0 The har should be handled by no one but the pullest All letters snewered by return mall, giving fall and correct diagnosis, the cause and the remercity.

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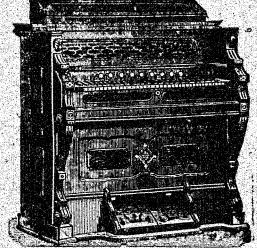
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The Echo presents the cream not only of foreign but of home literature, and through its pages—32 large pages a year—almost newspaper size—each page containing more matter than twelve ordinary 8 mo pages—the reader can become acquainted with the master-minds of our generation. The Echo is published weekly, 16 large pages. Original and Selected Stories; Historical and Biographical Sketches; papers of Travel and Adventure; Essays; Criticisms and Reviews; Poems; an occasional Article on Popular Science; terse, vigorous discussions of Current Topics by American writers—all these are presented week after week. We cannot give a more detailed description of The Echo in this advertisement, but some idea of the variety of reading matter which each issue contains may be formed by stating the contents of a single number.

CONTENTS OF THE ECHO, Vol. 11, No. 41, October 2, 1875.

Bitter Fruit. Three Illustrations. A story in a prologue and three chapters. The plot is founded on a drama of the same name, in which the greatest of living transcripts of the productions of the same name. which the greatest of living tragic actresses, Miss Bateman, personated the heroine, Mrs. Travers, who had committed one great crime; but the story of her atonement forms probably the most powerful novolette of the year. Complete in four numbers.

Balloons and Voyages in the

Balloons and Voyages in the Air.

For Illustration.

This subject has recently attracted great attention. A detailed shirtory is given of the invention of bulloons, and of the maskele accountons from that period down to the prediction. Frommets among the literations in that showing the tragic death of the code-brated erronaut La Mountain, at loss, Birch, in 1873. The use made of balloons by the belegared Parliana dering the singe of 1870 is given in detail, and the narrative absences with romantic incidents.

Magdalen Rochford. Can there has a cory more illustrative of the womanhood than this, in which the brother down is obtained, no within the bright a decided a single fair is here and var," by a dishonerable strategem? Discovering the deception fairle her merriage, he not only persons her husband, but leves a limit the more for it, reasonabling that is was practiced for her safe,.

America and Americans. America and Americana.

From an English Minister's Point of View.
This is see of a seried of papers by the
Rev. John Talloch, a kindly critic and a
most eriginal writer. If the amening protesqueness of Dicksne' descriptions be absent,
we may congratulate emestive input having
scened the dull medicarty and imperfect
comprehensions of our manners and institutions of most English writers, from Trollope
drymwards, who have handled this subject.
Int. Talloch's views et accides are just as
his descriptions, generally, are very entersaling.

Life in Naples. Greek interest has been felt of late con-cerning the limines who have recently em-grated from Southern Haily in such large numbers to New York. This article gives some idea have the poor live in the expital of their own country.

their own country.

Romantio Incidents in the Lives of a French Actor and Actress.

Lakain was one of the greatest of French actors—the man of whom Louis XI, said—"He has nade me ey—I, who naves cry." He densistic grains soon brought him into embane, not withstaiding that he pessessed two posternal advantages, and had to labor spains the unpleasant after processed advantages, and had to labor spains the unpleasant after when the male when he was the wine we made in a dark reom, in which the was habitually alway by a brutail methers, by initially the pasteres and attitudes of a theatrical professor; who had it worm serves the street in which he teams to public.

Traveling.

A satisfied sketch of Americans abroadtheir wifms, that kilosyncracies, and their
vegaries. An accurate, but hardly fastering
picture is also given of our counts, Mrs.
John Bull. Baron Frits. A General ghost story. A Terrible East Indian Tra-

The annals of romance might be remarked without finding a parallel of the pathetic story sold by the writer, a sepoy in the Bengal semy. The narriery is a literal runnial long from the Histortanee, made by Colonel

Such a variety of miscellaneou reading matter, of such rare literarv merit, has never before been published by any paper. In addition to all this there are several lepartments— 1

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Miscellany.

Each yearly subscriber to The Ecno is presented with the splendidly illustrated volume entitled America Illustrated, magnificently bound in cloth, gilt edges:—a volume which enables the people to become acquainted with the sublime, beauty and magnificence that distinguish the landscapes of this country above all others. This volume, under ordinary circumstances, would attill in the book and fine arts stores for \$\delta o_i\$. It is impossible to give a un adquate description of this magnificent work, the illustrated plates of which cost many thousands of dollars, in the limited space at our command. All who read this advertisement should send for our illustrated circular.

read this advertisement should send for our illustrated circular.

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Onties, together with a schemicity disastrated ejecular giving contents and sample pages of AMERICA
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Commendations of the Echio are appeared in some of the leading secular and most largely circulated religious papers of all denominations prominent among which we may diethe Chicago interOran Chicago Standard New York Examiner and Caronicle, Boston, Congregationalist and Itale,
mon and Achelos, truspury Carestons Advantes and Preseyverus Boston, Congregationalist and Itale,

temps from vivila first spines, which could be not spines to high course from the spines from the spines in the spine in the spines in the spi l Did they not know what they were defined.

had been deed for many yeurs.

Quarterly Report of the Northern Wisconsin Spiritual Conference, hold at Oakfield, Wis., Sept. 24th, 25th and 26th, '75.

Meeting called to order by President Orvie, Friday P. M., and necessary committees appointed. Friday evening devoted to conference. Speakers, John Collier and Elvira Wheelock Raggles. Business Committee, Bro. Wheeler, Dr. Brown. Dr. Phillips and wife, and Mrs. Foster. On finances, Mrs. Laura Joues, Mrs. Bristol, Bro. Putnam. Remainder

of evening devoted to conference.
Saturday, 9 o'clock A. M., conference opened by Pres. Orvis, relating how and why he bacame a Spiritualist, giving some fine and inter-esting experiences. Dr. Brown, of Milwaukee, compared the teachings and theories of theolcay with Spiritualism, and was happy to find the beauties of the later surpass those of the former. Mrs. Cunningham knows Spiritualism is true, yet she would stay in the church co long as possible for the sake of enlightening the members. Bro. Scovel, of Princton. spoke at length on the communistic idea of living as being the only true one, and the only voy the highest development of the race could be attained. Bro. Collier gave a very interesting account of the English Co-operative man-ner of living, and closed by saying that brains will always control hands. Lecture by Mrs. Ruggles; subject—"The Gospel of Truth."

Schurdey, 2 o'clock P. K., meeting called to order. President in chair. Conference opened by Dr. Brown, giving his idea of communication life and free speech; has not had the privilence of the ilege of free speech in Milwaukee for the pass three years (in Spiritual society) until recantly. Bro. Collier thought it a good thing for come one to tread on our toes occasionally. It has a tendency to liven us up. Bro. Pratt, of Milton Junction, made some pertinent re-Morks on Love. Bro. A. B. Severance come to the convention to enjoy himself. Did not intend to speak; believed in Spiritualism embreeding all reforms; if not broad enough for that, was not broad enough for him. The mela object should be in coming to our meetings to try and benefit others as well as our-calves. Lecture by Mrs. Dr. J. H. Severance. Gave that class of Spiritualists a severe rebuke who would proscribe free speech on all subcots that tend to elevate the human family. Enjoined upon Spiritualists to so live that they would avoid all sickness. Considered it just as much a crime to be sick, as to steal; the thisf was not more to be blamed for stealing than a person for being sick. The thief should no more be punished in consequence of being born with a predisposition to steal, than the persen that is sick for being born with a predisposition to sickness. The criminal chould be treated with the utmost kindness until he grows out of that condition. It was a Ano effort and well received by a large and in-telligent audience. Adjourned till evening. Saturday evening conference opened by Dr.

Brown on the necessary preparations for the Contennial. Thought Spiritualism should be represented in all its phases. Thinks Spiritualists should agree on what it teaches. Dr. A. B. Severance spoke on Pspchometry, or Soul Reading. Related how Prof. J. R. Bu-chausen established the science of Psychome-

try. Mrs. Dr. Severance gave her theory how contagious diseases are carried from one locality to another; vis., through the magnetic emanation from diseased bodies. Lecture by Bro. Collier on the inconsistency of having come one to throw our size on, and thereby

necessary funds to defray the expenses of the meeting, which was readily accomplished. Bro. D. S. Woodworth gave some fine re-marks on the right of each individual to live

out their highest convictions. Dr. J. H. Sevgrance read a beautiful poem on Charity; lecture by Bro. Collier on Portraying Spiritualism in all its beauty as compared to Christianity. Sunday 2 r. m., conference opened by Bro. Brown on the Centennial question. The question of holding the next quarterly meeting came up. Decided on Ripon as the place and the 17th, 18th and 19th of December, 1875, as the time. Lecture by Dr. J. H. Severance, pre-faced by Gerald Massey's poem entitled "Tis Coming: Yes 'Tis Coming," Speaker considered any truth that was not worth living was good for nothing for her. Thought it impos-sible under present condition of society to carry out cur social freedom—physical health necessary to have stamina to carry out any reform. Let us commence to day to so live that we may have perfect bodies. What we sat makes our thoughts. American people throw away all that part of food that goes to make bone and muscle. Wheat contains 65 per ct. nutriment while beef contains but 25; unbolted flour will sustain life indefinitely.; fine flour will sustain life but a short time. Another point, animal food with the spices we 686 goes to build up the animal propensities. while unbolted flour and fruits feed and build up the spiritual. There is no use in the human family having pain; pain is nature's process against violation of natural laws. We should educate our children physically as well mentally. It is highly necessary they chould have plenty of fresh air to breath; finelly, would have all Spiritualists live strictly in accordance with physiological principles. Line. Ruggles then gave one of the finest dis-courses on "Love" I ever had the pleasure of

listening to. Sunday evening conference opened by Bro. Severance on what is termed evil influences, and bad effects from a belief in Spiritualism. Bro. N. Pratt related experiences in regard to leaving his body (for seven days), and being shown through the spheres, during which time no sustenance was taken into his system; corroburated by Mrs. Jones (at whose house Bro. Pratt's experiences took place), also by Dr. Phillips. The phenomens took place in Om-no, Wis. Bro. Gollier then gave the closing lecture of the convention; subject—"Death in a now dress."

Eso. Collier is a gentlemanly appearing and very fine speaker; but let me say right here to Spiritual societies, if you don't want radicalism, don't engage Bro. Collier, you can't muscle him. It is useless to speak of Mrs. Ruggles, she is too well known among our people to need it. Go on Bro. Collier and Sister Ruggles. God speed you in your noble work.

A vote of thanks was given to the people of Cakfield for entertainment, to the speakers, and the choir that furnished music through the meeting. The meeting was a success every way, and one of harmony and good feeling

Adjourned to meet at Ripon, Dec. 17th, '75. Inaco Orvis, Pres't. DB. J. O. PHILLIPS, Soc'y.

A sister of ex Gov. Beater, of Tennessee, fell into a trance so closely resembling death that she was prepared for bariel. Upon revival she said that sistered been with her father, who had been dead for many years.

Testimopial to Mr. W. H. Harrison.

ED. JOURNAL:-Will you kindly oblige the Committee by inserting in the next number of your Journal the following circular, which is about to be interted in our English Spiritual periodicals. Faithfully yours,
EMILY KIELINGBURY, Sec'y, to Com.

Mahtin R. Smith. CHAS BLACKBURN StrChas Tenam, Best. MRS MAKDOUGALL GREGORY. H.D. Jencken M.R I. D. Ruz Gerald, M. S Tel.E. n. f. Dave, Eugene Ceomwell, M. D.

COMMITTEE: | PRINCE EMILIE SAVE Wittgensfein, MES HONEWOOD. ALEX CALDER, BENJ. COLDMAN, ALEX. TOD, CHOMWELL F. VAR - lev F.R.B, JAMINE WAGOM,

SECRETARY AND TREASURER: MARTIN R. SHITH, Esq. care of Miss Kis-

lingbury. 38 Great Russell atreet, London, W. C., Eng.
Since the year 1859 Spiritualists liave been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is editor. This lournal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is not necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the Spiritualist newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Francisco deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation. of spiritual phenomena at scances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritnalism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the sub-

It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one oc-casion, and that for a special purpose, ap-peared in the pages of the Spiritualist for six years. The work was done, and the whole expense borne for three; of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the bur-den upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all respects worthy of it.

The undersigned ladies and gentlemen are of

come one to throw our sins on, and thereby care one to throw our sins on, and thereby care one to throw our sins on racts.

Sunday, 9 a. M., conference opened by Bro.

Norman Pratt on the beauties of Variety. As there are no two leaves in the forest alike, no two flowers nor blades of grass alike in any particular, neither are there two persons alike in their constituent elements.

The Winance Committee proceeded to raise

It is proposed, therefore, that a subscription in addition to the existing guarantee fund shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is koped, may to some extent relieve him from the heavy sacrifices which he has made in mon-ey, time, and work in the interests of Spirit-

All subscriptions to this fund will be paya ble on the 1st of January, 1876. Friends desiring to contribute are requested to send in their names, addresses, and the amount to Martin R. Smith, Esq., care of Miss Kisling-bury, 38 Great Russell street, London, W. O., Eng.

PIRST LIST OF EUDSCRIPTIONS: · S o d.

Hr. Martin R. Smith	0
Mr. Chas. Blackburn	0
Mr. J. N. T. Martheze	0
Mr. Alexander Calder	0
A Priend20	0
Mr. Alexander Tod20	0
Mr. N. F. Dawe	0
Sir Chas. Isham; Bart10	0
Prince Emilie Sayn-Wittenstein 6	0
Mr. R. Hannab	ъ.
Mr. O. F. Varley, F.R.S 5	0
Dr. Eugene Crowell 5	0
Mrs. Louis Lowe 5	0
Mr. Chas. Massey	0
Mrs. Honeywood	.23
Mrs. Makdougall Gregory 2	0
Mr. Mylne writing from India, caying	
be lutends to contribute largely toward	a kh
object.	

Father Forgive Them, for they Know Not What They Do."

Does God always answer his Son's prayers, I ask the believer, and the aforesaid believer answers, "Yes, ten thousand times yes," and calls me an Infidel and biasphemer, and says I insult him and his Christ and his God by asking such a question, and I again ask the same question to all the Christian world, and seem to near them all unhesitatingly give as affirmative answer, and I sometimes express a doubt to my zealous Christian friend whether

doubt to my scalous Christian friend whether God dose really grant all the requests that his unequal, co-equal and co-eternal Son makes to him, still some very over-plous soul like Comstock, of New York, whose seal for God outruss all reason and common sense, tells me I am a fool for doubting it.

Well, then, I will admit it to please my Christian friends, and then gently ask them, if they are not claiming too much when they say that God the Father answers all the prayers of God the Son. Of course, no one will dare to say that any God will punish a sinner whose sins are forgiven, hence I fearlessly assert that those who crucified their "Son of life and glory," are all in heaven singing praises to their dear flavior who purchased again salvation and washed their blood stained garments in his precious blood that was willingly (7) shed and glory," see all in heaven singing praises to their desir Savior who purchassed their salvation and washed their blood stained garments in his precious blood that was willingly (7) sheet for his murderers. How emphatically does this act prove that Christ was anxious to do his part to save and bless those who executed this very important act in the "great plan of Salvation."

But let us hold on a moment, and see if we can not detect some little mistake right here, for Christ said, "They know not what they do."

Did they not know what they were doing?

addrass him, inclosing stamps for reply

WASHINGTON, IA.—Mrs. Emma Lively, writes.

—I am holding circles every Thursday and Sunday aight. My base give some very super jone the Winter to be able to do a good work here.

BMOBILE.—C. Barnes, writes.—Cur., cause is gaining ground gapidly in Mobile. We have, a let o'clock, and a nublic sagne on Sunday. Tuesday, and Spilesy highes. On all other nights we hold private devaloping circles every Thursday and Sunday aight. My base give some very super jone in the common tender of the return of our desiry beloved spirit friends. in his precious blood that was willingly (?) shed for his murderers. How emphatically does this act prove that Christ was anxious to do his part to save and bless those who executed

But let us hold on a moment, and see if we can not detect some little mistake right here, for Christ said, "They know not what they

They knew that they intended to kill Christ,—the King of the Jews—didn't they? and they did kill him didn't they? Then how could it be truly said, "for they know not what they do?" My guardian spirit suggests this idea to me which seems to make Christ's words true, viz,—that they did not know that they were performing the most important act in the great tragedy of the plan of Salvation, and that it was decreed before the foundation of the world, that they must crucify the man Christ Jesus. This was what they did not know, therefore Christ was right when he imparted the news to his Father, that this religious rabble "didn't know what they were about."
"Great is the mystery of Godliness." Mr.
Editor, I present these facts to your readers to
let them know that all who stained their hands in his blood, are now sitting at his right hand —not on his left, mark ye, but are really with the patriarche, prophets and apostles, with golden harps in their hands and golden crowns on their heads, having a good time gener-

ally.

I now wonder why some of our so-called "liberal Christians" like Swing or Talmage have never preached a sermon from this blessed comforting text, and to tell their heavers that the "great plan" was really broader than perhaps they had ever dreamed of, and that it really had scraped up into the kingdom of the Orthodox heaven, more of the scum and sediment of the human race than religious bigots ever supposed was possible. This saving of Christ's murderers is nearly or quite tanta mount to universal salvation, is it not? Will some Reverend please answer. I call on Bro.

Moody. T.J. Moor M.D Starfield, III. Letter from N. W. Brown.

BRO. JONES:—For some time I have been a regular subscriber of your paper, and have watched with interest the progress of Spiritualism. I hardly ever see in it any notice of Colorado, therefore allow me to inform you what we are doing in the far off West. The Spiritualists here are wide awake; only a few weeks ago we organized a Lyceum, elected our officers, drafted a constitution, and went to work.

Our medium is Dr. C. C. Busby, whom the spirits have named Alpha. He was born in 1840, in the State of New York, Oneids, County. At the early age of ten he went to ses, where he remained for seventeen years. On the 22nd of August, 1867, while standing on the wharf in Constantinople, he was sun-struck, which destroyed his sight entirely. On reaching home, he at once began the study of Phrenology and Divinity: Upon graduating, he at once commenced lecturing upon those subjects. A few months ago he visited Colorado for his health, and was accidently thrown in company with us. He was informed that he was a medium. He hooted at the idea, he being at the time a Methodist preacher, but the spirits went to work in earnest, and after one treatment, they took him in their own hands, and have within a few weeks developed him as a france, test, inspirational and developing medium, and they also promise to make him clairvoyant, materializing and healing. I will give you a brief account of his control and our circles.

At the first seance ten person were present. Alpha was entranced, when the spirit, Dr. Gall, announced that all things were ready and conditions favorable. There being a skeptic present, the medium addressed him as fol-

"Your son is here and wishes to communicate with you."
"Please give me the name of my son."
"Certainly," whereupon the name of his son

was given, and also the time and place where he passed away, and also the disease which caused the change.

Many other questions were asked, and an-Many other questions were asked, and an awered correctly by the medium. I have also, through this medium, been able to converse with my father and other relatives in the Spirit-life. Many friends, whose names I had entirely forgotten, have been replaced by the medium. We have also had Spaniards. French, Germans, Greeks, Irish, Indians, and one colored spirit at our scances, and remember that each individual speaks in his own language. The spirits have prepared him for a lecturer. The spirits have prepared him for a lecturer. He has already delivered four, and has challenged any one to debate this subject: "Prinitive Christianity and Modern Spiritualism are the same;" the medium affirms—who will de-

He is controlled by Melancthon, Luther, Wesley, Gall, Comb, Valandingham, and others. He delinestes character and gives charts while in trance. These charts are signed by disembodied spirits of his Phrenological band. The spirits will not allow him to make any charge for his sitting or flectures.

I wish to call your special attention, and also that of all Spiritualists, to the following annonnoement that was sinds in one of our seances. I will give you the language of the spirit as near as I can:

"Friends, this blind medium which you now behold, we have chosen as our own; the world shall be his field and the inhabitants of the same his audience. We have ordained him for a public lecturer. He will stand before Princes and Monarchs, to declare forth the truth of this glorious philosphy, and in France he will be arrested, tried and condemned to die; will be thrust into prison, and his hands securely handcuffed, to await his execution."

Hard the spirit was interrupted by some one asking the america.

asking the question: "On! will they kill him?" "Mo, never, for on the day of his execution, "No, never, for on the day of his execution, he will be brought out of prison, and every thing being ready he will be ordered to mount the gallows; then will a cry be heard. 'Oh! spirit, you have watched over me so long, led use these many years. will you now allow this Orthodox mobac take my life?' Indissilately the medical will be snatpled from facts midst and carried to a place of safety. 'Assats the stars and stripes of his native land."

I do not say when this will be, but would it

I do not say when this will be, but would it not be well to keep this statement for future N. W. BROWN. Nederland, Col.

Poices from the People.

ROCHESTER ... Mrs. A., Howard swrites ... I find the Journal both literesting and popular in this vicinity.

CIRCLE VALLEY. MONTANA TERRITORY.

—Peter Shirts has settled there, and all who want infermation in reference to that country, should address him, inclosing stamps for reply.

BREMEN, IND.—Ches. H. Lehr writes.—Hoping that you may go on in vindication of our glorious free school system, and the elevation of humanity, though it may deal the death blow to priestcraft and superstition.

reference and the companion of the control of the c

WASHINGTON.—A. H. Parkhill writes.—This is to certify that I have attended three of Mrs. Emma Lively's spiritual circles, and can truly say that I have had many tests of spirit influence. I have listened to a number of Spiritual lecturers and can truly say that I consider her one of the very best I have ever listened to.

MOBERLY, MO.—H. W. Johnston writes,— Since I have been reading your paper, and see that you condemn free-love and all other isms that have a tendency to demoralize humanity and that you teach nothing but love and kindness towards our fellow man, and as your teachings are in ac-cordance with my feelings and belief as it regards our duty while on this earth, I must acknowledge that I have become very much interested in your Philosophy. Philosophy.

NORD, CAL.—G. W. Eliot writes.—We like the Journal very much. As soon as we reed it we send it to Vermont, where it finds a welcome. That one little paper, which is regular in its visits each week, has made several converts to pure Spiritualism; or rather the Journal and Mr. Watson's Magazine. My mother, who is a resident of Vermont, has just made her second visit to the Eddy Brothers, to witness the materializations. Several of her friends appeared. Several of her friends appeared.

HAVERHILL. MASS.—W. L. Jack, M. D., writes.—The good cause still goes bravely on, and truth is triumphant! The dear Journal still contruth is triumphant! The dear Journal still continues to come freighted with its gems of truth, set in form of immortal gems of richest lustre. You may well be proud of the work of good it is accomplishing through its immense circulation. The Journal still lives and prospers, while the little pilgrims around it die—penny-a-liners can't survive—the Journal is a living truth and paying institution, despite those who try, but fall to injure it. Spiritualism is fast gaining ground here. New mediums are being constantly developed in our midst. Prof. Wm. Denton lectured here last week to a good sudlence, giving six of his lectures. He gives his second course here next week in Tilton Hall. He holds his audience spell-bound.

OXFORD, IND.—David Lewis writes.—I am a young man, having very poor health, and for some time back. I have been following the advice of what claimed to be spirit doctor, in the treatment of my physical organism, and I most frankly acknowledge that my health has greatly improved and my mind strengthened. I am also told by this invisible that there is an intelligence with me who when on this earth was a great "inventor." Since my health has recovered I thought I would try and get rid of this influence, and in order to do this I called on our minister, being a member of his church, and have a conversation with him on Spiritualism in its different phases. On entering the parsonage I learned that the minister was absent. I stated my object to his wife, who upon hearing my desire, acreamed out, "Take him away! Take him away, he is crazy!" OXFORD, IND.—David Lewis writes.—I am a

CLEAR LAKE, IOWA.—M. P. Rosecrans writes.—I see that in the tumult and excitement created by the political contests and religious contests. created by the political contests and religious controversies for power and wealth the Journal still lives and is able to do good work; cheering, educating and elevating the noor down-trodden sons and daughters of humanity, raising them from brutish degradation and selfishness up to a higher and nobler plane of action, holding that the family relations, such as husband and wife, parents and children, are the hollest in existence, and as such should ever be defended by the good and noble everywhere. God bless the true, bold, outspoken press, those noble lights and educators of the world; their number to day can not be said to be a legion, yet I am happy to say there are a few, and among that noble class none tails higher in my estimation than the glorious old Helicio-Philosophical Journal. PHILOSOPHICAL JOURNAL.

WARSAW N. Y.—E. D. Warren writes.—It rejoices my heart to see the glowing accounts of the
development, growth and prosperity of our glotious Philosophy throughout the world, as published
in the columns of the dear old JOURNAL. And I
can not reprise the grathede I feel, or the admiration I cherish for its steadfast adherence to, and bold enunciation of those truths and principles by which alone humanity will be redeemed from the thralldom of superatition, and educated to a right and just conception of their relation to each other and to God. I noticed some time since a right and just conception of their relation to each other and to God. I noticed some time since a proposition by one of your correspondents, that all believers in our glorious and heaven-born principles, should choose and wear some badge by which they could recognize each other. Another seconding the idea, and producing good reasons for so doing, proposed a simple "star." I am in favor of the proposed emblem, and have spoken with several worthy Spiritualists, who generally endorse the idea. "Pherefore let some badge be agreed upon, a notice of the same he published in the leading journals devoted to the interest of the cause, and let it be simple, beautiful and durable, the same in design and style everywhere, to accomplish which let them be manufactured and sold by dealers is spiritualistic books, and papars, and ordered by mail in quantities to meet the de, mand in all communities or neighborhoods where there are Spiritualists. Let those who are ashamed or afraid to show their colors, refuse to endorse the above.

SANTA CLARA, CAL.—J. W. Caufield writes.—We have had an "swakening" here, caused by one Elder Hildreth, pastor of the Baptist Church in San Jose. He has been giving a course of lectures against Spiritualism in this place, but the good angels came to the rescue, by sending us one to counteract the influence caused by the noble divine. One Mrs. F. A. Logan came from Oakland, and heard him through his slanderous epithets against all Spiritualists, and especially mediums, and her guides inspired her to give a course of lectures in Harmony Hall in answer to Hildreth. The hall was literary crowded each night, and I should judge from the outlook at present, that she had the inside track, and was going to keep it. His lectures against Spiritualism, and hers in its favor, have served to awaken a desire in the minds of the outside world, to investigate this great selence. It has set the people to thinking, and if we can get a good speaker here, one that could prove Spiritualism from a Bible standpoint. I think we would have a Spiritual revival in Sants Clara. I tell you that there are too many tall steeples in this place. The people have been fed on husks too long. They are atarring and crying for drops tell you that there are too many tall steeples in this place. The people have been fed on hucks too long. They are starving and crying for drops of minus to coal their parched tongues, but, when will they get it? When I look over your excallent paper, and see so many noble workers in the glorious cause, I often wonder why it is that we, on this coset, have to subsist for intellectual food mostly on our spirit guides, and what we read about the progress of the cause in other places. NEW YORK.—A. W. Blakesley writes.—Having

NEW YORK.—A. W. Blakesley writes.—Having been a Spiritualist twenty-five years, for which faith, some fifteen years ago, I was so amoved by unjust treatment in my church that I gave up hoth it and my ministry therein, I ask you, as an especial and great favor, to publish the following: A very strange thing happened in my family about six months ago. My wife, who, in youth, had ulceration of the throat for which it was so burned with causaile as to lawy large holes therein (which are there atill) spoiling her, voice for singing, was taken out of bed at 2 o'clock A. M. by a spirit, which began singing through her in a clear, strong, full voice, an unknown time and song is an unknown language. The voice is mostly female, but sometimes male, and some of the warstions are said to be of the most difficult operatit singing. Some think the female voice that of Parapa, and some Sontag; but the male calls himself the "Swiss warbler." Never having attended a theatre or an ofera, I aim not a judge of this. I only know it is not my wife who sings, nor is ther voice A musical critic declared the voice of the largest compats and power, capable of filling Barnum's Hippodrome. Another wonder is, my wife, who for awenty years was sleader and in bad hash and effect prostrated, has growe stout and strong under those infinences, and it now well; and has, from that time, spoken a strange language of which we can as vot find ne interpreter. I have thought it Patadalses!, but we are told it is Polish. Une tained to know it is not say wife was either that taine, spoken a strange language of which we can as vot find ne interpreter. I have thought it Patadalses!, but we are told it is Polish. Une tained to know it is not say wife was either that taine spoken; and this talking spirit gives tasts he passt positive and convincing. I write to invite examination; investigation by ministers and Christians who ignore Spirition by ministers and Christians who ignore Spirition by ministers and Christians who ignore Spirition

ualism, to test its truth; physicians to examine her throat where the holes named can be seen; singers to judge the voice; linguists to determine and in-terpret the language; and last, not least, we most cordially invite you, Mr. Editor, at any time con-veinent to call and witness this matter, test and explain it as you see fit.

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A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and family believed that nothing could restore my hair.

Had tried almost everything that I could hear recommended, and famly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. Smith.

Springfield, Mo.

Don't forget to send, a letter stamp to pay the

postage on the answer desired. Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man

Mrs. Robinson disgnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his/or her hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

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THE GREATEST SPECIALIST OF THE AGE in the North Wast, where he is well known, assessablished the LARGEST PRAOTICE in the past T WENT'S TEARS, in OHEONIC and SECRET DISPASSES, of both MALLE and PEMALE, as 279 South Clerk above, corner of Vanguren, Chicago, Ill.

suffering from the effects of that desadually destructive disease. SPERMATORBHICEA, caused by SELF ABUSE, the symptoms of which are Seminal Losse, INDIGESTION, IRRUABBLITY, Loss of Hanly Power, Frightful Dreams, sometion of falling when asleep, melancholy, self-distract, confused measury, bashfulness and timidity, pulpitation of the heart, fashes of heat, chilly sensations, restlessmen, cold fact, at times voracions appetite; sallow complexions blotches and pimples on the face, love of solitude, inability to concentrate the mind, AVERSION TO SOURTY, rendering MARRIAGE IMPROPER, some should apply at once. Every case can be cured. His reputation guarantees this fact. URCULARS sent for TWO SOT, STAMPS. His large work just published ment for \$1.00. containing facts worth knowing

La practical and popular review on the remodestive means, riccoribing all that is known i "room, in structure, uses and abuses of the generative organs. In this vehicles of two hundred pages yes got the substance of all that is known upon those medican written in plain and teres imagrage. It is emphasically a book say the people, and should see read by every pursue of a marriageable are. Price, one dollar. Address. U. Blas Eld W. M. D., 219 Sc. Carrick. October.

Concluded from First Page. is sustained by the undeniable facts of his-

The institution was, perhaps, hardly as so vore in the Netherlands as in Spain, yet we meet with the following fact in the history of the former country. To avoid the disturbances created in the streets by the frequent harangues or exhortations addressed to the bystanders by the victims, on the way to the casfold, a new gag was invented. The tongue of each prisoner was screwed into an iron ring and seared with a hot iron. The swelling and inflammation which enrued prevented the congre from slipping through the ring, and, of course, effectually precluded all possibility of speech." And the men who rioled in the torture and bloodshed declared that they were doing not their own work, but the work of Christ. Yet the history of earth and heaven and hell does not contain the records of a work more infernal than that done by the Inquisi-tion. One Inquisitor, the Mark Torquamada, im the sixteen years of his administration, burned, according to an official report, more than ten thousand persons alive, and punished with infamy and confiscation of property near-ly one hundred thousand more. From fifty thousand to one hundred thousand persons vers burned, strangled, beheaded or buried blive in the Netherlands for refusing to accept the doctrines of the church of Rome. Still the heretics grew, and on the 16th of April, 1568, a contence of the Holy Office condemned all the inhabitants of the Netherlands to death as hereties. Ten days afterwards the king con-firmed this decree of the Inquisition and or-dered it to be carried into immediate execution, without regard to sex, age or condition. There were three millions of men, women and children sentenced to an ignominious and crucl death. It was hardly possible to execute this decree in all its length and breadth. But think of the condition of a community when there is a knife at every throat and a sword cuppended over every head.

It is no exeggeration to say that this grim Molech of the Church of Rome, this pet institution of the infallible successor of St. Peter has destroyed millions of human beings. coused an eighty years' war in the Netherlands and an almost infinite sacrifice of blood and treasure. And it is to the heroic sacrifices of that people that the world is indebted for what of civil and religious liberty it now enjoys. It or civil and religious liberty it now enjoys. It is wain that Holy Mother disowns her responsibility for the existence of the Inquisition, with all its atrocities. The woman clothed in scarlet may, with Lady Macbeth, wash and rub her hands and cry, "Out, damined spot; out I say!" yet will those hands no'er be clean. After all her efforts she may still say, "Here's the smell of blood still; all the perfugges of Arabia will not sweeten this the perfumes of Arabia will not sweeten this little hand." Where and when has this 'intolerant and persecuting church had the power to establish the Inquisition and failed to do so?

She has set up this engine of cruelty and death in France, and Spain, and Italy, in Portugal and the Netherlands, in India and South America, and the islands of the sea. She has almost girdled the earth with these fires of helf. And let it not be said that the Inquisition was adapted to the dark ages, and long ago became obsolete. It existed in form until a very recent day, and now exists in spirit Wherever the church of Rome is firmly catablighed. When the troops of Napoleon outercd Rome in 1809, they threw open and partly demolished the prisons of the Inquisition. In doing so they liberated some of the victims of papel intolerance, and it is said that grim and tough old warriors that had braved the dangers of a hundred battlefields, cried like children when they saw the pitiable condition of

These prisons were rebuilt under direction These prisons were rebuilt under direction of the Pope in 1825, were of course rebuilt to be used. They were again broken open in 1849, after Pius IX. had fled from Rome, and two prisoners, an aged bishop and a nun found there, were set at liberty. Many accounts of things as they were then found in and about the prison have been published, perhaps none are more reliable than those made by Father Governi in a letter dated Werch 20, 1852. The Gavazzi, in a letter dated March 20, 1852. The letter is too long to be cited in full, I must content myself with some extracts. He says, (he was chaplain general of the Roman army at the time: "I found in one of the prisons a furnace and the remains of a woman's dress." I shall never be able to believe that the furnace was used for the living, it not being in such a place, or of such a kind as to be of service to them. Everything on the contrary combined to persuade me that it was made use of for horrible deaths and to consume the remains of the victims of inquisitorial executions. Another object of horror I found besween the great hall of judgment and the luxurious apartment of the chief jailor who pre-cides over this diabolical establishment. This was a deep trap opening into the vaults of the Inquisition. As soon as the so called criminal had confessed his offence, the second keeper, who is always a Dominican Friar, sent him to the Father Confessor to receive relaxation of his punishment. With hope of pardon the confessed culprit would go towards the apartment of the Inquisitor, but in the act of setting foot at its entrance the trap opened and the world of the living heard no more of him. I examined some of the earth found in the pit below, and it was a compost of common earth, nottenness, ashes, and human hair, fould to the smell and horrible to the sight and thought of the beholder. But this is not all nor the worst. Gavazzi describes another portion of the prison named in honor of Plus V., who, by the by, was canonized by the Roman Church for his zeal against heretics. Nothing was more fitting than that part of the prison of the Inquisition that most resembled the infernal regions should bear his name.

Speaking of this part of the prison. Gavazzi gays: "You descend into the vaults by a very marrow stairs. A narrow corridor leads you to the several cells, which for smallness and mench are a hundred times more horrible than the dens of lions and tigers in the Colosseum.
Wandering in this labyrinth of most fearful
prisons that may be called graves for the living, I came to a cell full of skeletons buried in
lime, the skulls detached from their bodies had been collected in a heap by the first visi-tors," Gavazzi considers these questions, Whose were these skeletons? How came they in their present position? He shows that they eve not the remains of persons who died a nat-ural death and received Christian burial, and concludes that the following is the most probthe case. The condemned were immersed in a bath of slacked lime, gradually filled up to their necks. The lime, little by little, enclos-

ed the sufferers or walled them up alive.
The torment was extreme and slow. As the lims rose higher and higher the respiration be-came more and more difficult and painful, so that what with the suffocation of the smoke, and the angulah of compressed heating, they died in a manner horrible and desparate. Sometime after their death the heads would naturally separate from the bodies and roll into the hollows left by the shrinking lime. Let two or three facts be remembered with regard to this prison of the Inquisition. It is close to the church of St. Peter and under the very shadow of the Vasican. The keepers of the prison were friers of the Pops, for I am speaking to you now of what occurred only a few

years since, and under the administration of the amiable and mild mannered old gentleman who is now the Pope of Rome.

I told you last Sabbath evening of one case in which the friend of the American Consulat Rome was taken out of his bed at night, carried to the prison of the Inquisition, and never heard of after, until one who had been his companion in prison reported that he was dead, and buried under one of the dungeons. This was less than fifteen years ago. When the army of France, restored Pius IX, to his unstable throne, he re-established the Inquisition. Dr. Achill was arrested, thrown into one of its dilapidated prisons, nor would the Pope consent to his release. In 1859 a convention of cardinals, bishops and priests met at Loretto, the most sacred shrine of Mary, and issued an edict, which was afterwards confirmed by the Pope, which breathes the very spirit of Dominic and Loyols. Whoever refused to kneel to the host as it was carried through the streets was to be punished, and so were those who neglected a feast day or violated a fast. Whoever offered an insult to the Blessed Mary or the saints was to be imprisoned from ten to thirty days; for a second offence, the extreme penalty of the canon law might be imposed.

Heresy was to be punished more severely, and whoever neglected to inform against a heretic was to share his doom. The Pope showed himself heartily in sympathy with this movement. He laid the press under an edict, and the Bible in the language of the people was banished from Rome. Protestant wor-ship was forbidden, and the heaviest thunderbolts of the Vatican were launched against Victor Emmanuel, and all who sympathized or co-operated with him. As recently as 1866 the places of Protestants in Rome were closed by order of the Papal authorities. A little company of Scotch Presbyterians had for sometime held religious services in a very quiet way in the house of one their number, and the irregularity had been winked at or tolerated by the authorities. But in December 1866 the British Consul sent the following note to one of these Protest Christians.

"It is my official duty to inform you that the Governor of Rome has informed me that you are holding illegal religious meetings in your house, which you must know are prohibited by the Roman law, and that you have placed yourself in the hands of the Inquisition

both for arrest and punishment."
This representative of the British Government goes on to advise these subjects of Queen Victoria to make their peace with the authorivictoria to make their peace with the authorities of Rome, by giving them the assurance that these illegal acts will not be repeated, and expresses the hope that by so doing they may escape the punishment to which they have exposed themselves. Mark the point in this case. Less than nine years ago, Protestants residing in Rome made themselves liable to arrest and punishment by the Inquisition for holding religious meetings in their own houses. And this tyranny continued as long as Pius IX, held his sceptre over Italy. But when the Teutonic hosts crossed the Rhine, swept on in triumph until Paris fell and Napoleon was!'dethroned, the Inquisition was doomed. The Italian people, uprising in their might, stripped the Pope of his temporal power, and abolished the Inquisition—let us hope never to be revived again. But Papal Rome is not reconciled to this loss. She mourns for the Holy Office, as a mother mourns for her first born. She waits, and hopes, and prays for the time when she shall again be able to "preserve the faithful from the contagion of error by cutting off the heretics." We owe no thanks to the Pope for the religious liberty that is now enjoyed at Rome.

The church of which he is the head, is as bitterly, intolerant now as it was when she

burned John Huss, and butchered the Albi-genses. The old tigress may, as a matter of policy, conceal her fangs and claws, but they are kept sharp and ready for use whenever needed. The curses she now utters against heretics are as bitter as any she ever launched heretics are as bitter as any she ever launched against Wickliffe or Luther. It is not many years since one of these anathemas was pronounced against a deposed or apostate Priest in the city of Philadelphia. It is too horrible and indedent to be read in public. It calls up-on God, the Virgin Mary and all the Holy angels to curse him. It curses him in body and in soul, living and dying and forever. These are some of the forms in which the anathema

"May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints, from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him. May Heaven with all the powers that were therein rise up against and curse and damn him." Pardon me for quoting these words, that are not fit to be used by a gang of pirates, but this is the language that Rome uses toward those who forsake her communion. If you need any further proof of the intolerance of the church of Rome of to-day, look to what is now transpiring in the city of Montreal. She is there seen denying Christian burial, to one who died out of her communion, and when the civil law interposes to protect the rights of the living and the dead, the Catholic bishop vents his impotent rage by threatening to curse the very ground in which the body of a heretic is laid for its last repose. I shall be told, perhaps, that all sects and parties in religion have at one time or another persecuted those of an opposite faith. There is too much in the charge. We Protestants are verily guilty in this matter. But there is this difference: We confess and bewall our sins; we acknowledge the rights of considere, and condemn all persecution for opinion's sake. The church of Rome makes no such seknowledgement. She claims the right to coerce be-lief and to punish heresy, and exercises the right too. Liberty with a consistent papies means, liberty to belief what the church teaches, and the right to punish those who reject her authority. My hearers let no maudlin charity blind you to the character of the papers of the nineteenth century. It is the same merciless power that has oppressed the world and made havor of the church of God for ages and generations that are past.

No essential improvement in the character of this false and persecuting church is to be expected. It is a tres long planted, and is known by its fruits. Men do not gather grapes of thorns, or figs of thistles. This lascivious and brazen-faced woman can never become a chaste virgin. The Ethiopian will not change his skin, nor the leopard his spots. What then Shall we cower before this imperious power. Shall we cower before this imperious power, or shrink from the contest that is to snap the chains of her captives? No! A thousand times no! The battle is not ours, but God's and He will give the victory. In His own good time Babylon will be cast down and sink like a millstone into the depths of the ses. The Lord will consume the man of sin with the spirit of His mouth and by the brightness of His coming.

Even so, Lord Jesus, come quickly. Amen and Amen.

Thousands of Invalide testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her edver-

GENTILE TRADITIONS OF THE tween his thumb and forefinger eating it: DELUGE.

Views of Different Authors-Traditions of Various Nations.

BY M D CHAVEN.

It has been admitted by scientific theologians who have given attention to antiquarian re-search, that the ancient systems of Mythology and Polytheism abound with apocryphal tradi-tions of the flood, which date anterior to the Jewish Chronology of that event; but the more accurate rendering of our biblical version of the narrative, prevents most commentators from conceding to collateral teatimony that the Hebrew writer borrowed material from Gentile sources to compile his more elaborate account. Learned theological critics maintain that the story originated in India, and came into the hands of the Jews after having been revised in Chaldes and Persia. Josephus states that all writers of barbarian

history, made mention of this deluge; and accordingly we find accounts of it, more or less definite, in the religious records of Buddha, Menu, and Vishnu in India; also in those of Fohi and others in China; Iskusi and Buds in Japan; Astarte and Dereto in Assyria; Agruerus, Sydyk and Dagon in Phoenicis; Cromus or Saturn, Dionusus, Minos, Zeus, Atlas, Ogyges, Inachus, Janus and others in Greece. A flood is also noticed in the mythology of Sesostris, Oannes, Isis, Oairis, and others among the Egyptians; yet according to Plato, their priests taught that there had several such disasters occurred, none of which disturbed Egypt, heaves with process fell above. Egypt, because rain never fell there. The last deluge they said took place seven thousand years before the time of Solon. This not only swept away the Greeks, but permanently sunk a vast island in the Atlantic ocean, previously known as the seat of a great conquering monarch.

Our Jewish account was apparently derived from the cosmogony of Berosus—a Chaldean historiographer—who states that Belus, (the Deity) after having made the first man, named him Aloris; and then reckons nine descendants of most fabulous longevity, until he comes down to Xisuthrus, in whose time the deluge took place. He says that Xisuthrus was warned by the delty in a vision, of the intended deluge, and directed to make an ark for the preservation of himself and family, besides the various species of animals; birds, etc. Doves were sent out of it when the waters began to abate, and sacrifices made to Belus when the ark stranded. A similar account was given by Abydenus, a Mesopotamian mythologist whose writings are not extant, and concerning which nothing more is known than what has been handed down by Eusebius. In agreement with these, the Hebrew historian also computes ten generations from the first man to the flood, but names the protoplast Adam, from the Pereisn Adoma. Then by fixing the time of creation at a more modern date, with abreviated longevity and a more accurate genealogy, including a chronology of concurrent events, succeeded in giving the record anterior to the flood such a plausible rendering, that through the literary decadence of succeeding ages, it became canonized as an infallible work, dictated by inspiration from a Division

The Hindoo tradition of this occurrence is that in the reign of Satiavarats, mankind became almost universally wicked-only him and seven saints remaining virtuous. The Lord of the universe loved this good man, and to save him from the coming destruction to which the earth was doomed for sin, gave him notice to prepare a great ship for that aqueous event. After the flood, his name was changed by the deity to Viavaswats, and the earth again peopled by his descendants. In the Padma-Puram, as translated by Sir Wm. Jones, it is related that he had three sons,—Sherma, Charma and Jypaiti; from which the Hebrew Shem, Ham and Japhet appear as abreviated derivations. In the Mahabarata of India we alse find that Brahma announced to Menu the coming of a flood, and gave him instructions to build an ark for the purpose of saving his family, with pairs of the various sorts of animals, birds, etc. According to the Chinese legend of this disaster, Fohi, the reputed father of their civilization, and his family, only escaped the destruction by having continued faithful to the Divine Being, while the race in general had rebelled against him. In the Grecian story, Deucalion and his family alone were saved on account of their plety, by entering into an ark according to a divine command in which were congregated beasts of all kinds fowls, reptiles, etc.

Besides the Hellenic and Oriental traditions of civilized people, legends of this catastrophe, have been found among nearly all the semicivilized nations and tribes, many of whom have now passed away. The Druids of Britain associated the memoirs of a deluge with the remotest records of their race. It is said that the inhabitants of Otaheite, on being asked by a navigator, concerning their origin, related that the Supreme Being once became angry at mankind for their sins, and dragged the earth through great waters, whereby their Island become broken off, and they preserved. The Aborigines of Cuba had a tradition similar in some respects to the Eastern accounts. The Mexicans, Peruvians, Brazilians and other ex-tinct races, had their records of this diluvian event, with more or less fable connected with their different stories, into details of which, space will not now permit us to enter.

Thus the historic testimony is 'that it was

common in the early ages, before the human mind had become emancipated from superstitious proclivities, to impute all disasters and calamities to the judicial operations of an of-fended Deity, who resorted to such methods of administering judgment to his delinquent creatures, for the purpose of producing an amendment in their morals. Hence science brings us to the conclusion that the physical applition of the conclusion that the physical condition of this planet underwent a terrible cataclysm, at a period far beyond the date assigned in our Userian chronology, superinduced by a natural subterraneous volcanic convulsion in the bowels of the earth, before its crust had cooled to its present thickness, causing eruptions from the seas, which overflowed the land, and a disturbance in the atmosphere producing coplous rains, resulting in dreadful loss of human life. Then the religious writers, in accordance with the fictitious tendencies of an age when reformers thought it prudent to lie for the glory of God and good of man, (Rom. 8.7) embraces the opportunity of having this disaster interwoven with their mythology as the result of wickedness, romantically portrayed as we find it in the Bible.

Richboro, Pa.

A Sermon on a Scripture Text. TEXT: And the Argel lifted up His hand, and sworthat time should be no more.—Jehovah. Hev. X., y./

SERMON:—And the angel of the judgment, after he had finished up his business with the people of our moon, of Mars, and of the dog star, came to this earth at the rate of 400 miles

"You Digger Indian, give an account of your tribe; you are poorer than poverty; you are nestier than anything that I have ever seen; you are covered with lice and fleas. What have you done with the money that my thousands of preschers have worked so hard to get for you! During the last ten years, they have collected a vast amount of greenbacks, with which to enable the Lord to save the Heathens. I have with me the estimate of the funds collected for that purpose, showing the amount of their receipts and expenditures. Your share pro rate is sufficient to enable each family of you to be now living in a 5th Avenue Marble Palace in New York City, bigger than the Vatican at Rome; at least forty stories high, not and cold water in each story, and gas everywhere, with fine pleasure grounds attached; a garden in the year full of onlong calery watermelons. in the rear full of onlons, celery, watermelons, parsnips and marrowfat peas; golden charlots in waiting; full blooded horses, relatives of Dexter, Fashion Peytons, etc.; each of you to be waited upon by a gang of negro servants. I presume that you have lost your money at poker, or very likely sending it to New York to purchase counterfeit greenbacks, and re-ceiving instead by express a package of shavings or saw dust, or, possibly nothing at all."
"Angel, sir," said the Digger, "we have never seen a cent of the money that you allude to, neither we nor any other Indian or heathen.

Mark Twain was out here last fall, and he said the money was paid out to traders in league with missionaries, who divided the plunder with the Lord's anointed. He said that the clergy out of this fund managed to furnish thomselves with stately manaions, and with whatever luxuries the world's market could af-

The angel replied, "This being a specimen of the results of the supremacy of the Chris tian religion upon earth, I shall have to report the aforesaid religion a humbug, and call im-mediately for a third Advent, of a different kind from anything that has been tried heretofore; and his name shall be Sankey and Moody. We first tried the Patriarchal institution; we succeeded only in substituting idolatry for Paganism; we dropped that and invented the Mosaic Dispensation; in that case we succeeded only in introducing wholesale murder in the place of organized war. We dropped that thing principally, for the reason that coined money was replacing the barter system. We could do better by drawing a coin salary, than by the cumbersome system of stealing escrifices. We instituted the grand advent of the Messiah—and by that means we have not done much besides substituting fraud for violence; true speaking by perjury; the cultivation of those arts and sequences which have for their object the destruction of child-bearing capacity in women; by that means the preachers get the control of females, and through them, impoverish the household, so you may look out for this other advent, and see what it will amount to; its name shall be Sankey and Moody of Chicago; and if it proves to be as bad as the others, the angel of mercy must order on the general conflagration and judgment." Yours truly, JAHVIS ROYAL.

Rochelle, Ill. Allan Kardec's Spirit Book.

Miss Blackwell's translation of Allan Kar-dec's celebrated Spirits' Book, which had been for some time announced and therefore anxiously looked for, has now made its appearance. It is a goodly sized volume of between four and five hundred pages, and contains con-sequently a large amount of matter. Almost every conceivable subject connected with the spiritual part of man and the future life is discussed in its pages, and it therefore can not fail to prove highly interesting to Spiritualists in particular, and to a large number of others in general. We must confess to so thorough a distaste for the subject of re-incarnation that we opened the book with a good deal of pre-judice. A careful perusal of its contents, however, has led us considerably to modify our views, if not regarding the doctrine taught, at least respecting the author of the book, and very much of the philosophy enunciated by him apart from the theory of re-incarnation. There is so much sound sense on almost every page of the volume that we are now in no way surprised at the enormous circulation which the book has had in France. It puzzles one to know how it is that spirits of so superior s character as those unquestionably were from whom most of these communications came, should have taught the doctrine of re-incarnation, utterly opposed as it is, according to our thinking, to reason, and according to our ex-perience to spirit teaching in general. However, the most satisfactory explanation that can perhaps be given of the conflicting and contradictory character of the communications received from the Spirit-world, is, perhaps, to be found in the volume itself, to which we must refer our readers for information upon this topic, and a hundred others of an equal important and interesting character. Miss Blackwell deserves great praise for the way in which she has accomplished her task of translating this volume into English, and we trust the sale will be sufficient to repay her for the labor which she must necessarily have bestowed upon the work. Apart altogether from the doctrine of re-incarnation, which of course forms the most conspicuous feature in the volume, there is a large mass of valuable informa-tion upon many different topics, and consequently we can easily imagine that the book will have a large sale amongst English Spirit-ualists.—The Spiritual Magazine, London, Eng.

*The Sprits' Book; Containing the Principles of Spiritist Doctrine, according to the Teachings of Spirits of High Degree, transmitted through various Mediums. Collected and set in order by Allen Kardec. Translated by Anna Blackwell. London: Trubner & Co., Ludgate Hill.

Mrs. Blair, the Spirit Artist, is coming West.

Bro. Jones:—Times are so hard, that I, am compelled to postpone my trip West for a few months, but should there be a change in the financial effairs of our country, those wishing me to visit them accompanied by a lady—a fine test medium, can address me at 46 Bosch St., Boston, Mass., where I am to locate for a

short time.

LUTIE M. BLAIR,

Our friends who would like to engage the services of that most excellent test medium. Mrs. Blair, as well as that of another intelligent test medium, who will travel West with her, will do well to address her as above withgut delay. Mrs. Blair usually stops a few days in a town with some family who will give her a quiet home and the privilege of receiving visitors who desire to see her, while blindfolded and entranced by an Italian artist, exccute beautiful work of art. She always makes satisfactory compensation for favors per second, and lighted in the neighborhood of the Rocky Mountains, where a squad of Digger Indians were eating. He thus accosted a sub-chief, who was holding a live lizard be-

CHARCEY BARNES Writing from Omaha, says that he has found the Spiritual societies virtually dishanded wherever he goes—caring very little about lectures. The encouragement that has been given by many lecturers to "social freedom," under the pretence that they were maintaining a "free platform" has disgusted all true Spiritualists, and they generally prefer to have no lectures at all, rather than have their "free platform" for Spiritualism, perverted into a rostrum for ranting freelovers to ventilate themselves upon, to the disgrace of all decent people. Chauncey. has hit the nail on the head this time. Such is the sentiment of the people.

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