

# RELIGIO PHILOSOPHICAL JOURNAL

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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

Written by the Rev. Dr. Hatfield, of the Arch Street N. E. Church, Philadelphia.

AND THE WOMAN WAS ARRAGED IN PURPLE AND SCARLET OOLON, AND DROCKED WITH GOLD AND PRECIOUS STONES AND PEARLS, HAVING A GOLDEN CUP IN HER HAND FULL OF ABOMINATION AND FILTHINESS OF HER FORNICATION.

AND UPON HER FOREHEAD 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.

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 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 under her sanction and authority.

Any impartial account of the manner in which the Church of Rome has hunted down and slaughtered 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 extirpation 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 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 cancer into the neighboring places, and now affects 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 penalty of excommunication to prohibit that, where persons 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 souls of humanity being utterly lost, they may be compelled to forsake the error of their life, and whosoever shall attempt to contravene this order shall be smitten with anathema as a partaker of their iniquity; 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 third Lateran Council took higher and stronger ground. The council was magnificent and imposing in appearance, and the Pope seated 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 Albigenses, and other heretic sects. This decree is not merely inhuman, it is diabolical. After stigmatizing the heretics with opprobrious epithets, it proceeds to curse both "them and their protectors, and all persons who admit them to their houses or lauds." It declares that their property shall be confiscated and themselves reduced to slavery. The faithful 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 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 pontiff, confirmed by the council of Trent, and is now the "unaltered and unalterable law of the church." Pope Innocent III, a most sweet and appropriate name in view of his character, called another general council, which convened November 1, 1215. This council, known as the Fourth Lateran, 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, 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. 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.

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 havoc in the Church of God. Time would fail me to refer to all the general councils that have followed up this work of slaughtering 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 dogmas of transubstantiation. Nor are these doctrines a dead letter. They have been acted upon for hundreds of years, and until 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 1207, 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 marked by atrocities of every kind. As an instance, the city of Béziers surrendered to the papal forces. The people, who fled to their churches for shelter, were dragged from their altars and slaughtered by hundreds, until their blood poured 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 Albigenses. There was no time for discrimination, and the legate shouted: '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 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 piety, 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 liege lords, was that he should "exterminate 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 pious causes, but that he might also ensure the approbation of the Pope, and the apostolic see." This number of Waldenses who were slain 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 persecute, and that the popes are altogether pious causes; but that he might also ensure the approbation of the Pope, and the apostolic see." This number of Waldenses who were slain for refusing to bow to the papal yoke, probably numbered not less than a million.

stated suddenly upon an unoffending 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 solemn 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.

The king visited him on the following day, and took a solemn oath to see that the assassin 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 scoundrel 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 indignity.

The king seemed at first reluctant to order the massacre, but when the work was fairly 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 murder of his own subjects. The slaughter continued for several days, and was extended 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 resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the cups and chambers of the houses were filled. The dead bodies of others were dragged through the streets, 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 Romanists claim that this butchery is to be attributed to political rather than to religious causes, and 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 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 belonged.

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. Philip II, of Spain, who was engaged at the time in an effort to subjugate the Netherlands to Spanish and papal tyranny, received the same news with the greatest satisfaction. The joy of the Spanish army that was besieging a city in the Netherlands knew no bounds, and could not be restrained. The slaughter of the Protestants was celebrated in this army of Europe by bonfire 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 jolliest set of fellows on the face of the earth. The messenger who carried the good news of the massacre 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 his mass was said and the Te Deum sung.

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

In the presence of these facts and of hundreds 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 submit to their authority.

I desire now to call your attention to the Inquisition, an institution that better than almost any other helps us to understand the animus and methods of the church of Rome in dealing with heretics. The Inquisition is the creature of the church, called into existence to accomplish her purpose, and controlled by her chief

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 indecisively vile the confessional is, you have to read the instructions under which the father confessors act while wringing the most sacred secrets from their superstitious dupes. If you would understand the infernal cruelty of the Inquisition, 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 man or devil 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 suspicion. 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 infamous 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 pious 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 accused is required to swear that he will answer every 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 circumvent a prisoner. They are told that they "may multiply questions and renew the examination from time to time till he has been made to contradict himself for want of memory or self-possession, 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 extorting 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 useless 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 proved."

The inquisitor is empowered to fine, imprison 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 facilities for understanding this subject. I quote from "Mottley's History of the Dutch Republic." Speaking of the Inquisition, he says: "It is a machine for inquiring into a man's thoughts, and for burning him, if the result was not satisfactory. It taught the savages of India and America to shudder at the name of Christianity. The fear of its introduction from the earlier heretics of Italy, France and Germany into orthodoxy. It was a 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 dwelling, 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 simplicity. It arrested on suspicion, tortured till confession, and then punished by fire. Two witnesses, and those to separate facts, were sufficient to consign the victim to a loathsome dungeon. Here he was sparingly supplied with food, forbidden to speak or even to sing, to which pastime he could hardly be thought he would feel much inclination, and these left to himself till famine and misery should break his spirit. When that time was

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 rack.

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 inquisitor 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 advocates his fortune, for the nominal counsellor who was permitted no communication with the prisoner, was furnished neither with documents nor with power to procure evidence—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, screws, 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 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 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 dreadful 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 followed confession, but the number of condemned persons was allowed to accumulate that a multitude of victims might grace each great gala day.

The Auto-de-fe was a solemn festival. The 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 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 byimps. His tongue was then painfully gagged, so that he could neither open or shut his mouth. After he was thus accoutered and just as he was leaving his cell a 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, but was filled with insidious allusions against the condemned prisoners. Then the sentences were read to the individual victims. Then the clergy chanted the fifty-first Psalm, the whole throng uniting in one tremendous miserere.

If a priest happened to be among the culprits he was stripped of his canonicals, his hands, lips and shaven crown were scraped 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 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 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 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 humble was safe from its jurisdiction. The royal family were not safe, nor the emperor's kinsmen. Even death afforded no protection. The holy office assailed the prince in his palace and the beggar in his shroud. The corpses of dead heretics were mutilated and burned. The Inquisition preyed upon carcasses and riddled graves."

These are fearful accusations, but every one (Continued on page 100)

THE MORNING LIGHT IS BREAKING.

BY A. DWYER.
The long dark night of gloom is past,
And now the dawn is breaking;

IMMORTALITY.

A Plain, Logical Statement of Facts Connected Therewith.

BY A. H. DARROW.

About eight years ago in a book which has since become a classic, the Rev. Dr. O. L. Lewis, who appeared some striking innovations upon the Jewish Theology, which indicates a rapid advance in this supposed to be the most unprogressive religions denomination.

In 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 in its spiritual significance. There is nothing supernatural about the Bible. It is not a revelation of God's will imparted to any certain man under mysterious circumstances; nor is it a direct communication from God to man. It is a book, and only a book; a book written by mortal hands, a book containing ideas, sentiments, and doctrines emanating from the brain of man."

This rational, common-sense view of the Bible, has attracted 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 veracity, if he insists on the divinity of the old Jewish records.

When a Jewish Rabbi thus testifies to the humanity of his scriptures, we may reasonably hope that this gigantic modern revolution of sentiment, 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 coveted the sacred mantle as the royal road to usurpation and tyranny. To the self-imposed tyranny 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 supplication as did Moses before the thunders of Sinai.

To oppose the arbitrary dictations of priest or minister, to interpret Scriptures contrary to established rules, or to believe the evidence of our senses when such evidence conflicts with the Bible,—these always have been and still are, considered as the most unpardonable crimes. The tools of ecclesiastical despotism have ever surrounded humanity with an impenetrable 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 sword of vengeance. From the summit of this wall the priests and ministers have ever thundered forth their impotent anathemas against those noble souls who have escaped from the tyranny, and preached 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 anathemas 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 break away from the superstitions of his time, but declared that not one jot or tittle of the old law should perish, and enunciated the fatal command "believe and be saved," accompanied with the anathema maranatha, "he that believeth not shall be damned."

As a future in which we shall retain our identity, our individuality, and our abilities for enjoyment. What is the prospect of that?
"Whom the sculptured marble falls,
And set goes in to die.
Our bones shall lie in holier halls,
The Fashion of the sky?"

From the earliest period of human history, some portions of mankind have conjectured that there might be a future life, and their imaginations have peopled the ethereal regions with airy phantoms of the most grotesque descriptions. In the fabled realms of mythical demons have "from riv'rs of blood," and Gods of Omnipotent malignance, fit companions of Satan, have nurtured men and nations into molded calamities, and held high carnivals in their midnight superstitions. But the evidences in support of their fancies and traditions, were so like the vapor in which their phantoms were supposed to be enshrouded, 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 was to Christians. Time, knowledge and mental advancement have swept them away; and as we still advance to a higher plane of existence, these shall come a mighty whirlwind that will sweep from the heavens all the gods of man's creation, leaving freedom to 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 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 mediumship 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 abundant evidence.

The Rev. H. H. Millman, author of a "History of the Jews," 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, subjection, captivity, etc. And in no place of the Mosaic institutes is there the least mention, or intelligible hint, of the rewards and punishments of another life."

Bishop Warburton says: "Moses maintains a profound silence on the rewards and punishments 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, therefore, 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 and punishments of this life." Another Hebrew scholar 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 it."

Do you suppose that, if a separate nation ordained as the peculiar people of God, should receive a revelation of His will, that revelation could 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 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 scarp 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 ecstatic joys of Paradise, how could she thus persistently mourn, and declare that they were not?

Isaiah proclaims concerning his enemies 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 slain.

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 that go down to the grave shall come up no more, what hope is there for humanity? Shall we survive the brief space of years allotted to us, only to suffer annihilation, at its close? Have we never had an existence that 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 it 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 sentient principle within perish also, for thought is an attribute of the mind. Mind and thought are inseparable. Therefore can no more exist without thought than thought can exist independent of mind. Again, says Solomon, "For the living know they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten; neither

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 explicitly 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 bars of the pit, where our feet are fast together in the snare. If this man, who is called the servant of God, had no hope when he approached the tomb, what consolation could he or can he afford to those who lean upon him for inspired counsel?"

No wonder that, with this belief in the destination of the soul and body, at the moment of death, Solomon 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 beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so thus a man hath no preeminence above a beast; for all is vanity."

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 thirsting. The trouble here is, that Christians have always represented the Scriptures as presenting a consistent scheme throughout, harmonious in all its parts, and each part illustrative 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 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 Testament is a grand improvement.

Both are regarded as being divine, but one is much the diviner; 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 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 his 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 seriously doubt whether he could find two righteous individuals to start the race with.

A STEP GAINED.

An Expiring Wall From an Orthodox Paper.

The Bible Expelled From the Public Schools of Chicago.

[From the Northwestern (Chicago), Christian Advocate.]

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 complexity of the board, it has been regarded as almost certain to take place sooner or later. Now that the Bible and Testaments are all to be taught 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 complacency. 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, because 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 Buddhist, or a Brahmin. These and others 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 pious reverence for the Author of our being? What sense is that which says we must take the whole Bible or none?

We call upon the Chicago Board of Education, now that they have excluded the Bible, 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 immoral 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, 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 people, and is acknowledged to be just by the majority, because the public schools are believed to be the bulwark of the nation's stability. But the stability of our government does not depend upon the number of people who know how to read, and write, and calculate. It depends rather upon the possession of a general and intelligent conscience by the people; a carefully cultivated belief in what is right and what is wrong.

If our public schools become godless, they will become immoral in their tendency; and will fall giving a moral instruction that will fall any longer to be of any good to the nation.

There is not on the face of the globe a great people which supports a system of schools from which instruction in the principles of morality is excluded; and when the principle is adopted in this country, it will be the signal for the dissolution of our system, and a return to paganism and demagogic schools. For it will not be long before the parents will discern that the family and the Sabbath school can not make a durable religious impression upon their children, when the best hours of each day are given to a system of instruction under skillful teachers which carefully excludes all thoughts 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 culture.

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 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 as 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 progressed his pleasure increased to such an alarming extent that he abruptly left the house at the expiration of two weeks, preferring to pay the rent for the unexpired time than to remain longer in it. His first experience was a rapping 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, inasmuch that life was unendurable in that house. Nor is this 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 nocturnal 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 scouted our angel faith and refused to even notice important facts connected with our spiritual science, will not publish not only the following paragraph 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. "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 enclosed two scraps of the pious doings on the King Solomon plan, of an exceedingly pious Presbyterian. The angels are yearly chopping away the foundation of the Religious creed-rivalling institutions. Moody has bought a farm recently, which shows that preaching is a very 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 England, has heard the same discourse every time. He tells the same stories, gets up the same amount of pious 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 Philip Phillips, who styled himself 'the sweet singer of Israel,' is a rascal; with new tunes and a pair of leather lips, and when he gets at his strongest, which is 'Hold the Fort,' it's better than if he held four axes." Spiritualists and others have misapplied the words, "Free Love." The man named Jones was a free-lover, by loving both saints and sinners, but he was in no sense a "Free-Lover." The true Spiritualist are from the infidel ranks, and they never advocate free love, but like the Nazarine always advocate and practice free love on the natural or angelic plane.

Hopeing that the angels may still continue to prosper you and your excellent JOURNAL, I remain,

Fraternally Thy Friend,  
DR. THOMAS J. LEWIS,  
176 St. James Place, Brooklyn, N. Y.

In the Ann-Eliza Brigham Young divorce case, at Salt Lake, Judge Boreman yesterday issued an order requiring the prophet either to pay the sum of \$9,000 or go to jail. Brigham is sick and confined to his bed and refuses to pay.

Postage Must be Prepaid. Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes us trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3.15 and that will renew and pay the postage for one year.

A FRENCHMAN'S HABIT is cured by the use of Mrs. Robinson's Tobacco Antidote. See advertisement in another column.

BARNETT'S HEALTH GUIDE now ready and for sale at the office of this paper. Price, \$1.00. BANNER OF LIGHT for sale at the office of this paper.

Try Dobbin's Electric Soap.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.—When death was hourly expected from Consumption, all remedies having failed, accident led to discovery made by Dr. H. Jones cured his only child with a preparation of Cantharis India. He now gives recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dispel.—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address ORRIDGE & CO., 1024 Race St., Phila., Pa., giving name of this paper.

Unrepresented Demand for a new and greatly enlarged edition of MOSES-WOODHULLISM IN A NUTSHELL.

BY THE SPIRITUALISTS OF NEW HAMPSHIRE. WITH AN APPENDIX. Containing Reviews of "Social Freedom," by Mrs. M. J. Wilcoxon and Warren Harris. Also an Exposition of the True Character of Woodhull, Claflin, and Blood, by Mrs. M. J. Wilcoxon, formerly Associate Editor of Woodhull & Claflin's Weekly.

This work contains 63 compact pages fully showing the doctrine of "Social Freedom" as taught and practiced by Woodhull, Claflin, and Blood. To which is appended reviews of the pernicious doctrine, by Mrs. M. J. Wilcoxon and Warren Harris, and an expose of their terrible conduct, by Joseph Treat, formerly Associate Editor of Woodhull & Claflin's Weekly. This work is a complete and correct exposure of the doctrine of "Social Freedom" as taught and practiced by Woodhull, Claflin, and Blood. It is a work of great value to all who are interested in the subject. It is a work of great value to all who are interested in the subject. It is a work of great value to all who are interested in the subject.

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By K. Graves. SEVENTH EDITION. "Dear hath torment."—John 16:21

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The Commonwealth, a Boston paper, says: "Our phrenologist friend has crystallized his inspirations in such a manner that they will 'outlive Pope's Danquid or Kimmens's Freedoms!'"

Golden Age says: "Mr. Hamilton is a phrenologist, a rationalist, an optimist, and a humanitarian, and manages to put in rhyme the unconfessed opinions of a great many people. If he deals a little roughly and brinks with one or two persons, that in thousands regard the sacred, it is in no inconceivable spirit but because he fails to see the grounds for the reverence, in reason and in the truth."

The Gospel Banner says: "It is humorous, witty, practical, scientific, theological, sensible and really instructive."

A. J. Davis says of the Professor's writings, "They are rich, rare and they, living logical and independent."

Professor Denton says, "What a number of good things has he crowded into his Common Sense book of rhyme!"

Warren Chase says, "His rhymes are like chips of maple, straight and sharp."

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CHICAGO, SATURDAY, NOVEMBER 13, 1875.

AN EXPIRING WAIL!

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

References to our Arguments Against Re-instating It, in Brackets.

THE CASE.

The undersigned have been appointed a committee, by a public meeting held at Farwell Hall on the tenth day of October, A. D., 1875...

We are the more encouraged to hope for the reconsideration of your action for the reason that it was taken, as we are advised, without any petition therefor and without any discussion of its propriety.

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.

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

In discharging the duties intrusted to us we have endeavored to convey to you an expression of the wishes of a large number of the citizens of Chicago...

In framing an argument for your consideration we have not unnaturally been led to raise the inquiry why it was you took the action referred to.

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.

We are aware that there are men in this and other communities who, though personally desirous of retaining the Bible in the schools...

Look at the Hulls-Dan and Mrs. Todd they not second Advent preachers? Ben Todd was a Methodist preacher and revivalist.

They are simply of the class who stand on their platform, to "heal" their own shame from, and thereby make the doctrine of Spiritualism a stigma in the nostrils of thousands of good people...

These facts stare every true Spiritualist in the face. What is the remedy?

Let the Christian Union cease to be a mere "platform" for the revivalists to have their will nor the power to expel the Britishers from our schools.

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Whatever of civilization and culture the armies of the Bible [Gen. 19:25] possess, they owe to and have acquired from its teachings and influence.

If, then, our institutions and civilization of which we so much boast are the offspring of the teachings of the Bible, [Gen. 30:1-5] shall we forbid its reading in our public schools?

Is it not an insult to our fathers, a violation of our compact with Virginia, an act giving countenance to the impression that morality is no longer worthy to be revered or practiced 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 subjects in the principles and practice of moral virtue, [Gen. 30:14-17] so far as is requisite to make good citizens, is as clear and imperative as demanded.

The results of the assaults upon our system of morals, [Gen. 30:22-24] and civilization which its opponents have waged for some years past, are seen in a weakening of the public conscience...

Who has made this demand upon you? What code of morals [Gen. 30:22] is proposed as a substitute? Disguise it as we may, the painful truth is manifest that the fiercest 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.

The question was asked, after the communication had been read, what disposition should be made of the document, and to what committee it should go.

Inspector Olson said that a reference was not necessary. The protest would not change the minds of the members.

Facts Which Demand Attention.

ANGER SIGNALS, by Mary E. Davis, is a strong protest against the various forms of jugglery, materialism, and immorality which are claiming recognition from Spiritualists.

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 confidence man, his pals and ropers in, assume 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.

Well knowing the deep anxiety of the people to know the truth of Spiritualism, he with brazen faced impudence declared that he had medicinal powers to demonstrate such truth.

It is not necessary to say that which any sensible man would know by reading his advertisement in the Sunday morning papers, he is no celebrated medium known as represented, among Spiritualists, a few clever tricks, condescended his entire stock in trade, and not the least semblance of spirits appeared at all.

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of whom the author [Mrs. Mary F. Davis, wife of Andrew Jackson Davis] writes: Who are the "associated Spiritualists in America?" The editor of the Christian Union italicizes "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 germane to Spiritualism.

It is not difficult to answer the objections against the use of the Bible [Isaiah 5:17] 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.

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 civilization, by the exclusion from the public schools of the best book of private and public morals, we claim that those who savor the Bible and its code of moral truth have a right to ask of you what recent had imperative public exigency has compelled you to fix upon it your official seal of condemnation?

JOHN FORSTER, GRANT GOODRICH, JOHN V. FAIRWELL, D. W. LEWIS, H. Z. CULVER, P. L. UNDERWOOD, A. C. CALKINS.

The question was asked, after the communication had been read, what disposition should be made of the document, and to what committee it should go.

Inspector Olson said that a reference was not necessary. The protest would not change the minds of the members.

Facts Which Demand Attention.

ANGER SIGNALS, by Mary E. Davis, is a strong protest against the various forms of jugglery, materialism, and immorality which are claiming recognition from Spiritualists.

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 confidence man, his pals and ropers in, assume 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.

Well knowing the deep anxiety of the people to know the truth of Spiritualism, he with brazen faced impudence declared that he had medicinal powers to demonstrate such truth.

It is not necessary to say that which any sensible man would know by reading his advertisement in the Sunday morning papers, he is no celebrated medium known as represented, among Spiritualists, a few clever tricks, condescended his entire stock in trade, and not the least semblance of spirits appeared at all.

Let the Christian Union cease to be a mere "platform" for the revivalists to have their will nor the power to expel the Britishers from our schools.

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Bastian and Taylor.

A new and very pleasing manifestation has occurred in the persons of Messrs. Bastian and Taylor's during the past week.

On Monday evening last the manifestation were exceedingly fine. Dr. Fuller, the controlling spirit of Mrs. Carey, presented himself at the aperture, and talked with her and others present.

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

Meeting called to order by President Orvis, Friday, 24th, and necessary committee appointed. Friday evening devoted to conference. Speakers, John Collier and Elvira Wheelock Ruggles. Business Committee, Bro. Wheeler, Dr. Brown, Dr. Phillips and wife, and Mrs. Foster. On finances, Mrs. Laura Jones, 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 became a Spiritualist, giving some fine and interesting experiences. Dr. Brown, of Milwaukee, compared the teachings and theories of theology with Spiritualism, and was happy to find the beauties of the latter surpass those of the former. Mrs. Cunningham knows Spiritualism is true, yet she would stay in the church as long as possible for the sake of enlightening the members. Bro. Scovel, of Princeton, spoke at length on the communistic idea of living as being the only true one, and the only way the highest development of the race could be attained. Bro. Collier gave a very interesting account of the English Co-operative manner of living, and closed by saying that brains will always control hands. Lecture by Mrs. Ruggles, subject—"The Gospel of Truth."

Saturday, 3 o'clock P. M., meeting called to order. President in chair. Conference opened by Dr. Brown, giving his idea of communistic life and free speech; has not had the privilege of free speech in Milwaukee for the past three years (in Spiritual society) until recently. Bro. Collier thought it a good thing for some one to tread on our toes occasionally. He has a tendency to live us up. Bro. Pratt, of Milton Junction, made some pertinent remarks on Love. Bro. A. B. Severance came to the convention to enjoy himself. Did not intend to speak; believed in Spiritualism embracing all reforms; if not broad enough for that, was not broad enough for him. The main object should be in coming to our meetings to try and benefit others as well as ourselves. Lecture by Mrs. Dr. J. H. Severance. Gave that class of Spiritualists a severe rebuke who would prescribe free speech on all subjects 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; that thief 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 person that is sick for being born with a predisposition to sickness. The original cause should be treated with the utmost kindness until he grows out of that condition. It was a fine effort and well received by a large and intelligent audience. Adjourned till evening.

Saturday evening conference opened by Dr. Brown on the necessary preparations for the Centennial. Thought Spiritualism should be represented in all its phases. Thinks Spiritualists should agree on what to teach. Dr. A. B. Severance spoke on Psephometry, or Soul Reading. Related how Prof. J. R. Buchanan established the science of Psychometry. Mrs. Dr. Severance gave her theory how contagious diseases are carried from one locality to another; viz., through the magnetic emanation from diseased bodies. Lecture by Bro. Collier on the inconsistency of having come one to throw our sins on, and thereby escape the just consequences of our acts.

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, nor two flowers nor blades of grass alike in any particular, neither are there two persons alike in their constituent elements.

The Finance Committee proceeded to raise necessary funds to defray the expenses of the meeting, which was readily accomplished.

Bro. D. B. Woodworth gave some fine remarks on the right of each individual to live out their highest convictions. Dr. J. H. Severance read a beautiful poem on Charity; lecture by Bro. Collier on Portraying Spiritualism in all its beauty as compared to Christianity. Sunday 3 P. 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, 1876, as the time. Lecture by Dr. J. H. Severance, prefaced by Gerald Massey's poem entitled "The Coming; Yes 'Tis Coming." Speaker considered any truth that was not worth living was good for nothing for her. Thought it impossible under present condition of society to carry out our 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 eat makes our thoughts. American people throw away all the good parts of that good to make bread and meat. Wheat contains 85 per cent. nutriment while beef contains but 25; unboltered flour will sustain life indefinitely; fine flour will sustain life but a short time. Another point, animal food with the spices we eat goes to build up the animal propensities, while unboltered flour and fruits feed and build up the spiritual. There is no use in the human family having pain; pain is nature's protest against violation of natural laws. We should educate our children physically as well as mentally. It is highly necessary they should have plenty of fresh air to breathe; finally, would have all Spiritualists live strictly in accordance with physiological principles. Mrs. Ruggles then gave one of the finest discourses on "Love" I ever had the pleasure of listening to.

Sunday evening conference opened by Bro. Severance on what is termed evil influences, and had effects from a belief in Spiritualism. Bro. N. Pratt related experiences in regard to leaving his Pratt (for seven days), and being shown through the spheres during which time no instance was taken into his system, corroborated by Mrs. Jones (at whose house Bro. Pratt's experiences took place), also by Dr. Phillips. The phenomena took place in Oniro, Wis. Bro. Collier then gave the closing lectures of the convention; subject—"Death in a new dress."

Bro. 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 handle 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 Oakfield 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 throughout.

Adjourned to meet at Ripon, Dec. 17th, '76. ISAAC ORVIN, Secy.

Dr. J. O. PHILLIPS, Secy.

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

Testimonial 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 inserted in our English Spiritual periodicals. Faithfully yours, EMILY KINGINGBURY, Secy. to Com.

- COMMITTEE: MARTIN R. SMITH, CHAS. BLACKBURN, SIRCHAS ISHAM BART, MRS. MARDONGALL GREGORY, H. D. JENCKEN, M. E. L. D. FITZGERALD, M. STEELE, N. F. DAVE, EUGENIE CROWELL, M. D. SECRETARY AND TREASURER: MARTIN R. SMITH, Esq. care of Miss Kingingbury, 38 Great Russell street, London, W. C. Eng.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is editor. This journal 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 up to the present time of its existence it has been on Mr. Harrison's 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 \$300 per annum) of the income which he was 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 seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

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 occasion, and that for a special purpose, appeared 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 burden on 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 opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so.

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 hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All subscriptions to this fund will be payable 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 Kingingbury, 38 Great Russell street, London, W. C., Eng.

FIRST LIST OF SUBSCRIPTIONS: Mr. Martin R. Smith 50 0 0, Mr. Chas. Blackburn 50 0 0, Mr. J. N. T. Marthens 50 0 0, Mr. Alexander Calder 20 0 0, A Friend 20 0 0, Mr. Alexander Tod 20 0 0, Mr. N. F. Dawe 15 0 0, Sir Chas. Isham, Bart. 10 0 0, Prince Emille Sayn-Wittgenstein 5 0 0, Mr. R. Hannab 5 0 0, Mr. C. F. Varley, F.R.S. 5 0 0, Dr. Eugene Crowell 5 0 0, Mrs. Louis Lowe 5 0 0, Mr. Chas. Massey 5 0 0, Mrs. Honeywood 2 2 0, Mrs. Mardongall Gregory 2 0 0.

Mr. Mylne writing from India, saying that he intends to contribute largely towards this 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 avowed believer answers, "Yes, ten thousand times yes," and calls me an infidel and blasphemous, and says I insult him and his Christ and his God by asking such a question, and again asks the same question to all the Christian world, and seems to wear them all unheatingly give an affirmative answer, and I sometimes express a doubt to my zealous Christian friend whether God does really grant all the requests that his unequal, co-equal and co-eternal Son makes; to him, still some very over-pious soul like Comstock, of New York, whose zeal for God outruns 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 Saviour who purchased their salvation in his precious blood that was willingly (I shudder for his murderers. How sympathetically does this act prove that Christ was anxious to do his part to save and bless those who crucified 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?

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 their hearts what they did not know, therefore Christ was right when he imparted the news to his Father, that this religious band "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 patriarchs, prophets and apostles, with golden harps in their hands and golden crowns on their heads, having a good time generally.

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 hearers 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 tantamount to universal salvation, is it not? Will some Reverend please answer. I call on Bro. Moody. Starfield, Ill. T. J. MCGAHEE, D.

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. O. C. Busby, whom the spirits have named Alpha. He was born in 1840, in the State of New York, Oneida County. At the early age of ten he went to sea, where he remained for seventeen years. On the 24th of August, 1857, while standing on the wharf in Constantinople, he was 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 studies for a few months ago he visited Colorado for his health, and was accidentally 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 trance, 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 persons 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 follows: "Your son is here and wishes to communicate with you."

"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 answered 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 seances, and remember that each individual speaks in his own language. The spirits have prepared him for a lecturer. He has already delivered four, and has challenged any one to debate this subject: "Primitive Christianity and Modern Spiritualism are the same;" the medium affirms—who will deny?

He is controlled by Melancthon, Luther, Wesley, Gall, Comb, Valandingham, and others. He delineates character and gives charts while in trance. These charts are signed by disembodied spirits of his Phrenology band. The spirits will not allow him to make any change for his sitting or lectures. I wish to call your special attention, and also to all Spiritualists, to the following announcement that was made 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 will stand before Princes and Monarchs, to declare forth the truth of this glorious philosophy, and in France he will be arrested, tried and condemned to die; he will be thrust into prison, and his hands securely handcuffed, to await his execution."

Had the spirit been interrupted by some one asking the question: "Oh! will they kill him?" "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 me these many years, will you now allow this Orthodox man to take my life?' Immediately did he answer, 'I will be rescued from their midst and carried to a place of safety, 'neath the stars and stripes of his native land.'"

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

ROCHESTER.—Mrs. A. Howard writes.—I find the JOURNAL both interesting and popular in this vicinity. CIRQUE VALEZ, MONTANA TERRITORY.—Peter Shiras has settled there, and all who want information in reference to that country, should address him, including stamps for reply. WASHINGTON, IA.—Mrs. Emma Lively writes.—I am holding circles every Thursday and Sunday night. My best give some very good ones. I hope this winter to be able to do a good work here. MOBILE.—C. Barnes writes.—Our cause is gaining ground rapidly in Mobile. We have a lecture or conference meeting every Sunday at 11 o'clock, and a public seance on Sunday, Tuesday, and Friday nights. On all other nights we hold private developing circles, where we get many wonderful communications, beautiful tests, and positive proof of the return of our dearly beloved spirit friends.

THEIR VOICES FROM THE PEOPLE. BREMEN, IND.—Chas. H. Lehr writes.—Hoping to see you 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. WASHINGTON.—A. E. 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 lectures, 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 things 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 accordance 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. NORD, CAL.—G. W. Elliot writes.—We like the JOURNAL very much. As soon as we read it, we send it to our 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. HAVERHILL, MASS.—W. L. Jack, M. D. writes.—The good cause still goes bravely on, and truth 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 fail to injure it. Spiritualism is fast gaining ground here. New mediums are being constantly developed. Our medium, Prof. Wm. Denton, lectured here last week to a good audience, giving six of his lectures. He will give a second course here next week in Tilton Hall. He holds his audience spell-bound. OXFORD, IND.—David Lewis writes.—I am a young man, living 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 intelligence, that I am an "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, in entering into a discussion, I learned that the minister was absent. I stated my object to his wife, who upon hearing my desire, screamed out, "Take him away! Take him away! He is crazy!" CLEAR LAKE, IOWA.—M. P. Rosecrans writes.—I see that in the tumult and excitement created by the political contests and religious controversies for power and wealth the JOURNAL still lives and is able to do good work, cheering, and exhorting and elevating the poor down-trodden sons and daughters of humanity, raising them from a British 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 holiest in existence, and as such should ever be defended by the good, and noble every where. God bless the true, bold, and noble spirits, 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 I rank higher in my estimation than the glorious old Religio-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 glorious Philosophy throughout the world, as published in the JOURNAL of the dear old JOURNAL. And I can not refrain from expressing my admiration and I cherish for its steadfast adherence to, and bold enunciation of those truths and principles which alone humanity will be redeemed from the thrallings of superstition, and educated to a higher and nobler plane of their relation to each other and to God. 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is sustained by the undeniable facts of history.

The institution was, perhaps, hardly as severe in the Netherlands as in Spain, yet we meet with the following fact in the history of the former country. To avoid the dangers created in the streets by the frequent barangers or exhortations addressed to the bystanders by the victims, the way to the scaffold, a new gag was invented. The tongue of each prisoner was screwed into an iron ring and secured with a hot iron. The swelling and inflammation which ensued prevented the tongue from slipping through the ring, and, of course, effectually precluded all possibility of speech. And the men who roared 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 Inquisition. One Inquisitor, the Mark Torquemada, in 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 nearly one hundred thousand more. From fifty thousand to one hundred thousand persons were burned, strangled, beheaded or buried alive in the Netherlands for refusing to accept the doctrines of the church of Rome. Still the heretics grew, and on the 16th of April, 1608, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. Ten days afterwards the king confirmed this decree of the Inquisition and ordered 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 cruel death. It was hardly possible to execute this decree in all its length and breadth. But there is a knife at every throat and a sword suspended over every head.

It is no exaggeration to say that this grim blotch of the Church of Rome, this pet institution of the infallible successor of St. Peter has destroyed millions of human beings. It caused an eighty year 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 is vain 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, damned spot; out I say!" yet will those hands never be clean. After all her efforts she may still say, "Here's the smell of blood still; all 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 hell. 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 established. When the troops of Napoleon entered Rome in 1809, they threw open and partly demolished the prisons of the Inquisition. In doing so they liberated some of the victims of papal 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 prisoners.

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 more reliable than those made by Father Gavazzi, in a letter dated March 20, 1853. 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 between the great hall of judgment and the luxurious apartment of the chief jailer who presides 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 offenses, 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, rottenness, ashes, and human hair, joined to the small 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 Pius 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 says: "You descend into the vaults by a very narrow stairs. A narrow corridor leads you to the several cells, which for smallness and stench are a hundred times more horrible than the dens of lions and tigers in the Colosseum. Wandering in this labyrinth of most fearful persons 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 visitors." Gavazzi considers these questions, "Where were these skeletons? How came they in their present position?" He shows that they are not the remains of persons who died a natural death and received Christian burial, and concludes that the following is the most probable opinion, if it is not the actual history of the case. The condemned were immersed in a bath of slacked lime, gradually filled up to their necks. The lime, little by little, enclosed the sufferers or walled them up alive.

The torment was extreme and slow. As the lime rose higher and higher the respiration became more and more difficult and painful, so that with the suffocation of the smoke, and the anguish of compressed heating, they died in a manner horrible and deplorable. Sometimes 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 Vatican. The keepers of the prison were friars of the Pope, 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 Consul at 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 Loyola. Whoever carried to kneel to the host as it was reared 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 offense, the extreme penalty of the canon law might be imposed.

Hereby was to be punished more severely, and whoever neglected to inform against a heretic was to share his doom. The Pope showed himself liberally in sympathy with this movement. He laid the premises under an edict, and the Bible in the language of the people was banished from Rome. Protestant worship was forbidden, and the heaviest thunder-bolts of the Vatican were launched against Victor Emmanuel, and all who sympathized or co-operated with him. As recently as 1868 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 1868 the British Consul sent the following note to one of these Protestants.

"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 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 it their habit to arrest and punish in the Inquisition for holding religious meetings in their own houses. And this tyranny continued as long as Pius IX. held his scepter over Italy. But when the Pontonic hosts crossed the Rhine, swept on in triumph until Paris fell and Napoleon was de-throned, 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 Albigenes. The old tigers 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 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 indecent to be read in public. It calls up 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 is uttered.

"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 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 this charge. We Protestants are very guilty in this matter. But there is this difference: We confess and bewail our sins; we acknowledge the rights of conscience, and condemn all persecution for opinion's sake. The church of Rome makes no such acknowledgement. She claims the right to coerce, believe and to punish heresy, and exercises the right too. Liberty with a consistent papist means: liberty to believe what the church teaches, and the right to punish those who reject her authority. My heretic let not mankind charity blind you to the character of the papacy of the nineteenth century. It is the same merciless power that has oppressed the world and made havoc 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 tree long planted, and is known by its fruits. Men do not gather grapes of thorns, or figs of thistles. This lascivious and brass-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, or shrink from the contest that is to snare 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 sea. 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 INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

**GENTLE TRADITIONS OF THE DELUGE.**

**Views of Different Authors—Traditions of Various Nations.**

BY M. R. CHAVEN.

It has been admitted by scientific theologians who have given attention to antiquarian research, that the ancient systems of mythology and Polytheism abound with apocryphal traditions 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 testimony 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 Chaldea 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; Iakusi and Buds in Japan; Astarte and Dereto in Assyria; Agræus, Sydyk and Dagon in Phœnicia; Cronus or Saturn, Dionanus, Minos, Zeus, Atlas, Ogyges, Inachus, Janus and others in Greece. A flood is also noticed in the mythology of Sesostris, Oannes, Isis, Osiris, and others among the Egyptians; yet according to Plato, their priests taught that there had several such disasters occurred, none of which disturbed 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 Berossus—a Chaldean historiographer—who states that Belus, (the Deluge) after having made the first man, named him Adonis; 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 deity 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 Persian Adoma. Then by fixing the time of creation at a more modern date, with abbreviated 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 Divine Being.

The Hindoo tradition of this occurrence is that in the reign of Satyawata, 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 Viwaswata, 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 Jyapaiti; from which the Hebrew Shem, Ham and Japhet appear as abbreviated derivations. In the Mahabharata of India we also 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 piety, 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 semi-civilized 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 Skywas Being, once became angry at mankind for their sins, and dragged the earth through great waters, whereby their island became 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 extinct 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 offended 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 condition of this planet underwent a terrible cataclysm, at a period far beyond the date assigned in our Userian chronology, superinduced by a natural subterranean 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 copious 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. 3:7) embraced the opportunity of having this disaster interwoven with their mythology as the result of wickedness, romantically portrayed as we find it in the Bible.

Rochelle, Pa.

**A Sermon on a Scripture Text.**

Text:—And the Angel lifted up His hand, and swore that time should be no more.—Jobviii. 1, 2, 3, 4, 5.

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 per second, and lighted in the neighborhood of the Rocky Mountains, where a squad of Digger Indians were eating. He thus accented a sub-chief, who was holding a live lizard—be-

twen his thumb and forefinger eating it: "You Digger Indian, give an account of your tribe; you are poorer than poverty; you are nastier 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 preachers 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 rata 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, hot and cold water in each story, and gas everywhere, with fine pleasure grounds attached; a garden in the rear full of onions, celery, watermelons, parsnips and marrowfat peas; golden chariots in waiting; full blooded horses, relatives of Dexter, Fashion Peytona, etc.; each of you to be waited upon by a gang of negro or you to be poked, or very likely sending it to New York to purchase counterfeit greenbacks, and receiving 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 themselves with stately mansions, and with whatever luxuries the world's market could afford."

The angel replied, "This being a specimen of the results of the supremacy of the Christian religion upon earth, I shall have to report the aforesaid religion a humbug, and call immediately 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 cash salary, than by the cumbersome system of stealing sacrifices. We instituted the grand advent of the Mosaic—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 opacity 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,  
JANUIS ROYAL.

Rochelle, Ill.

**Allan Kardec's Spirit Book.**

Miss Blackwell's translation of Allan Kardec's celebrated Spirit 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 consequently 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 prejudice. 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 a 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 experience, 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 information upon many different topics, and consequently we can easily imagine that the book will have a large sale among English Spiritualists.—The Spiritual Magazine, London, Eng.

"THE SPIRITS' 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 Allan Kardec. Translated by Anna Blackwell. London: Trubner & Co., Ludgate Hill.

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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 affairs of our country, those wishing me to visit them accompanied by a lady—a fine steel medium, can address me at 45 Beach St., Boston, Mass., where I am to locate for a short time.

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CHANCEY HARRIS writing from Omaha, says that he has found the Spiritual Societies virtually disbanding 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 free-lovers to ventilate themselves upon, to the disgrace of all decent people. Chancey has hit the nail on the head this time. Such is the sentiment of the people.

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