

Eruth wears no mask, bows at no human shrine, seeks neither place nor applanse : she only asks a bearing.

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TURNING AND PROTRIETOR CHICAGO, NOVEMBER 13, 1875.

THE SCARLET WOMAN. BLOOD-RED FLAG.

THE INQUISITION UNVEILED.

Horrors Upon Horrors.

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

"AND THE WOMAN WAS ARRAYED IN FURPLE AND SCARLET COLOR, AND DECKED WITH GOLD AND FRECI U4 STORES AND PEARLS, HAVING A GOLDEN CUP IN HER BAND FULL OF AB MINATION AND FILTHINGS OF HER FOR-NICATION.

"AND UPON HER PREHEAD 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 BAINTS AND WITH THE BLOOD OF THE MARTYRE OF JESUS, AND WHEN LEAW. HER I WONDENED WITH GREAT ADMIRATION." -Roy. 121, 4-6.

The lastivious woman, clothed in scarlet, adorned with gold and precious stones, and drunk with the blood of saints and martyrs, most filly 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 dardinals 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 risk upon a scarlet colored beast." I am to speak this evening. 1. Of the intolerance of the Church of Rome

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 grainst the candor or charity of the Gogpel. I shall deal not so much with the erimes 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 haunted down and alsughtered 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 flay, but her machinery for the extirpation of hereay, 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 adcular authorities to execute her-bloody purposes. If we would understand this subject, ye must know what action the general coun Cils 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 fler 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. Council of Tours was convened by Pope Alex. ander the IIL, and met on the 29th of May, 1163. Among the decrees passed by the council we find the following: "In the parts of Lulouse a damnable heresy has broken out of late, spreading itself by degrees like a can cer into the reighboring places, and now af; fects great numbers in Gascony and other provinces * Therefore we command the bishops, and all the pricets of the Lord dwelling in those parts to keep watch, and under peril of anothems to prohibit that, where followers of that heresy are known, any one in the country shall date to afford them affuge or to lead them help. Neither shall there be any dealing with such persons in buying or selling, that all solace of humanity being utterly lost they may be compelled to forsake the error of their life, and whosever 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 prisch and be deprived of all their goods." This would seem to be sufficiently rigorous, but the third Lateran Connell took higher and stronger ground. The council was magnificent and imposing in appearance, and the Pope seate on a gorgeous throns presided over its deliber-ations. After enacting decrees relating to morals and discipling in the church, the coun-cil 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 opprebrious epi-thets, it proceeds to curse both "them and their protectors, and all persons who admit them to their houses or lands." It declares that their property shall be confiscated and themselves reduced to slavery. The faithfu sons of the church were encouraged to take up arms against the heretics by the promise of the favor of God and everiasting 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 de 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, odn-firmed by the council of Trent, and is now the "unaltered and unalterable is the church." Pope Innocont III., a most sweet and appro-priate name! in view of his character, called priste name! in view of his character, called another general council, which convened No-wember 1, 1915. 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 that any

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At to be repeated before this congregation, these ghostly fathers "supported" as they blas-phomously pretended, by the "mercy of God, and the authority of Peter and Paul," denoun-ced and anathematized "all heretics by whatever name called." The decree runs as fol-lows: "Being condemned, let them be left to 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, mky be conflecated, 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 priv ilege which is granted to them that go to the help of the Holy Lord." The council of Con-stance met in 1414 and followed its illustrious predecessors in wheir works of denouncing and cursing heretics Pope Martin, who presided over this coun

of its predecessors. In language that is not

cil, was in heartiest sympathy with its spirit, and was pronounced in his declarations in favor of the Inquisition, which was now in suc-cessful 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 dogma of transubstantiation. Nor are these doctrines a dead letter. They have been acted upon to: 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 picty who have protested against this persecution and butchery of here-tics. But so far as I know and believe, no Ro-man postif has ever approximated in the protection. man 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 trov 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 sub stanuated, the church would have no better excuse for the murder of the saints than the Jewish Sanhedrin had for the crucifizion 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 1907, Pope Innocent III. ordered a crusade to oe proclaimed against the Albigenses, and pronounced an indulgence to all who should take up arms sgainst them. A war of extermination was waged against A war on exterimination was until they were blot-ted 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 Binlers surrendered to the papal forces. The people, who fied to their churches for shelter, were dragged from their sltars and slaughtered by hundreds, until their blood paured in torrents through the streets. blood pured in forrents through the streets. In the height of this butchery, the volce 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; whe they are dead the Lord will know how to pick out his owa," 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 beap of ruins. This war, fiterally extermine. ting the Albigenses, probably cost not lesstiman 360,000 lives. The Waldenses, a paople of pure faith, and simple, earnest plety, were ex-communicated and persecuted with fire and communicated and persecuted with his and sword for a period of nearly two bundred years. The orders given by his holiness, the Pope, to one of his facile tools, was that he should "extirpate the Waldenses, and tread them under foot as venomous adders," and he is urged to this work by the consideration that by so doing "he may not only obtain the crown of glory which is destined as a reward to those that prosecute plous causes; but that he might also ensure the approbation of the Pope, and the apostolic see." The number of Waldenses who were slain for refusing to bow to the papal yoke, probably numbered not less than a million. than a million. And this work, of which the foulest spirits of the pli might be sahamed, was perpetrated in the name of the Father of Mercies, and by man who dhalmed 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 viscorents of the Lord Jesus Christ. Let us glance for a moment at the massacre of St. Bartholomew's day, which cocurred Ang. Sith, 1072. I shall not attempt to decide whether this wholesale butchery of Protestants was determined upon and pre-arranged years before it occurred, or whether it was prediply

tated suddeniy 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 assassinwas punished. He may not at the time base known that his own mother had hired the murderer to kill the admiral. After returning to his palace, this Jesebel 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 dreases 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 king seemed at first reluctant to order the massacre, but when the work was fairly ly under way he entered into it with the greatest vim and gusto. From his palace window he saw what was going on, and assisted in the murder of his own subjects. The slaughter continued for several days, and was extending to the principal towns and cities of the kingdom under orders that issued from Paris. It is impossible to depict the horrors of those days and nights of terror. One writer (De Thou) says: "The streets and passages resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were throws out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the 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.

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

authorities. It was first set up in France, but

 When nothing was known sgainst 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.

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

The wise and plous fathers who instructed the inquisitors in these duties, say that if the accused suspects and is likely to guess the names of the witnesses, that "the testimony given by one person should be substituted to another, or names should be substituted of persons who are not witnesses at all." They add, with a plous air that is quite refreshing, that "it is beat 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 such it may damage his cause. Then 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 abirt, 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.

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He was informed of the testimony against him, but was never confronted with the wit-nesses. That accused might be his son; father, or wife of his bosom, for all were enjoined, under the death penalty, to inform the inquisi-criminals only advocate his fortitude, for the nominal 'counsellor who was permitted no communication with the prisoner, was furn-ished neither with documents nor with power to procure evidence-was a puppet aggravating the lawleseness of the proceedings by the mockery of legal forms. The torture took place at midnight, in a gloomy dungeon, dim-ly lighted by torches. The victim-whether man, matron, or tender virgin-was stripped nakes and stretched upon a wooden bench. Water, weights, fire, pulleys, screws, all the apparatus by which the sinews could be strained without cracking, the boncs 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 bid and hood which muffied his face, practiced succes-sively 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 indicted from day to day was unlimited in diration. 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 mul-titude 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 vic-tim was taken from his dungeon. He was then attired llow rol , without 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 fames surrounded by impa. 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 proces-The procession was formed with great pomp. It was headed by the little school children, who were IL WAS 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 efficials and familiars followed, all on horseback, with the blood red flag of the sacred office waving above them, blazaned upon either side with the portraits of Pope Alexander and King Frederick, the pair of brothers who had established the Inquisition. After the processian came the rabble. When all had reached the neighborhood of the scaffold and had been arranged in order, a sermon was preached to the assem-bled multitude. It was filled with imudations of the Inquisition and with blasphemous sac-rilege against the condemned prisoners. Then the sentences were read to the individual victims. Then the clergy chanted the fifty first . Psaim, the whole throng uniting in one tremendous miserere. If a priest happened to be among the cul-prits 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 therd. Those of the prisoners who were rec-onciled and those whose execution was not yet appointed were now separated from the others. The rast 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 ironidelivered them into their hands with an ironi-cal 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 extramity renounced their faith were strangled before being thrown into the fismes. Such was the Spanish Inquisition, technically so called. It was according to an eminent Catholic authority. Catholic authority. "A heavenly remody, a guardian Angel of Paradise, a lion's den, in which Daniel and other good men cculd sustain no injury, but in which hardened sinners were form in "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 eafe from its ju-risdiction. The novel. Even death afforded no protection. The holy office assailed the prince in his palace and the beggar in his shroud. The objects of dead hereites were mutilated and barned. The Inquisition proyed upon cardidies and the degrave." These are fearful accumutions, but avery one (Concluded on page 10) pleces." (Concluded on page \$80)

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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 Protectants 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 fallan, there were men whose faces were fearfully elongsted, 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 pops, his court at Rome, and his other friends? When Queen Bes of Eagland heard of it she put on mourning weeds, and spurned apologies, offered by French with indignant contempt. Pallip II. of Spain, who was engaged at the time in an effort to subjugate the Netherlands to Spanish and papal tyranay, received the same news with the greatest satisfaction. The joy of the Spanish army that was beseiging a city in Netherlands knew no bounds, and could not be restrained. The slaughter of the Protestants was celebrated in this army of Papiste by bonfires and illuminations, with martial music and the thunder of artillery. But the pope and his cardinals, how were they affacted? Parhaps? Let us see: If the truth must be told, the pope and his cardinals were just then about the joillest 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 high mass was asid 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 talling him that it must have been as 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 Inquigition, as institution that better then almost any other helps us to understand the animus and methods of the shurch of Rome in dealing with heretion. The Inquisition is the greature of the church, called into existence, to scoopplish her purpose, and controlled by her chief

we have full and explicit directions to inquisitors to enable them to mislead and cirumvent a prisoner. They are fold that they "may multiply questions and renew the examination from time to time till behas been made to contradict it himself for want of memory or selfpossession, and when his answers are confused you may put kim to torture." Think of a company of ghostly fathers sitting in solemn conclave and dissing 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!" Batan 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 hereay.

The officers of the Inqu'sition are instructed that "When a confession has been made, it is usales to grant the prisoner a defence; still, for the sake of appearances, he may be allowed to consult an advocate, of ject 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 zalous for the faith. The prisoner must not communicate with his advocate except in the presence of an inquisitor. Then the advocate must take an eath 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 socused, or to deliver them over to the socular authority to be burned. This institution was in full operation for hundreds of years, and the victims of its injustice and grueity 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 sectorian, but is the words of a sober, secular-historian, whose studies have given peculiar faculties for understanding this sublet. Funce from "Motley's History of the Datch Republic," Breaking of the Lequilation, he says: "It is a machine for lequilation, he says: "It is a machine for lequilation is man's thoughts, and for burning aim, if the result was not estisfactory. It taught the savages of India and America to shudder at the name of Carinainanity. 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 anthority and superior to all other tribunals. It was a bouch of monks without append, having is familiare in every house, diving into the order of every fireside, judging and excounts. It oundemmed not deeds, but thoughts. It affect of to descend into individual consciences and to punch the crimes which it protended to dissimplicity. It arrested on suspicion, tortured ill confession, and these to separate facts, ware sufficient to consign the visitm to a losthsome duagoon. Here he was sparingly supplied with food, ferebiddes to speak or even to ing, to which are the was paringly supplied with food, ferebiddes to greak or even to ing, to which pastime is could hardly be thought he would fe 1 much facilination, and then left to himself till famines and missay mould break his spirit." When that time was

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"THE MORNING LIGHT IS BREAK-ING."

BY A. DWELLEY.

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

Immorial life beyond the tomb, So long in darkness shrouded, Is now proclaimed from out the gloom, Of death, and faith's unclouded.

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

The ladder that the patriarch saw, From earth to heaven ascending, Is the highway of natural law, Heaven and earthward tending.

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

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

IMMORTALITY.

A Plain, Logical Statements of Facts Connected Therewith.

BY A. H. DARROW.

About eight-years ago in a book which, be-yond question, emanated from the brain of a Modern Jewish writer, the Rev. Raphane D. O. Lewin, there appeared some striking inno-vations upon the Jewish Theology, which indicate a rapid advance in this supposed to be the most unprogressive religious denomination. Among other things, he quotes and endorses a sentiment expressed by a Jewish Philosopher, that "the angel that communicates between

God and man is man's reason." He admits that "the belief in the restora-tion of Isarel to the land of their fathers, and that the Redeemer will come to Zion, is an exploded theory."

In relation to the divine origin of the Bible, a nees the following language: "The Bible he uses the following language: "The Bible is the Word of God, only when it is construed from its spiritual signification. There is nothing supernatural about the Bible. It is not is 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 attended our progressive civilization, growing with its growth and strengthen-ing 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 immensity of this skepticism beg ence, we may reasonably indulge in the hope that this gigantic modern revolution of senti-ment, will be universal.

For centuries mankind have been held in blind subjection to the authority of priests, and those priests have ever wielded the Bible as the instrument of temporal power, and coveted the sacred mantle as the royal road to usur-pation and tyranny. To the self-imposed tyr: anny of superstition, mankind have ever rendered the most abject service obedienco-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 the Bible, -- these always have been and still are, considered as the most unpardonable crimes. The tools of ecclesiastical despotsim have ever surrounded humanity with an impregnable wall to prevent them from punning 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 vengence. 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 Ohrist and the Devil to those inside to keep them there. Under their manipulations mankind have alternately burned with religious superstition, and trembled with apprehension of fabled demons. But when mankind have outgrown the Bible. Its fulminations of wrath can no more make us fear its silly incentives to virtue, no more excite our reverence. Eighteen centuries ago the Jews were blessed with a reformer whose radical sentiments and high moral teachings, placed him in ad-vance of Judaism not only, but of the entire religious world; yet even he could not wholly brake away from the superstitions of his time but declared that not one jot or title of the old law should perish, and enunciated the fatal command "believe and be saved," accom-panied with the anathema marantha, " he that believeth not shall be damned." believeth not shall be damned." Over the spreading forests and plains of nearly nineteen centuries of bloody priestcraft, has been echoed and re-echoed this imperious mandate "believe and be saved," and those who could not thus resign their reason and commit their souls to the keeping of merciless ecclesiastical tyrants, have blen damned not only to endless pains hereafter, but to all the pains and persecutions within the power of the church to inflict in this life, in imitation of what their God is doing over the river, and in hope of securing to themselves a better birth in fills kingdom by doing a little of his dirty work beforehand. beforehand. But the intervening ages have evolved their Galileos, their Newtons, their Galia and their Darwins, until the light of developed science has enabled us to break away from the chains of our bondage, and substitute for the barbar-ous and blasphemous laws of the savage Jews for the rational teachings of Divine Nature. We no longes need the protective care of Mother Church, Father Bible, or Sister Siav-ery; and we wish that every jot and title of the law should perish, save these universal truths that fire a response in the bosom of huthat fire a response in the bosom of hu-It is claimed for the Bible that it has It is claimed for the Bible that it has "brought life and immortality to light." As the doctrine of immortality is one that appeals most carnestly to our sympthics, and has ev-er engrossed the attention and calisted the hopesand fears of mankind, it is our purpose to review this question, se merry as may be proper, to its foundations, and inquire in the light of reason, science, and, evolution, what which are the base and is to day, southanded to man, that " when the sands of life have run he recurse?" " when we have shalled off this mortal abil," there will still sensing in shore for (Winger or boatset)

us a future in which we shall retain our identity, our individuality, and our or pabilities for enjoyment. What evidence in there that

When the sculptured marble falls, And art goes in to die,

Our forms shall live in holfer halls, The Paniheon of the sky ?"

From the earliest period of human history, From the earliest period of human history, some portions of maninud have conjectured that there might be a future life, and their imaginations have peopled has athereal regions with airy phantomic of the most allourd de-scriptions. In these fabred realms mystical demona have "run riot at sounday," and Gods of Omnipotent maliguance, fit companions of Satan have ushered men and nations into mabile selemities and held hick companions in their mid. calamities, and held high carnivals in their midnight superstitions. But the evidences in sup-port 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 Paganiam 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, Brahms, Jove, Jupiter, were as real as Jehovah is to Christians.

Time, knowledge and mental advancement have swept them away; and as we still ad-vance to a higher plane of existence; there shall come a mighty whirlwind that will sweep from the heavens all the gods of man's creation, leaving freedom to inhabit her proper temple in the human soul, and establish her eternal empire over the destiny of man. But, notwithstanding the general bellef 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 mediumsnip of the Woman of Endor, and such incidents as these are usually discredited or ignored, because they are supposed to teach Spiritualism. The Jewish law forbade such intercourse, and the common belief now is that they were merely deceptions.

So, then, we may safely assert that the Old Testament does not teach the doctrine of a future life. Of this fact, there is abundent 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 follow-ing language: "In the Jewish Republic both Ing language: "In the Jewish Republic both the rewards and punishments promised by Heaven were temporal only, such as health, long-life, pesce, plenty and dominion, disease, premature death, war, famine, want, subjec-tions, captivity, etc. And in no place of the Mosalc 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 snother life."

Dr. Paley, author of one of the most popular works on the "Evidences of Christianity," says, "The Mosaic dispensation dealt in tem-poral rewards and punishments." Another authority, Prof. Mayor, asserts that "the re-wards promised the righteous, and the punish-ments threatened the wicked, are such only as are awarded in the present state of being." Another Christian writer tells us that "We have no authority, therefor, decidedly to say, there were other motives held out to the ancient Hebrews to pursue good and avoid evil, than those which are derived from the rewards and punishments of this life." Another Chris-tian writer tells us that "All learned Hebrew scholars know that the Hebrews have no proper word for hell, as we understand, the term. Archbishop Whately, of England, Says, "As for a future state of retribution in another world, Moses said nothing to the Israelites about that." Do you suppose that, if a separate nation ordained as the peculiar people of God, should re-ceive a revelation of His view, that revelation would be silent as to the most important of all human concerns, that of a future life? Do you suppose that, in his efforts to incite them to goodness, and in presenting motives for a good conduct, he would omit to mention the greatest incentive, the hope of an endless re-ward. Is there anything more productive of zeal for a virtuous life than the knowledge of an endless reward? Could there be any pos-sible reason why such knowledge should be withheld? Is not this fact one of the very strongest arguments against the divinity of the Jewish records? How solemn and cheerless those despairing words of Jacob, "Me have ye bereaved of my children; Joseph is not, and Simon is not, and ye will take Benjamin away." How could he say they were not, if he knew that their spirits were inhabiting the blissful regions above, "on scraph pinions borne " Jeremiah declares that "a yolce was heard in Ramah. lamentation and bitter weeping; Bachel weeping for her children, and refusing to be comforted because they were not " If she knew that her babes had been taken from the pains and temptations of this life, to realize the extactic joys of Par-adise, 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, 11 would be poor consolation to the friends of the alain.

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

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

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 bats of the pit, where our rest together is in the dust." If this man, who is called the ser-want of God, had no hope when he approach-ed the tomb, what consolation could he or can he asord to these who lean upon him for in-spired counsel? spired counsel?

No wonder that, with this belief in the destination of the soul and body, at the moment of death, Bolomen should come to the conclusion that "a man hath no better thing under the sun than to est, drink, and be merry;" "for," says he, "that which befalleth the sons of men befalleth beasts; even one thing befalleth thein; as the one dieth, so dieth the, other; yes, 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 thirst-ing. The trouble here is, that Christians have always represented the Scriptures as presenting a consistent scheme throughout, harmoni-ous 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 apposed to sustain a very queer relation to Modern Christianity. In general, it is treated as the isspired 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 com-paratively barbarous work, upon which he New Testatment is a grand improvement

Both are regarded as being divine, but one is much the divinest; each is God's truth. yet one is in presence of the other, a comparative falsehood. Common sense would lead us to suppose in view of this doctrine, that the lapse of time produces as much improvement in Jehovah as it does in man, that God is progressing, along with his subjects. We hope that he has now progressed so far as to be (satisfied with) able to perform such work as he will afterward be, that he will never again blunder so badly as to have to undo his work and do, it all over again. If he should happen repent in these days, and desire to undo His work again by drowning the world, I serious-ly 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 complexion of the board, it has been regarded as almost certain to take place sooner or later. Now that the Bibles and Testaments are all to be brought home, and the ta tellectual studies, religious people are begin-ning 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 ev-erywhere will be loth to have an influence of that kind entirely removed from the schools. Nay, they will not see it removed with com-placence. It is a mere fallacy, this notion so broadly /promulgated and entertsined, that either Roman Catholics, Jews, or Rationalists seriously object to the Bible in the public schools. Roman Catholic priests object to it, but not the Romanist people; the priests, be cause it tends to undermine their unwarranted authority over their parishioners. The laws, certainly do not object to the Old Testament; and rationalists advocate the exclusion of the 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 llible, to be read daily in the public schools, as will interfere with no religious belief, unless it be that of a Mussulman, a Budd hist or a Brahmin. There are chapters in the New Testament to which even a Jew will not object, such as the thirteenth chapter of First Dorinthians, 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 s.plous reverence for the Author of cur 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 tion, now that they have excluded the Bible, to provide in its place some system which shall teach to every shild the doctrine that there is a God to whom every human being is respon-sible for his acts; that the soul is immortal; that there is a moral as well as an immortal course of life, and in whit both consist. It is pure fiction to repeat, as is done over and over, that religious instruction is necessarily sec-tarian instruction. Because one in a thousand should say in his heart there is no God, shall the pine hundred and ninety-nine be excluded from instruction in that belief? Romanist and Protestant, Jew and Gentile will agree, in a great msjority of cases, to support a system of education which teaches a Great Designer, immortality hereafter) and the foundation prin-ciples of right and wrong; and the safety of the nation requires as much. The school tax is levied upon the whole peo-ple, and is acknowledged to be just by the ma-jority, because the public schools are believed to be the bulwark of the nation's stability. But the stability of our government does not de-pend upon the number of people who know how to read, and write, and tealoulate. It de-pends rather upon the possession of a general and intelligent conscience by the people; a exectfully cultivated belief in what is tight and what is wrong. I conscience on a sector red action what is wrong. I conscience of the people; a carefully cultivated belief in what is tight and what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong. I conscience on a sector red action what is wrong is a sector red action whet we wrong is a sector red action what is wrong is a sector red action whet we wrong is a sector red action what is wrong is a sector red action whet we wrong is a sector red action whether red we wrong is a sector red action whether red action we wrong is a sector red action whether red action we wrong is a sector red action whether red action we wrong is a sector red action whether red action w

If our public schools become godless, they If our public econols become godiess, they will become immeral in their tendency; and when they fail in giving mover morel instruc-tion they fail any longer to be of any good the 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 religion and morals is avoided, and when the principals is adopted

is excluded; and when the principle is adopt ed in this country, it will be the signal for the ed in this country, it will be the signal for the dissolution of our system and a return to pur-ish and denominational schools. For it will not be long bafors Protestants will discern that the family and the Babbath 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 upor fully excludes all thoughts of religion or morality.

of religion or morality. The time will come, under such a state of things, when enlightened parents will prefer private schools, with teachers who, like the late Dr. Arnold, of Rugby, or like Mr. Alcott, of Boston, make the part and of education to consist in an enlighten moral and religious culture 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 Bi-ble from the schools, and with it goes the high code of morals which is built upon it as a foun-dation. We must then go to Pythagoras, as they have in Cincinnati, for a code of morals; or to Bocrates, 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 sep arate 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 stown with the in'ention of occupying it a year. The house is comfortable, well-located, and in every respect, to all outside appearances, suit ed to a family residence. Our Cairo friend was well pleased at the beginning; as time pro-gressed his pleasure increased to such an alarm-ing extent that he abruptly left the house at the expiration of two weeks, preferring to pay the rest for the unexpired time than to remain longer in it. His first experience was a rap-ping manifestation. Particular, distinct raps in all parts of the house could be distinctly heard. In the dead hours of midnight these raps were frequent and alarming. They were not confined to any particular place, but heard in all parts of the house. Then the dishes in the safe would be rattled as if some animal was going through it and breaking them to pieces. Then the chairs would be disturbed, the doors would fly open, although they had been previously secured and bolted. Our informant states that he got up from his bed as often as six times per night and fastened the door securely, and each time it would fly open again. Prculiar noises could be heard about the premises, and the deepest and most oppressive silence would be frequently broken 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 dis-turbances decided our Cairo friend to seek a more quiet location. He says he was not alarmed, but his family, in his absence, were in constant state of trepidation, insomuch that life was unendurable in that house. Nor is this family the only one that has been driven off by the haunts. Several families have found that they had business somewhere else.

Of course there are among the superstitious

NOVEMBER 13, 1875.

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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 diffi-. cult for the subcariber to keep a run of his credits. Always send 33.15 and that will renew and pay the postage for one year.

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AND FUTURE ENDLESS PUNISHMENT;

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By K. Graves.

10.

SEVENTH EDITION.

"Fear hath torment."-1 John iv:18

Every Spiritualist SHOULD READ IT!

EVERY INFIDEL

(delivered on presidents)

Job talls us that, As the cloud is consumed Job tails us that, "As the cloud is consumed and vanishein 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 span of years allotted to us, only to suffer annihilation at its close? Better never have had an existence than to live in perpetual dread of this swful termination. ""Pat hot your trust in Prindes." swy David

"Put not your trust in Prindes," says David, "nor in the Bon of Man, in whom there is no hope ... His heart gooth 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 But H, 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. The mind can no more exist without thought than thought can exist independent of mind. Again, says Solomen, "For the living know they shall die; but the dead know not, any-thing, usither have they shy more a reward, for the memory of them is forgotten; neither

manifestations of these noctural visitants. A woman died suddenly and was burriedly 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 secuted our angel faith and refused to even notice important facts connected with our spiritual science, will now publish not only items but long paragraphs relative to the ac-tion 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 Archbishos of Toulouse, in a pastor-

al issued against Spiritualists, admits the power of a medium to converse with spirits, but declares that they are spirits of Batan. Even this will please the Spiritualists better than no recognition."

I also enclose two scraps of the pious doings on the King Solomen plan, of an exceedingly pidus Presbyterian. The augels are yearly chopping away the foundation of the Religi-ous creed ring swindle institutions.

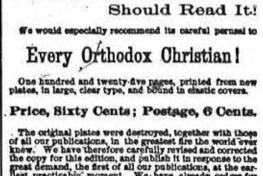
Moody has bought a farm recently, which shows that preaching is a lasy profitable trade, even in hard times. Moody blows and Bankey helps him-make money!

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

Bpiritualists and others have misapplied the words. "Free Love." The man medium Jes-us was a free lover, by loving both saints and sloners, but he was in no sense a "Free Lus-ter." The true Spiritualist are from the infidel ranks, and they never advocate free lust, but like the Nazarine always advocate and practice

free love on the natural or angelic plane. Hoping that the angels may still continue to prosper you and your excellent Journar, I remain.

Fraternally Thy Friend, DR. THOMAS J. LEWIS, 175 St. James Piace, Brooklyn, N.Y.



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Warven Chase says, "His rhymes are like chips of marble weights and sharp."

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NOVEMBER. 13, 1875.

A Valuable Book.

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

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

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

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

Again he says, "My first step was to collect all the material accessible to me, consisting of the records of observations made upon physi-cal phenomena such as auroras, sunspots, Cyelones, rainfalls, earth quakes, etc. After care-fully sifting their dates, by lumping them I obtained 11 88 years as the average length of the cycle indicated by the observations. As this period corresponded so closely-with 11 days of the Indicated by the observations. days of the Jovial year, I projected the hypothests that Jupiter is some unknown way was the cause of the perturbation. I then made a historical record of all the marked periods of disturbance, such as earthquakes, suroras, Sunspots and Cyclones for 2 500 years. With these facts at command I proceeded to test the hypothesis that Jupiter was the cause of the perturbation. It must here be stated that all the observations show that the period of per-surbation extends over about three years, makifesting itself often two years- in advance of the maximum and a year and a half after-wards. I did not however admit any facts as verifying the hypothesis excepting those that came within twelve or sixteen months. The reason for the length of the Jovisi disturbance is, that Jupiter moves very slowly in his orbit only about 30 degrees in a year. The year 1859 it is generally admitted was the year of maximum disturbance. It was therefore tak-on as the standard and the time intervening between it and the date of the phenomenon, was divided by 11 86 years the length of the Jovi-al year. It is well known that scarcely a year passes without a few sporadio earthquakes. that there are always some sunspots, occasionally a faint aurora, and more or less violent Oyclones, but these are few, far between and ble, when compared with the incessant and intense energy of the phenomena occurring in the perturbed cycle. But of nearly two hun-dred historical phenomena there were with here. intensely and eirongly marked that did not coindide within limits with the Jovial cycle. Many of them corresponded to the very day. The three exceptional ones, I subsequently as cartilined belonged to a Saturnian Cycle. At the proper place a sufficient number of facts the proper pisce summary humorary humor or incus and their correspondence will be given to veri-fy the hypothesis that Jupiter is the caule of the period the Joyial Oycle. Having satisfactori-iy demonstrated and verified the proposition that Jupiter is the cause of the atmospheric, talluric and solar perturbations that occur once and in a modified form twice in every one of his orbital sevolutions, it semained for me to ascertain the cause of this disturbance." The book must be read to be fully appreci-The book must be read to be fully spored-sted. It is the most perfect interpretation of Nature's ways, that we have ever had the pleasure of reading, and will certainly result in great good to the world, for it will emble faitners to take advantage of wet or dry sea-sons, etc., and save himspit, from injury, which would otherwise be caused.

6

The action of the story is principally at the North; although in following the fortunes of Archie Talbot, a turf man, and St. Andre, the heavy villian of the book, the reader will find himself for a while at Charette, a plantation in L ulsians, which gives the name to the book, and round a disputed claim to which the main plot centres.

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PREMOLOGICAL JOURNAL. -- (8. R. Wells & Co., Editor and Publishers, N. Y.) Contents. Cella Burleigh; Grumbling Dominics; Uasound People; Vivisection in the Study of Psycholo-gy; A Talk About Our Little Ones; Immor-telles and Ornamental Grasses; The Two Pre-dictions; Education of the Feelings; Gen. Joseph Garibaldi; The School of the Future; Lawrence J. Ibach; Phrenology and Darwin-Phrenology and Ism; A.Theory of the Universe; An Organ for Temperature; Paul of Apollos; A New Phren ological Organ; Thanksgiving; Phrenologists as Humanitarians; Editorial and Current Items; Poetry; Agricultural Hints; Mentorial Bureau.

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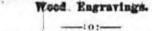
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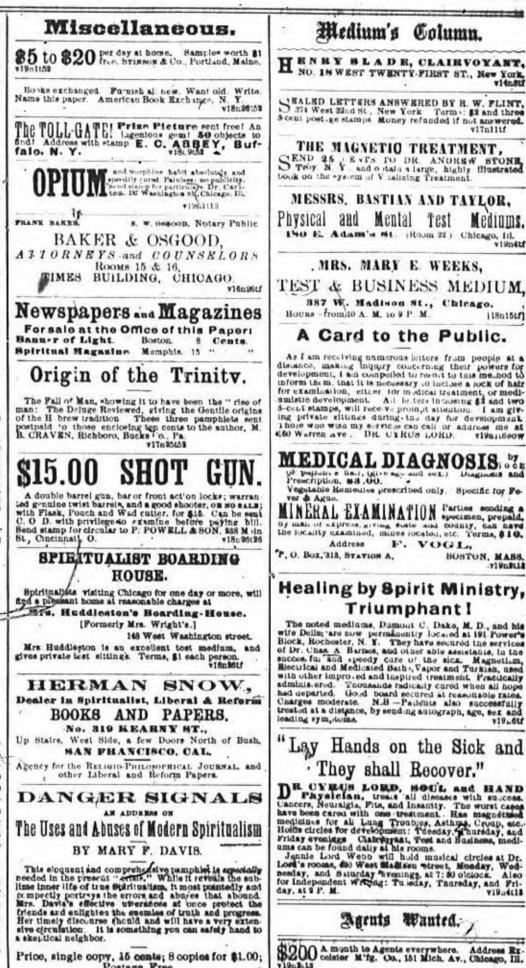
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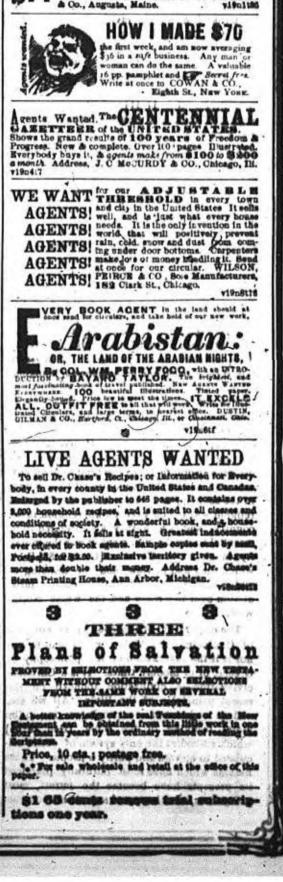
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THE WEST PRONT OF THE RELIGIO-PHILOSOPHICAL PUBLISHING ROUSE Is 197 Fourth Avonue.

THE RAST PRONT

Is 394 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east fronts of the new Custom Honse and Post-office. Strangers, who wish to ride hy public conveyance. will leave the State street horse cars or the Clark street omnibuses, at Barrison street.

CHICAGO, BATURDAY, NOVEMBER 15, 1875.

AN EXPIRING WAIL!

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

References to our Arguments Against Reinstating It, in Brackets.

THE CARD.

The undersigned have been appointed a com-mittee, by a public meeting held at Farwell Hall on the tenth day of October, A. D., 1875. to present to your honorable [Gen. 9:80-24] body their protest against your late action in repealing the rule which has been in force in the common schools in Chicago from their earliest organization requiring the reading of a portion of the Bible each day at the opening of the schools.

We are the more encouraged to hope for the reconsideration of your action for the realds that it was taken, as we are advised, without petition therefor and without any di alon of its propriety. The rule was established and has been maintained as the recognition of the basis of American civiliation. The Pil-grim [Gen. 16:11] Fathers, who first enunci/ ated and embodied in their form of government the vital principals of free government, the right of the governed to choose their governor, which underlies and animates our free institutions, [Gen. 17:11] and which has raised us as a nation to our present position of pros-perity and power, established and cultivated a civilization founded upon the great moral precepts taught in the Bible. That such a form of government as ours can only be maintained by a people enlightened by education, guided and controlled by the highest principles of morality, [Gen. 17:14] was the conviction of those great and good men by whose devotion and wisdom our institutions were founded, admits of no denial. Bo deeply were they impressed with this sentiment that Virginia, in ceding her jurisdiction over the Northwest Territory to Congress, declared as one of the articles of compact, forever to remain unalterable, unless by common consent, in article & of the ordinance of 1787, that "Religion [Gen. 19.8] morality, and knowledge being necessary to good posymment and the Reppinses of mankind, schools and the means of education shall forever be encouraged." They regarded mere intellectual culture, unless controlled by moral [Gen: 19:89] principle, as liable to become a curse instead of a blessing. Hence, while re-quiring the encouragement of schools, the declared morality to be essential to good government, and impliedly required it to be taught in the schools; and insamuch as the Christian religion was the only recognized religion in the country, and which they also declared to be manufal to good government, it was the moral-ity taught in the Christian [Gen. 19:53] Bible which they had in view, and the thathing of main they made a condition of ceding furisdiction over this State and the whole North west, St е The civilis abor of all coderry is not that of Dontacine, the Vedan or of pagan Rome, nor is it in civiliantion of the philosophy of Greece, of of modern three. It is a Christian civilization ma, civilization, counded, on the moral principies of the Hible, All we are, and all we boast of as a people, we owe to the Bard Cesting of the Bible. IGen. 19:08] which embodies the only system of ethics oilculated to elevate and purity a people." Those nations which neve most "withrany" procioed its procepts have become the pure 81 Gibediangus kongquel fain/,s tions one year.

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

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

Is it not an insult to our fathers, s 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. 80: 14-17] so far as is requisite to make good citizens, is as clear and imperstively demanded. Without the exercise of this duty no government founded upon universal suffrage can long survive.

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

Who has made this demand upon you? What code of morals [Gen. 35:22] is proposed as a substitute? Disguise it as we may, the painful truth is manifest that the flercest cry for some act of condemnation and contempt of the Bible and its moral teachings comes from those who deny its authority and reject its morals. To yield to such a demand from such sources is to give to the advocates of such license official and moral support. Is it possible that this can be justified on the plea that it is demanded by public sentiment? If so, the bitter end is near. It is said that many who contribute to the support of the public schools object to the reading of the Bible [Leviticua 15:1-33] in the schools because they distrust some or all of its historical facts; and others because it is not accompanied by interpretations to suit their particular faith. One answer is sufficient for all these objectors. This is a Christian country. - Ours is a Christian civilisation. Our institutions, and systems of morals, are based upon the Bible and its teachings. Our democracy is founded on-the teachings of Christ. Neither those who have chosen to flee from the oppressions of the land of their birth to partake of the bleasings of our Christian civilization, nor those who have sought our country to share with us the patrimony of our fathers, have any right to demand that we shall change or modify dir institutions, our moral or social principles, laws or habits, and conform them to these born and cultured un. der a different form of government, and substitute for them another system of civilisation. The laws, civil and moral, to which w yield obedience, they are bound to respect and obey so long as sustained by a majority of the population. None of these last objectors dare yet to question the system, of morals taught in the Scriptures. All sivilised peoples recognise that system as the purest and highest, and the Bible [Leviticus 20:1-27] as its wathoritstive text book. Why, then, can they with any show of resson demand that their and our children should not be taught in its moral precept? In discharging the duties intrusted to us we have endeavored to convey to you an expres-sion of the wishes of a large number of the citizens of Chicago, and to present to your consideration some arguments which seem to us conclusive against your late action. It is not necessary for us to enlarge on the question of public sentiment. En ugh has been done during the past few weeks to assure you that the people of Chicago love the Bible, [Num. 24:1] and that they would regard its banishment from the schools as a public calamity. In framing an argument for your consideration we have not unnaturally been led to raise the inquiry why it was gou took the action referred tof "Is is possible that the members of your board who woted with the majority were unfavorably disposed toward the Bible [Deat, 18: 18-90] and were an xlous to have It cease to be a text book? " This, we say, is possible, though we prefer to take another view of the once, and this has in a manaurs shaped what we have had to say. . W We are sware that there are men in this and other communities who, though personally de-airous of retaining the Bible, in, the schools, nevertheless (cel that they should make this concession to these who raise objections against its occupying this position. And we apprehend that the question now before our country is not whether the American people desire to retain the Bible in the schools, but whether the majority of the American people should yiald to the wishes of the minority, and exclude the Bible [Judges 19: 92-99] because some sither on the grounds of prejudice or conscientions convictions are opposed to it. In answer to this question, we have taken the ground that this is a Christian batton, and since the Bible [and Sain: 11:2-27] is a recog pized sutbority among . Obristians the world over, its use in the public schools is justified. and that no fair domand for fur surrouder can be made. , Without abating aught of what we

plane. The State having a right to provide education for the purpose of training good citizens, it has therefore a right to train them in good morals, and if in the judgment of the State the Bible [2nd Bam, 18:1-20] is deemed to be the most suitable book for such purposes, it is difficult for us to see why its use should be vetoed because some of the community are opposed to it. It must appear, we think, to your honorable body that the adoption of a principle which would exclude the Bible [3nd Sam. 16:20-22] would likewise justify objections to any text-book in use. Indeed, it would make legislation impossible to far as education is concerned, for it would require a unahimous popular vote to give it the force of law.

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

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

We have but glanged 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 ofilization, by the exclusion from the province schools of the best book of private and public morals, we claim that those who revere the Bible and its code of moral truth have a right to ask of you what recent and imperative public exigency has compelled you to fix upon it your efficial seal of condemnation?

> JOHN FORSYTHE. GRANT GOODRICH,

JOHN V. FARWELL,

D W. Inwitt,

H. Z. CULVER.

P. L UNDERWOOD,

A. C. CALKINS.

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

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

Facts Which Demand Attention.

DANGER SIGNALS, by Mary F. Davis, in strong protest sgainst the various forms of jugglery, materialism, and immorality which are claiming recognition from Spiritualists. Mrs. Davis says that Spiritualists have but three beliefs in common; these being, that hu-man beings have souls, that these souls are im-mortal, and that disembodied spirits often re-visit the earth and commune with spirits still in the flesh. These beliefs and the rational de-ductions which may be made therefrom, Mrs. Davis would have us consider as Spiritualism proper; but the many erratic and impure fan cies which are rudely designated as "long-haired," she would have Spiritualists cast from their midst. Spiritualism, as viewed by outsiders, would undoubtedly command a great deal more respect than it has ever received were Mrs. Davis' advice acted upon, but, to the outsiders alluded to, the associated Spirit. have neit will nor the power to expel the intruders of. whom the author writes. (A J Dayls & Co., N Y : price 15 cents.)-Christian Union, Oct. 37th, '75 The Christian Union is a fair exponent; of the opinions of the "outsiders" generally. They read but little of that which is published in favor of true Spiritualism. The great mass of religionists and akeptics feast their morbid appetites upon the writings and sayings of the perasile that make Spiritualism a hobby horse for carrying their nauseating doctrines before the public. The confidence man, his pals and ropers-in, ssume the guise of gentlemen; and utter is great many truthful words, the better to disguise their real character and win the couffdence of the intended victims. Exactly so with the slicklers for a free platform, for a ranting motatebank to ventilate "social freedom" doctrine upon, before an audience of Spiritualists. We doubt not that many who hold that "social-freedom" is germane to Spiritualism, are believers in spirit communion. But admitting they are, why should a free platform for the discussion of Spiritualism be surrendered to freelovers to ventilate their conceptions of the beauties of promiscuity upout The advocates of that doctrine have almost all come from the churches,-many of them leading clergy men, but not until they had lost caste by their licentious practices. After attending a few seances, becoming convinced of the truth of spirit communion, they forthwith engraft " social freedom" upon Spiritualism, and proclaim that such is the doctrine taught by the spints as the very elixir of life." Look at the Hulls-Dan and Moses-were they not Second Advent preachers? Ben Todd was a Methodist proscher and revivalist. These men have assumed to be leaders and by their much noise and nastiness, have made the "outsiders" believe that their sentiments were endorsed by Spiritualists. Bab such is not the Lits repord. They are simply of the class who abuse our free platforms, to hereid their own shame from, and thereby make the doctrine of Spiritualism a stench in the nostrils of thousands of good people, who gather their impressions from a projudiced press, of the addression of a corrupt priesthood:___

of whom the author [Mre. Mary F. Davis, wife of Andrew Jackson Davis] writes: Who are the "associated Spiritualists in America?" The editor of the Offician Union Italicises "associ. ated" 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 Eigin declared "social freedom" to be ger--mane to Spiritualism. All/told, the "associated" Bpiritualists in all of the societies who hold that " social freedom " is germane to Spiritualism, do not number five hundred, and yet their sentiments are heralded through the press, as Spiritualum. The remedy for this evil is within the reach of every loyer of our philosophy.

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

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

Cravings for Spiritual Knowledge Unwisely Gratified.

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

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

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

The masses are far better educated here, and as a natural consequence are not so easily wrought upon through appeals to their fears. Hell torments and the wand of his Satanie Majesty, have lost their terrors in this country. Our common school system is doing its work nobly, by rising all from that plane of ignorance where fear reigns supreme. Bat never theless the cravings of the soul for immortality and a knowledge of the after life, is in no wise abated by the dispelling of that fear that has so long held the world in bondage.

And yet the charlatan who with a loud sound ing trumpet salutes the ears of hutigry soulslike the revivalist preachers, draws out the crowd who hope to witness spirit manifests tions, that shall forever demonstrate to them, net only the continued ex-stence of their departed friends, but the fact of their nearnoss and power to alow themselves in tangible forms, as when clothed with firsh and blood. Knowing nothing of the isw governing materialisation, but having heard that such did really exist, they are mady, in the deep anxiety of their souls, to embrace any opportualty . that an impostor shall announce with high sounding words; promising occular syidence so sincerely desired.

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

Bastian and Taylor.

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

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

Freelove Movement Exposed.

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

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

Fraternally Yours,

SPIRITUALIST OF MINNESOTA. Minneapolis, Minn., Oct. 81st, '75.

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

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

Chicago, Oct. 29:h, '75.

Be tace. What is the remedy Bold Bold Bold

a The Classes & Epionange Aither anniel Spillt fability das Mattride Matte to have the the will not the power to the new bit third bits the size and a state of the size and a state of the set of th

Buch a spectacle was enseted at the Academy of Masic, Banday evening October 81st in Ohleago,

A fellow calling himself Mr. Edward Living ston, medium, of whom (is he same in his ad vertisement) the papers everywhere have whokon so highly of his wonderful manifestations, "that it is not necessary to say that he is recognised as one of the most powerful mediums in America." etc., etc.

This fellow by his impudance gathered in a crowded house of several hundred people, at one dollar a head, who seldom or never read a Spiritual paper, nor attended a genuine seance; such as are daily given by Bustisu and Taylor, Mrs. Maud Lurd, Dr. Blade, Mr. Mott, Mrs. Stewart, the Eddys, Mrs. Compton and many others.

Having no knowledge of the conditions neoseary for spirit manifestations, they verily believed that their friends would appear, in the full glare of light, up on the stage in a tangible form, as represented in the advertiger's wood cuts.

Well knowing the deep spriety of the peo pla to know the trath of Spiritualism, he with brasen faced impudence declared that he had mediumistic powers to demonstrate such truth. Like Moody and Sankey, he made a pocoest so far as filling the house, and his pockets. This done, he left for another place where he pould again make another draft upon guilible people who fail to read spiritual papers, and improve by other people's experience.

It is not newseling to her this which any ensible man would know by reading his adverilsehunt in The Subday mothing aspers, he is no celebrated medium known as represented, among Spicitualiats - a fam pleyer tricks donestuded bis entire atock in tends, and not the ouring the legander stigits to provide the data it. The delland impr der to ser with a parenes it. the delland impr der to ser with a parenes it. about the througeds of per blands below to observice parenegitests of theis high gase existent the size regime of the service of ins description and a setter an allow any the set long standing.

ration of her friends.

in another column will be found a communjestion from Miss Kialingbury of London, in reference to a testimonial to Wm. H. Harrison, the shie editor of the London? (Eng) Spirilualist. We hope he will receive the assistance the pature of the case seems to' demand

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

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

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

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

WILLIAM EDDY, the medium, is at present holding his scances at the home of Edward Brown. Persons desiring to witness the manifestations should address William Eddy. Obittondon, Rutland Co., VL

Ar a meeting held in the Eclectic Medical College, No. 1 Livingstoh Place, New York Oity, Oct. 18th, of the New York City Medical Society, Dr. J. E. Briggs was appointed a delegate to attend the Medical State Society, which will meet in Albany, N. Y., Wednesday, and Thursday, Oct. 20:h and 21st, 78.

STARTING FACTS in Modern Spiritualism, by N. B. Wolfs, is one of the best and most trastworthy books relating to the facts of spirit communion. Incontestible evidence is therein set forth in a crisp, and graphic style, that enchains the resider's attention from first to last. COLORIDO DE FILDI

MOODY AND BANKEY are reviving the internet in Jeans. . Those interested in the history of this great and good man, can obtain an sathentid and thrilling scootthe given by Paul and Judia than wifer, none are more famillar This price of the book is \$1 50, postage a de la briak place of word patatice. A son a so Ill., Oct. 81atg Mani Morris," 19141 2007. dal. 84 and a pr wawter mid." Wow of a fin and 8.h. Yates Cloy. II. Nov. 18 h. Avburn. TU., Nov. 1851ab 161b and dif h. afterwards at Clayton. Ariseville land DeQueta, Mill's Chaton 'and Winteville Md' Mr Tleasant and Oskaloos, Service and Manoine New Stations parify, it can also debase and roin.

NOVEMBER 18, 1875.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Pepartment HENRY T. CHILD, M. D.

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

True Spiritualism and Christianity, One and the Same.

It must be a very superficial observer, who can suppose that the popular theology which prevails in the so-called Evangelical, or Christian churches, both Protestant and Catholic, has any resemblance to the Christianity that was exnounded, though not established, by Christ 1800 years ago, since it, like Spiritualism is co eval with man. It has frequently been asserted that if Christ were to come on earth as he lived upon it, and go into any of the fashionable churches, he would not only be unable to pecognize any of his teachings, or life, but he would be expelled by the dignitaries of the church as an impostor, and a man fit only to associate with publicans and sinners.

Bome of the best writers among the Spirit-nalists, Robert Dale Owen, Samuel Watson, Dr. Eugene Crowell, and quite recently our friend Cyrus Jeffries, have written most ably upon this subject. Mr. Owen's writings speak for themselves wherever cultured minds are seeking for classical and dignified statements of profound truths. Samuel Watson, with his Clock Struck One, Two, and Three, and his Spiritual Magazine, is making his mark in the churches, and among the people. Dr Growell's book has given him a wide reputation as a clear thinker and able writer. We are glad to know that Mr. Owen appreciates the labors of our friend Cyrus Jeffries, as he has sent for several copies of his sermon published in this

A little more than two years ago, Mr. J. frice called on us, stating that he was a clergyman from the interior of our State, that he had a painful, and what was considered an incurable. affection of one of his limbs, by all the physi claus he had consulted. He came under spiritual impression, although he was not very fa miliar with Spiritualiam. We found he had outgrown the failacies of old theology, and an one by one these had failen off, he had been teaching Spiritualism.

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

A few months afterward Mr. Jeffries wrote to a friend as follows: "I would say that I had been long afflicted with inflammatory rheumatism, and I was finally attacked with a most acute pain in the ball of my right foot. which became spasmodic, and for the last three years I have suffered the most fearful infee years I have suffered the most fearful pain, especially when I would attempt to do any labor. No physician could relieve my suffering, or even tell me what my disease was, until I went to Philadelphia, where they not only told me where my disease was, and what it was, but they cured me at once. I know it requires faith on the part of the patient, as well as on the part of the patient, as well as on the part of the physician, and as I have long believed that Ohrist is the same, and his gospel the same to day they were eighteen hundred years ago, of course I have strong faith in Christ's power to heal, and was the more cally ourse. Hearing of two, a male and female doctor and doctress in Philadel-phia, I went to their office. After examining me some sight of test minutes, they spylled hands and cured me in about eight minutes more, so that I am now scued and well. Their rooms are at 1027 Mount Vernon-street, Phil adelphis. If you can have sufficient faith they certainly can cure you, but it is so hard under the teachings of this day, that it is almost impossible for man to have faith since it is every-where taught that Christ's commands to heal the sick have somehow or another all been the sick have somehow or another all been-done away, notwithstanding it was the last command the Savior gave to man on earth, the moment before he ascended to beaven as you will find in Mark 16 and 18. Christ taught all his disciples or ministers to heal the sick, that is these that had the gift of healing, for it is not every one that can heal as you will see by consulting First Corinthians. There are various offices in the church, prominent smong which are those who abjuld have the gift of healing; but all these "effices of the church mentioned in this chapter, and of the church mentioned in this chapter, and other striptures, ate now denied by all ortho-dox ministers, and theorem saids as worthless and rejected, scripture, he longer worthly of being presched or obeyed. Although it was Christ's expressed command to all his preach-ers to beat the sick say on will see in Lehrer and BTG Mark 3 and 15 and 16 and 18. Duke 10 and 9. Mark 3 and 15 and 16 and 18. Duke 10 and 9. Mark 3 and 15. And these were all commands of Christ; and he fold all his preach-ers to preach and 1.2. And these were all ers to preach and teach what soever he com manded them, and he would be with them always even unto the end of the world." Matt. 28; 19 and BO. Yet all crthodox preachers throw away all these commands of Christ that throw away all these commands of Carlst this were to be taught always, even unto the end of the old world, and teach that they are not to be obeyed, which makes the gospel worth-less and of no effect to the children of men, for it is his/commandments that are his gospel, and it is his commandments that we are to be-liave anti-obey, and as there is posed a word in all the actipures to show where the Lord has altered, amended or repealed a single com-mandment which he has given to mankind, it is plain that his goapel is the same to day it was in the day it healed its the neards, nor will a single word or command of Christ ever pase away, as you will find by referring to Matt 24 and 35; "Mark 18 and \$1; Luke SI and 88." Yet all the orthodox ministers of this day teach that Christ's words or commands to work mit-acles, cast, but derils, cure the dest, heal the sick, etc., etc., have all passed away, which directly contendiess Christ and destroys that gospel that was 50 be gied tidings to all people. and it is his commandments that we are to be-

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

ble impress upon it. Jeaus went about doing good to the bodies and souls of men, --this was the essence of his religion. His creed may be summed up in the short sentence "to be good, and to do good." The new commandment which we gave, and which embodies the sum and substance of his teachings, is " that ye love one another."

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

Among the practical labors of Jesus was the healing of the sick; and this has been a "baracteristic trait of modern Spiritualism from its inception. Almost sti the mediums, and great numbers who are ignorant of their medium ship, have been influenced to heal the sick.

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

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

The law of love.-the practice of the golden rule, which is the basis of bones'y, and the practice of healing, constituted the grand trin ity of primitive Chr-stianity, and these are the substantial basis on which Modern Spiritualism rests, and by means of which it will bless the world.

There are those who would attach to Spirit-ualism ancient Mysticism, O-cultism and Mag ic, but these are tricks and do not belong to it, and the effort will fail.

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

Money.

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

ANCIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue! Price of the latter, 25 cents. Mf.

Business Botices.

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

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

I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I Your Humble Servant, remain,

LEWIS & POLLARD. Los Nietos, Cal., Dec. 9th, '74.

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

Yours with Respect,

Azusa, Cal., May 29th, 75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium RELIGIO-PHIL SOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

Science takes regritizance of. One prescription is annally sufficient, but in case the patient is not permanently cared bytone prescription, the application for a second, or more if required, should be made is shout ice days after the last, each time mating sty chalges that may be apparent in the symptems of the deman.

Mys. Roarsed as far as the space of the disaster. Mys. Roarsedue also, through her mediumship, disc, nones, the disease of any one who calls spon her at her restionce. The facility with which the spirit controlling her shoomplish the same, is done as well when the spirit cation is by letter, as when the patient is present. Her gifte are very remarkable, not only in the healing art, but as a psychometric and business medium. TRAMA:--Diagnosis and first prescription, \$1.00; each, subsequent one. \$1.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$1.00. Well money about accompany the application to land's a re pip.

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Mrs. Robinson's Tobacco Anti-

The above samed sure remedy for the sppetite for to-bacco in all its forms, is for sale at this office. Sent to any past-of the constry by mail, on encept of \$1.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspa-pers and quacks will tell pro that this antidots to made from sentian root. It is false. Genitan root is no rem-edy for the appetite for tobacco, but it is injurious to need to use it. Mrs. Robinson's Tobacco Antidots to use at the spitcher of the banketing desire for a polaco-ous weed. It is a remedy presented by a band of chem-ists long to spitchiffs, and is warranted to be perfectly tarmiese. This House will pay any chemist one for a polaco-or spottaneous this remedy, find one particle of gentian root, or any other polaconous drag in it. Address Resume of perfection drags in the Address Resume of wholesale orders, single boxes or local arengies. The shows samed sure remedy for the appetite for to bacco is all its forms, is for sale at this office. Bent to

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One hox of Mrs. A H. Robinson's Tobacco Antidot cured me from the use of tobacco, and I heartily recom Thank cured me from the are of bohacco, and I hearthy recom-mend it to any and all who desire to be cared. Thank (dod I am now free after asing the weed over thirty years Loszwaro Marsus I hereby certify that I have and tobacco over twenty years One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetits or desire by tobacco

DAVID O'HARA

I have used tobacco between fourteen and Afteen years. About two multiss since; I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured mes, and I feel perfectly free from its use. Have no de-sire for it.

Marbing Maching Machine set to any address for \$1 or COD Agents want-ed in every county. Seed \$1 or sample, asd as are constituter. Contecuting Washer Co., 224 Clark St., Chicago. D.I Clark St., Chicago.

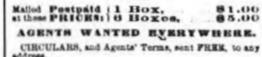
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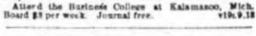
bility MAGNETIC & ELECTRIC Powders, rne haconstruct & ELECTRIC Powders, emablined, all ieruliarly sdapted to all diseases, all ting Mucous Murfaces, as Dr. wpsts, Catarch, Asthma, all itis all diseases of the Blood, as Can-cer, Merofula, la fact, all flumours, wesher cutaneous or unfammatory, are unsurpassed in Chills



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directly contendiata thrist and destroys that gospel that was to be gied tidings to all people in healing their bodies as well as their souls." Bince that the be has been for bling Bpir itualism as it is revealed to him, in various parts of this Blats. He is a plain, howest man and impresses you with the carnetpees of his obsracter.

Character. We desire to speak of the practical charac-ter of Christianity as taught and excitallified by Jerus for the latter is that which character land him, and when manking learn to estimate when manking learn to estimate

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

A Spirit Physician Materializes and **Oures His Sick Patient.**

MRS. A. H. ROBINSON, Medium, Chicago .-Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very larger thil, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sont by, your band. One night when I was in fearful dis tress he commanded me to lie down on the bed, I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes, I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I woke I was lying fiat upon my back (s post tion I never take in sleeping), the clothes drawn nloely and smoothly over me. I thought first I had awakened in the Spirit-

world, I was so free of pain. Yours mepectfully, Mas 8 I Prcs. Topeks, Kan., April 18th, 75 Box 851.

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

A. H. ROBIRSON .- MEDIUM. - CHICAGO.-1 wish you to make an examination of my bead wish you to make an examination of my bead and try and see if you can give me any relief. I have a sore on my left temple, which can's about five years sigo, and is now getting in to the edge of my eye brow. Some rhysicians think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physi-cians both in California and in the castern cians, both in Oalifornis and in the eastern states, but have derived no benefit. My head did never pain me until I had the scree cut cut in Ban Francisco last year; since then I have domething like neuralgis in my head at times, and more frequently darting pains from one temple to the other.

Enclosed picase find three dollars with lock of my hair. If there is any thing that you with to know that I have not stated him

Mrs Robipson dispused and prescribed in the case, and the results will be seen by the perusal of the following letters " war

Mas. A. H. Bommaon - Zucloved please first look of hair and into dollars. I have Aguined more benefit from your need close is an any part have everythen . By bead is very men well and Phelleve you will succeed in curing it. I have not taken as good care of myshiftan stere and Obritatiana who lemore SpiritI have used tobacco, both chewing and smoking, about tweive years. One box of Mrs. A. H. Robinski's To-bacro Antidote has cured me and left me free, with no desire or bankering for M. G. A. BARRER.

Dewago N. T

5014

Mr. E. T. Wyrsan, of Wankah, informs me that he has used one bur of Mrs. A. E. Robinson's Tobacco Antidoxa, and that he is entirely cured of all desire for the wood. Inclosed find two doilars. Please and me s

D. H. FORMER

Cochicosh, Wis. For sais at this office. \$1.00 per box. Sent free of postage by mail. Address Beligio-Philosophical Pub-lishing House. Se Agents sentied, to whom it is supplied for twelve dollars for donen but the cash must accommany sach

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RELIGIO-PHILOSOPHICAL JOURNAL.

Testimonial to Mr. W. H. Harrison.

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

Meeting called to order by President Orvis, Friday, P. M., and necessary committees ap-pointed. Friday evening devoted to confer Speakers, John Collier and Elvira nce. Wheelock Riggles. 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 be-came a Spiritualist, giving some fine and inter-esting experiences. Dr. Brown, of Milwaukee, compared the teachings and theories of theor-ogy with Spiritualism, and was happy to find the beauties of the later more as theory of the the beauties of the later 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 Princion, 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 interest ing 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, 2 o'clock г. м., meeting called to order. President in chair. Conference open-

ed by Dr. Brown, giving his idea of commun-istic life and free speech; has not had the priv-ilege 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. It has a tendency to liven us up. Bro. Pratt, of Milton Junction, made some pertinent re-marks on Love. Bro. A. B. Severance come 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 meet-ings 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 proscribe free speech on all sub-jects that tend to elevate the human family. Enjoined upon Spiritualists to so live that they would avoid all sickness. Considered it just as much a crime to be sick, as to steal; the 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 being born with a predisposition to steal, than the person that is sick for being born with a predisposition to sickness. The criminal abould 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 in-telligent audience. Adjourned till evening. Baturday evening conference opened by Dr.

Brown on the necessary preparations for the Centennial. Thrught Spiritualism should be represented in all its phases. Thinks Spirit-uslists should agree on what it teaches. Dr. A. B. Severance spoke on Pspchometry, or Scul Reading. Related how Prof. J. R Bu-chanan established the science of Psychome-try. Mrs. Dr. Severance gave her theory how contagicus 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

by Bro. Collier on the inconsistency of having some one to throw our sins on, and thereby escape the just consequences of our acts. Bunday, 9 A. M., conference opened by Bro. Norman Pratt on the beauties of Variety. As there are no two leaves in the forest alike, no two flowers nor blades of grass alike in any particular, feither are there two persons alike in their constituent alements 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. S. Woodworth gave some fine re-marks on the right of each individual to live

out their highest convictions. Dr. J. H. Beverance read a beautiful poem on Charity; lee-TOD.

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 Spirit-ual periodicals. Faithfully yours, EMILY KIELINGBURY, Sec'y. to Com.

COMMITTER:

	COMPLETE TOPOL			
and the second se	CHAS BLACKBURN SIRCHAS ISHAM BAR, MRS MARDOUGALL GREGORY, H. D. JENCKEN M. R. I. D. FITL GEBALD, M. S. Te'. E.	PRINCE ÉMILE BAYN WITTGENNTEIN, MRS HONYWOOD, ALEX CALDER, BENJ COLEMAN, ALEX. TOD, CROMWELL F. VAB- LEY F R S, JAMES WASON,		

SECRETARY AND TREASURER:

MARTIN R SMITH, Esq. care of Miss Kis-lingbury, 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 (by no means self-supporting; indeed, during the first three years of its existence it entailed ap-on Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that in order the more completely by the fact that, in order the more completely to devote his attention to the Spiritualist news-paper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrien has indeed done more than this, for during the past eight years lie has given up one or two evenings every week to a practical observation of spiritual phenomena at scances. By his un-wearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spirit-ualism, which fits him in the highest degree to be the editor of a newspaper detters the sub-the religious and scientific aspects of the subeditor of a newspaper devoted to

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 subscrip-tions, 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, ap-peared in the pages of the Spiritualist forials years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the bur-den upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all re-spects worthy of it. The undersigned ladies and gentlemen are of opinion that it is not to the credit of the move-nent that this pecuniary loss should be berre

ment that this pecuniary loss should be borne

ment that this pecuniary loss should be borne alone by Mr. Harrison. Had he appealed to the public for subscrip-tions they would doubtless, have been forth-coming, 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

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 This hoped, may to some extent relieve him from ey, time, and work in the interests of Spirit-Millem All subscriptions to this fund will be paya-tie on the let of January, 1876. Friends de-siring to contribute are requested to send in their names, addresses, and the amount to Martin R Smith, Eeq., care of Miss Kialing-bury, 38 Great Russell street, London, W. C., Eng.

They knew that they intended to kill Christ, -the King of the Jews-didn't they f and they did kill him didn't they? Then how could it be truly said, "for they know not what they do?" My guardian spirit suggests this idea to me which seems to make Christ's words-true, viz,—that they did not know that they were performing the most important act in the great tragedy of the plan of Salvation, and that it was decreed before the foundation of the it was decreed before the foundation of the world, that they must crucify the 'man Christ Jesus. This was what they did not know, therefore Christ was right when he imparted the news to his Father, that this religious rab ble "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 stiring at his right hand 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 hever preached a sermon from this blest 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.

T. J. MOOR M. D. Starfield, Ill.

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 Spirit. ualism. I hardly ever see in it any notice of Colorado, therefore allow me to inform you what we are doing in the far off West. The Spiritualists here are wide awake; only a few weeks ago we organized a Lyceum, elected our officers, drafted a constitution, and went to work.

Our medium is Dr. C. C. Busby, whom the spirits have named Alpha. He was born in 1840, in the State of New York, Ozeida, Coun-ty. At the early age of ten he went to sea, where he remained for seventeen years. On the 23nd of August, 1867, while standing on the wharf in Constantinople, he was sun-struck, which destroyed his sight entirely. On reaching home, he at once began the study of Phrenology and Divinity. Upon gradualing, he at once commenced lecturing upon those subjects. A few months ago he visited Colorado for his health, and was accidently thrown in company with us. He was informed that he was a medium. He hooted at the idea, he being at the time a Methodist preacher, but the spirits went to work in earnest, and after one treatment, they took him in their own hands, and have within a few weeks developed him as a trance, test, inspirational and developing medium, and they also promise to make him clairvoyant, materializing and heal-ing. I will give you a brief account of his control and our circles.

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

"Your son is here and wishes to communi-cate with you." "Please give me the name of my son." "Gertainly," whereupon the name of his son was given, and also the time and place where he passed away, and also the disease which caused the change.

Many other questions, were asked, and an-swered 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 en-tirely forgotten, have been replaced by the me-dium. We have also had Spaniards, French, Jermans, Greeks, Irish, Indians, and one co ored spirit at our scances, 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 chal-lenged any one to debate this subject: "Prim-itive Ohristianity 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 Phreno-logical band. The spirits will not allow him to make any charge for his sitting or flectures. ny 1 · I wish to call your special attention, and al-so that of all Spiritualists, to the following an-nouncement that was made in one of our scances. I will give you the language of the spirit as near as I can: "Friends, this blind medium which you now behold, we have chosen as our own; the world shall be his field and the inhabitants of the same his audience. We have ordained him for a public lecturer. He will stand before Princes and Monarcha, to declare forth the truth of this glorious philosphy, and in France he will be arrested, tried and condemned to die; will be thrust into prison, and his hasds securely handcufied, to await his execution." Hard the spint was interrupted by some one

BREMEN, IND.-Chas. H. Lebr writes.-Hop-ing that you may go on in vindication of our glori-ous free echool system, and the elevation of hu-manity, though it may deal the death blow to priesteraft and superstition.

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

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

NORD, CAL. - G. W. Elioi writes - We like the JOURNAL very much. As soon we read it we send it to Vermont, where it mus a welcome. That one little paper, which is regular in its visits each week, has made several converts to pure Boiritualism; or rather the JOURNAL and Mr. Wat-son's Magazins. My mother, who is a resident of Vermont, has just made her second visit to the Edde Brothers to willeas the materializations. Eddy Brothers, to witness the materializations. Beveral of her friends appeared.

HAVERHILL, MASS .- W. L. Jack, M. writes. - The good cause still goes bravely on, and truth is triumphant! The dear JOURNAL still com tinues 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. accomplianing 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 trath and paying institution, despite those who try, but fail to in-jure it. Spiritualism is fast gaining ground here. New mediums are being constantly developed in our midst. Prof. Wm. Denton lectured here last week to a good audience, giving six of his lectures He gives his second course here next week in Til ton Hall. He holds his audience spell-bound.

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

away! Take him away, he is crazy!" CLEAR LAKE, IOWA.--M. P. Rosecrans writes.-I see that in the tumuit and excitement created by the political contests and religious con-troversies for power and wealth the JOURNAL still lives and is able to do good work, cheering, edu-cating and elevating the poor down-trodden sons and daughters of humanity, raising them from brutish degradation and selfahness 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 everywhere. God bless the true, bold, outspoken press, those noble lights and educators outspoken press, those noble lights and educators of the world; their number to-day can not be said to be a legion, yet I am happy to say there are a few, and among that noble class aone tank higher in my estimation than the glorious old Estigio-Philosophical Journal.

WARSAW N. Y .- E. D. Warren writes .- It re-WARSAW N. Y.-E. D. Warren writes. --It re-joices my heart to see the glowing accounts of the development, growth and prosperity of our glori-ous Philosophy throughout the world, as published in the columns of the dear old JOUNNAL. And I can not represe the gratitude I feel, or the admira-lion I cherish for its steadfast adherence to, and bold enunciation, of those truths and principles by which alone humanity will be redeemed from the thraildom of superstillion, and educated to a right and just conception of their relation to each other and to God. I noticed some time since a proposition by one of your correspondents, that other and to God. I noticed some time since a proposition by one of your correspondents, that all believers in our glorious and heaven-born prin-cipies, should choose and wear some badge by which they could recognize each other. Another seconding the idea, and producing good reasons for so doing, proposed a simple "star." I am in favor of the proposed a simple "star." I am in favor of the proposed emblem, and have spoken with several worthy Spiritualists, who generally endorse the idea. Therefore let some badge be agreed upon, a notice of the same be published in with several worthy Spiritualists, who generally endorse the ides. Therefore let some budge be agreed upon, a volice of the same be published in the leading journals devoted to the interest of the caure, and let it be simple, beautiful and durable, the same in design and siyle everywhere, to ac-complish which let them be manufactured and acid by dealers is Spiritualistic books and mapers, and ordered by mail in quantifies to past the de-mand in all communities or heighborhoods where there are Spiritualists. Let those who are ashamed there are Spiritualists. Let those who are ashamed or afraid to show their colors, refuse to endorse or atraid to show their colors, refuse to endorse the above. SANTA CLARA, CAL. -J. W. Caufield writes. --We have had an "awakening" here, caused by one Eldar Hildreth, pastor of the Baphist Church in Ban Jose. He has been giving a course of lectures against Spiritualism in this place, but the good angels came to the rescue, by sending us one to counteract the influence caused by the noble di-vine. One Mrs. F. A. Logan came from Oakland, and heard him through his slanderous epithets against all Spiritualists, and especially mediums, and her guides inspired her to give a course of lec-tures in Harmony Hall in answer to Hildreth. The hall was literary crowded each night, and I should judge from the outlook at present, that a he bad the inside track, and was going to keep it. His lectures against Spiritualism, and hers in its favor, have served to awaken a desire in the minds of the outside world, to investigate this great sci-ences. It has set the people to thinking, and if we can get agood speaker here, one that could prove Bpiritualism from a Bible standpoint, I think we would have a Spiritual revival in Santa Clara. I tell you that there are too many tall steeplas in this place. The people have been fed on husks too long. They are starving and crying for drops of minum to eool their parched to gue such when will they get is? Where a hole workers in the glori-ous cause, I often wonder why it is that we, on this coast, have to subsist for intellectual food mostly on our spirit guidés, and what we read about the progress of the cause in other places. NEW YORK.-A. W. Blakesley writes. -Having the above. mostly on our spirit guidés, and what we read about the progress of the cause in other places. NEW YORK.-A. W. Blakesley writes.-Having been a Spiritualist twenty five years, for which is a come fitteen years ago. I was so atmoyed by unital treatment in my church that I give up both is and great favor, to publish the following: A very strange thing happened in my family about six months ago. My wite, who, in yeath, had ub-certalism of the throat for which the so burned with causatic as to invertige holes therein (which are there still) spolling her voice for singing, was taken out of bed at I o'clock A. M. By a spirit, which began singing through her in a clear, an unknown language. The voice is mostly fo-male, but sometimes mais, and some of the taries in maknown language. The voice is mostly fo-male, but sometimes mais, and some acids the taries of the strate to the washer." Merser having at tended a theater of an opper, I kin mot a fudge of this. I only know it is not my wife who shin, not is the some take the power, espable of finge Barnum's Hippedrome. Another wonder is may wife, who for breast and power, espable of finge Barnum's Hippedrome. Another wonder is not well, and that, from that time, spoker is now well, and has, from that time, spoker is trange language of which we can as yet find no interpreter. I have thought is posting as the strange is not with who entities the target low models is the strange is not with a difference influences, and is now well, and has, from that time, spoker is is not sing the strange influences in the strange is and some influences in the strange in a strange in the strange influences. In the strange in a strange is and some influences in the strange in a strange in the strange influences in the strange is and the strange influences is the strange in a strange in the strange in the strange influences is the strange in the strange in the strange in the strange influences in the strange in the strange in the strange influences. The strange influences is the strange in

NOVEMBER 13. 1875.

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

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sed comforting text, and to tell their hearers that the "great plan" was really broader than perhaps they had ever dreared of, and that

ture by Bro. Collier on Portraying Spiritualism in all its beauty as compared to Christianity. Sunday 3 F. M., conference opened by Bro. Brown on the Centennial question. The ques-tion of holding the next quarterly meeting came up. Decided on Ripon as the place and the 17th, 18th and 19th of December, 1875, as the time. Lecture by Dr. J. H. Severance, pre-faced by Gerald Massey's poem entitled" Tis Coming: Yes "Tis Coming." Speaker consid-ered any truth that was not worth living wiss good for nothing for her. Thought it impos-sible under present condition of society to carry out cur social freedom—physical health necessary to have stamins to carry out any re-form. Let us commence to day to so live that form. Let us commence to day to so live that we may have perfect bodies. What we est makes our thoughts. American people throw away all that part of food that goes to make bone and muscle. Wheat contains 85 per ct. nutriment while beef contains but \$5; unbolied flour will sustain life indefinitely.; fine flour will sustain life but a short time. An-other point, animal food with the spices we eat goes to build up the animal propensities, while unbolted flour and fruits feed and build while unbolted hour and truits reed and build up the spiritual. There is no use in the hu-man family having pain; pain is nature's pro-test sgainst violation of natural laws. We should educate our children physically as well as mentally. It is highly necessary they should have plenty of freah air to breath; finally would have plenty of freah air to breath;

ahould have plenty of fresh air to breath; finally, would have all Spiritualists live strict-ly in accordance with physiological principles. Mrs. Ruggles then gave one of the finest dis-courses on "Love" I ever had the pleasure of listening to." Sunday evening conferance opened by Bro. Severance on what is termed evil influences, and bad effects from a belief in Spiritualism. Bro. N. Pratt related experiences in regard to leaving his body (for seven days), and being shown through the spheres, during which time no sustenance was taken into his system; cor-roborated by Mrs. Jones (at where house Bro. Pratt's experiences took place), also by Dr. Prati's experiences took place), also by Dr. Phillips(The phenomens took place in Om-ro, Win Bro. Collier then gave the closing lecture of the convention; subject-"Death in a new dress."

Bro. Collier is a gentlemailly appearing and very fine speaker; but let me say right here to Spiritual societies, if you don't want , radical-ism, don't engage Bro. Collier, you can't sus-sis him. It is useless to "speak of Mrs. Rug-gles, she is too well known among our people. to need it. Go on Bro. Collier and Sister Rug-gles. God speed you in your noble work.

A vote of thanks was given to the people of Oakfield for entertaiment, 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, '75. Isaac Onvis, Pres't. Dr. J. O. PHILLIPS, Sec'y.

A sister of ex Gov. Benter, of Tennessee, fail to a trance so closely resembling death that he was propared for berial. Upon revival she tid that desided been with her father,; who ad joen dead for many years.

FIRST LIST OF (UBSCRIPTIONS:

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Mr. Mylne writing from India, saying that he intends to contribute largely towards this of ject.

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

Does God always answer his Son's prayers, I ask the believer, and the aforestid believer answers, "Yes, ten thousand times yes," and calls me an Infidel and biasphemer, and says I insuit him and his Christ and his God by asking such a question, and I sgain ask the same question to all the Ohristian world, and I essen to sear them all unhesitatingly give an affirmative answer, and I sometimes express a doubt to my scalous Ohristian friend whether God does really grant all the requests that his

affirmative answer, and I sometimes express a doubt to my sealous Obristian friend whether God does really grant all the requests that his unequal, co-equal and co-eternal Bon makes to him, still some very over-pions soul like Com-stock, of New York, whose seal for God out-runs all veacon and common sense, tells me I am a fool for doubting it. Well, then, I will admit it to please my Obristian friends, and then gently ask them, if they are not claiming too much when they say that God the Father answers all the pray-es of God the Bon. Of course, no one will dare to say that any God will punish a sinner whose sins are forgiven, hence I fearlealy a-sert that these who crucified their "Son of life and glory," are all in heaven singing praises to their done flavier who purchased their salve-tion and washed their blood stained garments in his precious blood that was willingly (7) shed for his murdieres. How emphatically does this sot prove that Ourist was anxious to do his part to save and bless those who executed this very important act in the "great plan of Balvation." and glory," we all in heaven singing praises to their deer flows for who purchased their salva-tion and washed their blood stained garments is his percent blood that was willingly (7) shed for his murdarers. How emphatically does this sort prove that Christ was anxious to do this pert to save and bless those who executed this very important act in the "great plan of faivation." But ist us hold on a moment, and see if we man not detect come little mintake right here. for Christ seid, "They know not what they o." Did they not know what they were doingt

But ist 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

"Oh! will they kill him?"

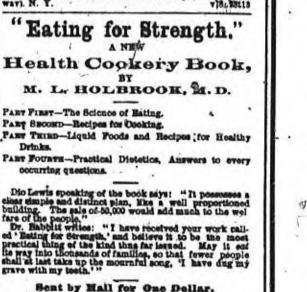
"No, never, for on the day of his execution, he will be brought out of prison, and every thing being ready he will be ordered to mount thing being ready as will be ordered to mount the gallows; then will a cry be heard. 'Ohi spirit, you have watched over me to lang, led me these many years, will you now allow this Orthogox meets to take my life?' Interdistaly the medium will be matched from their midst and carried to a place of haffy, means the Gara and stripes of his native land." I do not say when this will be, but would it not be wall to keep this statement for future reference?

reference? Nederland, Col

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BOGHESTER .- Mrs. A. Howard wurites -- I find the Journal both interesting and popular in this icinity.

OIBCLE VALLEY, WONTANA TERRITORY. -Poter Shirts has settled there, and all who want information in reference to these country, should address him, inclosing stamps for reply.



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EDITOR JOURNAL: -- For the benefit of my friends and the world. I desire to make this brief statement. I have been almost entirely baid for about six years. Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore

mended, and firmly believed that nothing could restore my hair. One year ago this month I wrote Mrs. A. H. Bobinson, the healing mediam, 148 Fourth Ar., Chicago, as a last resort-or, rather, to please my wife. Mrs. R. immediately prescribed for ms. I did not get all the ingredients for the Restorative until some time in June, 187. I then commenced using it as di-rected, and was encouraged, because it was the first ap-plication that had been foit upon the easip, -it causing a smarting sensation. A Fouritaued the use of this prep-aration about three months, when I could see the halr starting fin spots all over my head, and I now have a very comfortable bead of hair, which money can not buy. I am asked almost every day how it is, and what I had need to brieg up hair back, all agreeting that it is unaccountably strange, etc., etc. And here ist me state, that not one of all the eminent physicians I had consul-ed had given any encouragement, but, on the contrary, had told me that I never would get a head of hair. T can fully substantiate the foregoing by 10,000 with messes, if necessary, and will annever correspondents if dealred. M. K. Sarre, .

desired. M. K. SHITH.

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for Don't forget to send, a lotter.stamp to pay the postage on the answer desired.

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

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RELIGIO-PHILOSOPHICAL JOURNAL.

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

It is no exeggeration to say that this grim Moloch of the Church of Rome, this pet insti-tution of the infallible successor of St. Peter has destroyed millions of human beings. It caused an eighty years' war in the Netherlands and an almost infinite sacrifice of blood and treasure. And it is to the heroic sacrifices of that people that the world-is indebted for what of civil and religious liberty it now enjoys. It is in 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 Tsay!" yet will those hands ne'er be clean. After all hea efforts she may still say, "Here's the smell of blood still; all the performed of Arabia will wol, avector this the perfumes of Arabia will not sweeten this little hand." Where and when has this intolerant and persecuting church had the power to establish the Inquisition and failed to do so?

Bhe has set up this engine of cruelty and death in France, and Spain, and Italy, in Port-ugal and the Netherlands, in India and South America, and the islands of the see. 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 establ lished. 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 chil-dren when they saw the pitiable condition of these prisoners.

These prisons were rebuilt under direction These prisons were rebuilt under direction of the Pope in 1825, were of course rebuilt to be used. They were again broken open in 1849, after Pius IX. had fled from Rome, and two prisoners, an aged bishop and e nun found there, were set at liberty. Many accounts of things as they were then found in and about the prison have been published, perhaps none are more reliable than those made by Father Gavazzi, in a letter dated March 20, 1852. The letter is too long to be cited in full, I must conwith some extrac Ho sava. (h) 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 be-tween the great hall of judgment and the luxurious apartment of the chief jailor who pre-sides over this diabolical establishment. This was a deep trap opening into the vaults of the Inquisition. As soon as the so called criminal had confessed his offence, the second keeper, who is always a Dominican Friar, sent him to the Father Confessor to receive relaxation of his punishment. With hope of pardon the confessed culprit would go towards the spartment of the Inquisitor, but in the act of set; ting 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, fostid to the smell and horrible to the sight and thought of the beholder. But this is not all nor the worst. Gavazzi describes another portion of the prison named in honor of 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. Bpeaking of this part of the prison. Gavazzi says." You descend into the vaults by a very mirrow stairs. A narrow corridor leads you to the several cells, which for smallness and stench are a hundred times more horrible than 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 faurful prisons that may be called graves for the liv-ing, I chine to a cell full of skeletons buried in lime, the skulls detached from their bodies had been collected in a heap by the first visi-tors," Gavassi considers these questions, Whose were these skeletons? How came they are their present position? He shows that they are the second or persons who died a nat-ural death and received Ohristian burial, and concludes that the following is the most prob-able opinion, if it is not the accual history of a bath of slacked lime, gradually filled up to the case. The condemned were immersed in a bath of slacked lime, gradually filled up to the sufferers or walled them up alive. The torment was extreme and slow. As the lime ross higher and higher the respiration be-onast what with the sufficial and painful, so that what with the sufficial and painful, so that what with the sufficial and painful, so that many is form the bodies and roll in-to the hollows left by the shrinking lime. Let two or three facts be remembered with regard to their prison of the Inquisition. It is close to the observe facts be remembered with regard to the prison of the Inquisition. It is close to the chaires of St. Poter and under the very shadow of the Vations. The hearpers of the prison wave friats of the Pope, for I am speak-ing 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 When unstable throne, he re-established the Inquisition. Dr. Achill was arrested, thrown into one of its displdated prisons, nor would the Pope consent to his release. In 1859 a conyention of cardinals, bishops and priests met at Loretto, the most sacred shrine of Mary, and issued an edict, which was afterwards con-firmed by the Pops, which breathes the very spirit of Dominic and Loyola. Wheever refused to kneel to the host as it was carried through the streets was to be punished, and so were those who neglected a feast day or violated a fast. Whoever offered an insult to the Blessed Mary or the saints was to be imprisoned from ten to thirty days; for a second of-fence, the extreme penalty of the canon law might be imposed.

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

"It is my official duty to inform you that the Governor of Rome has informed me that you are holding illegal religious meetings in your house, which you must know are prohib-ited 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 themselves liable to arrest and punishment by the Inquisition for holding religious meetings in their own houses. And this tyranny continued as long as Pius IX held his sceptre over Italy. But when the Teutonic hosts crossed the Rhine, swept on in triumph until Paris fell and Napoleon was!'dethroned, the Inquisition was doomed. The Italian people, uprising in their might, strip-ped 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 en-joyed at Rome.

bitterly, intolerant now as it was when she burned John Huss, and butchered the Albigenses. The old tigress may, as a matter of policy, conceal her fangs and claws, but they are kept sharp and ready for use whenever ded. The curses she now utters against heretics are as bitter as any she ever launched heretics are as bitter as any she ever laubened against Wickliffe or Luther. It is not many years since one of these anathemas was pro-nounced against a deposed or apostate Priest in the city of Philadelphia. It is too horrible d in p on God, the Virgin Mary and all the Holy sagels 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 anathems 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 fleaven with all the powers that were therein rise up against and curse and damn him." Pardon me for quot-ing these words, that are not fit to be used by a gang of pirates, but this is the language that. Rome uses toward those who forsake her communion. If you need any further proof of the intolerance of the church of Rome of today, 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 herstic is laid for its last repose. I shall be told, perhaps, that all sects and parties in religion have at one time or another persecuted those of an opposite faith. There is too much in the charge. We Protestants are verily guilty in this matter. But there is this difference: We confees 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 he-lief and to punish heresy, and exercises the right too. Liberty with a consistent papist means, liberty to bellef what the church teachmeans, here y to belier what the church teach-es, and the right to punish those who reject her authority. My hearers let no maudiin charity blind you to the character of the pa-pacy of the nineteenth century. It is the same merciless power that has oppressed the world and made have of the church of God for ages and generations that are past. No essential improvement in the character 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 brasen-faced woman can never become a chaste virgin. The Ethiopian will not change his skin, nor the leopard his spots. What then ? his skin, nor the seopard his spots. What then r Bhall we cower before this imperious power, or shrink from the contest that is to snap the chains of her captives? No! A thousand times no! The battle is not ours, but God's, and He will give the victory. In His own good time Babylon will be cast down and sink like time is aby on will be cast down and aink 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.

GENTILE TRADITIONS OF THE DELUGE.

Viewa of Different Authors-Traditions of Various Nations.

BY M B CRAVEN.

It has been admitted by scientific theologians who have given attention to ant/quarian re-search, 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 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 Jows 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; Iskusi and Buds in Japan; Astarte and Dersto in Assyris; Agrue-rus, Sydyk and Dagon in Phoenicia; Oromus or Saturn, Dionnaus, Minos, Zaus, Atlas, Ozyges, Inachus, Janus and others in Greece. A flood is also noticed in the mythology of Sesostris, Oannes, Isis, Oairis, and others among the Egyptians; yet according to Plato, their pricets 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 thous-and years before the time of Solon. This not only swept away the Greeks, but permanently sunk a vast island in the Atlantic ocean, previously known as the seat of a great conquering monarch.

Our Jewish account was apparently derived, from the cosmogony of Berosus-a Chaldean historiographer-who states that Belus, (the Deity) after having made the first man, named him Aloris; and then reckons nine descendants aim Aloris; and then reckonshine descendants of most fabulous longevity, until he comes down to Xisuthrus, in whose time the deluge took place. He says that Xisthrus was warned by the delty in a vision, of the intended deluge, and directed to make an ark for the preservation of himself and family, besides the various species of animals, birds, etc. Doves were sent out of it when the waters began to abate, and sacrifices made to Balua 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 abrevisted 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 The Hindoo tradition of this occurrent be-that in the reign of Batiavarata, mankind be-came almost universally wicked—only him 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 Visvaswata, and the earth again peopled by his descendants. In the Pad-ma-Puram, as translated by Sir Wm. Jones, it is related that he had three-sons, —Sherma, Charms and Jypaiti; from which the Hebrew Shem, Ham and Japhet appear as abreviated derivations. In the Mahabarata of India we alse find that Brahma announced to Menu the coming of a flood, and gave him instructions to build an ark for the purpose of saving his family, with pairs of the various sorts of ani-mals, birds, etc. According to the Chinese legend of this disaster, Fohl, 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 Gre cian 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 semicivilized nations and tribes, many of whom have now passed away. The Druids of Britain 'associated the memoirs of a deluge with the remotest records of their race. 'It is said that the inhabitants of Otaheite, on being asked by a navigator concerning their origin, related that the Supreme Being once became apgry at mankind for their sins; and dragged the earth through great waters, whereby their Island be-come broken off, and they preserved. The Aborigines of Ouba 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, 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 as-signed in our Userian chronology, superinduc-ed by a natural subterraneous volcanic convulsion in the bowels of the sarth, before its crust had cooled to its present thickness, caus-ing eruptions from the seas, which overflowed the land, and a disturbance in the atmosphere producing coplous rains, resulting in dreadful loss of human life. Then the religious writ-ers, in accordance with the fictitious tenden-cies of an age when reformers thought it pru-dent to lie for the glory of God and good of man, (Rom. 8:7) embraces the opportunity of having this disaster intervene with their having this disaster interwoven with their mythology as the result of wickedness, romantically portrayed as we find it in the Bible. Richboro, Pa.

tween his thumb and Torefinger 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 yout 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 re-ceipts and expenditures. Your share pro rate is sufficient to enable each family of you to be now living in a 5th Avenue/Marble Palace in New York City, bigger than the Vatican at Rome; at least forty stories bigh, 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, In the rear full of onions, celery, watermeions, paranips and marrowfat peas; golden chariots in waiting; full blooded horses, relatives of Dexter, Fashion Peytons, etc. to serve of you to be waited upon by a gang of the proservants. I presume that you have lost your money at poker, or very likely sending it to New York to purchase counterfeit greenbacks, and re-ceiving instead by express a package of shav-

ings 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 beathen. 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 Chris-tian religion upon earth, I shall have to report the aforesaid religion a humbug, and call im-mediately for a third Advent, of a different kind from anything that has been tried heretofore; and his name shall be Sankey and Moody. We first tried the Patriarchal institution; we succeeded only in substituting idelstry for Paganism; we dropped that and invented the Mosaic Dispensation; in that case, we succeeded only in introducing wholesale murder in the place of organized war. We dropped that thing principally, for the reason that coined money was replacing the barter system. We could do better by drawing a coin salary, than by the cumpersome system of stealing escri-Messiah-and by that means we have not done much bestites substituting fraud for violence; true speaking by perjary; the cultivation of those arts and sequences which have for their object the destruction of child bearing capacity in women; by that means the preach-ers 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, JARVIS ROYAL.

Rochelle, Ill.

Allan Kardec's Spirit Book."

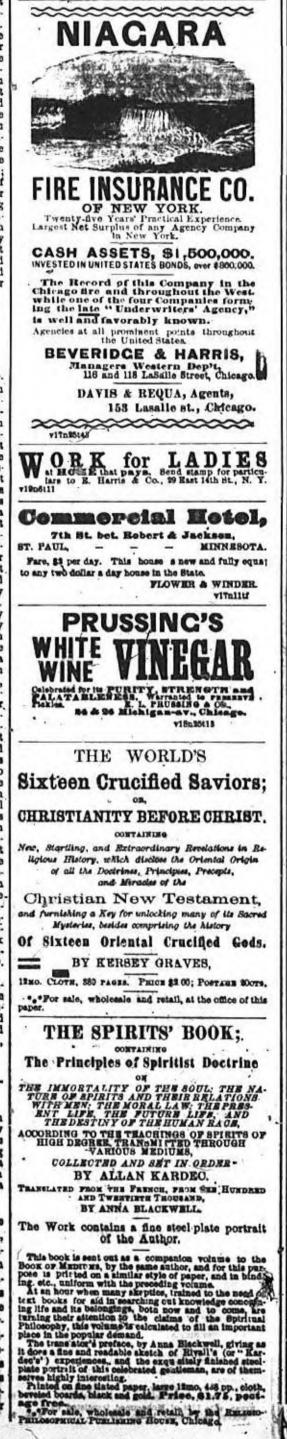
Miss Blackwell's translation of Allan Kardec's celebrated Bpirits' Book, which had been for some time announced and therefore anx iously looked for, has now made its appearance. It is a goodly sized volume of between four and five hundred pages, and contains con-sequently a large amount of matter. Almost every conceivable subject connected with the spiritual part of man and the future life is discussed in its pages, and it therefore can not fail to prove highly interesting to Spiritualists in particular, and to a large number of others in general. We must confess to so thorough a distaste for the subject of re-incarnation that we opened the book with a good deal of pre-judice. A careful perusal of its contents, however, has led us considerably to modify our views, if not regarding the doctrine-taught, at least respecting the author of the book, and very much of the philosophy enunciated by him spart from the theory of re-incarnation. NOVEMBER 18, 1875

CHARCEY BARNES writing from Omaha, says that he has found the Spiritual societies virtually disbanded 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 disguated all true Spiritualists, and they generally prefer to have no lectures at all, rather than have their "free platform" for Spiritualism, perverted into a rostrum for ranting freelovers to ventilate themselves upon, to the disgrace of all decent people. Chauncey has hit the nail on the head this time. Such is the sentiment of the people.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the cour. try through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her. hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

MAJ. WHITTLE and numerous other professional " Revivalists" have a great deal to tell about one crucified Savior. K. Graves, the Spiritualist lecturer, in his new books tells you of "Sizteen Crucified Saviors." Price postage paid \$2 20.



THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

A Sermon on a Scripture Text.

Taxy: And the Angel litted up His hand, and swore that time should be no more.-Jebovah. Bev. X, v. 5 and 6.

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-incarnstion, utterly opposed as it is, according to our, thinking, to reason, and according to our ex-perience to spirit teaching in general. How-ever, the most satisfactory explanation that can perhaps be given of the conflicting and contradictory character of the communications received from the Bpirit-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 trans-lating 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 conse quently we can easily imagine that the book will have a large sale amongst English Spirit-ualists.-Zhe Spiritual Magazine, London, Eng.

"THE SPIRITS' BOOK; Containing the Principles of Spiritist Doctrine, according to the Teachings of Spisits of High Degree, transmitted through various Mediums. Collected and set in order by Allen Kardec. Translated by Anna Blackwell. London: Trubner & Co., Ludgate Hill.

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

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

LUTIS M. BLATE.

Our friends who would like to engage the services of that most excellent test medium, Mrs. Blair, as well as that of another intelligent test medium, who will travel West with her, will do well to address her as above without delay. Mrs. Blair usually stops a few days in a town with some family who will give her a quiet home and the privilege of receiving visitors who desire to see her, while blind-BERMON:-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 accosted a sub chief, who was holding a live finard befolded and entranced by an Italian artist, exe-cute beautiful work of art. She always makes satisfactory compensation for favors shown her. She will take such route, journeying West, as shall most largely demand her

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