

RELIGIO PHILOSOPHICAL JOURNAL

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

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

VOL. XIX.

J. S. JONES, Editor,
PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 13, 1875.

\$3.00 A YEAR, IN ADVANCE.
SINGLE COPIES, EIGHT CENTS.

NO. 9.

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 ARRIVED IN PURPLE AND SCARLET COLOR, AND DECKED WITH GOLD AND PRECIOUS STONES AND PEARLS, HAVING A GOLDEN CUP IN HER HAND FULL OF ABIMINATION AND FILTHINESS OF HER FORNICATION."

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

"AND I SAW THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS AND WITH THE BLOOD OF THE MARTYRS OF JESUS; AND WHEN I SAW HER I WONDERED WITH GREAT ADMIRATION."
—REV. XXI, 4-6.

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

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

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

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

The witnesses for Jesus who were faithful unto death and sealed their testimony with their blood were denied Christian burial, and neither prayers nor masses were to be offered for the repose of their souls. This decree breathing as it does the spirit of the infernal pit, was approved by the reigning pontiff, confirmed by the council of Trent, and is now the "unaltered and unalterable law of the church." Pope Innocent III, a most sweet and appropriate name in view of his character, called another general council, which convened November 1, 1215. This council, known as the Fourth Lateran, and at which there were present four hundred bishops, and about eight hundred abbots and friars, was, if possible, more anti-Christian and bloodthirsty than any

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

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

But let us look a little at the manner in which the church under the doctrine of its infallible head has carried the bloody decrees of councils into effect. In 1307, Pope Innocent III, ordered a crusade to be proclaimed against the Albigenses, and pronounced an indulgence to all who should take up arms against them. A war of extermination was waged against them for thirty years, and until they were blotted out of existence as a people. This war was conducted with the fury of demons, and was marked by atrocities of every kind. As an instance, the city of Béziers surrendered to the papal forces. The people, who fled to their churches for shelter, were dragged from their altars and slaughtered by hundreds, until their blood poured in torrents through the streets. In the height of this butchery, the voice of the pope's legate was heard urging the soldiers of the cross to thoroughness in their infernal work. Some of the inhabitants of the city were Romanists, and the troops found it difficult to distinguish them from the Albigenses. There was no time for discrimination, and the legate shouted: "Kill them all; when they are dead the Lord will know how to pick out his own," and killed they were. Men, women and children to the number of from 20,000 to 60,000, and the city was reduced to a heap of ruins. This war, literally exterminating the Albigenses, probably cost not less than 800,000 lives. The Waldenses, a people of pure faith, and simple, earnest piety, were excommunicated and persecuted with fire and sword for a period of nearly two hundred years. The orders given by his holiness, the Pope, to one of his 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 pious 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.

And this work, of which the foulest spirits of the pit might be ashamed, was perpetrated in the name of the Father of Mercies, and by men who claimed to be shepherds of the flock, the nursing fathers of the church! With such facts as these before us we are asked to believe that Rome does not persecute, and that the popes are vicegerents of the Lord Jesus Christ. Let us glance for a moment at the massacre of St. Bartholomew's day, which occurred Aug. 24th, 1572. I shall not attempt to decide whether this wholesale butchery of Protestants was determined upon and pre-arranged years before it occurred, or whether it was precipitated suddenly upon an unoffending people.

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

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

The king seemed at first reluctant to order the massacre, but when the work was fairly under way he entered into it with the greatest vim and gusto. From his palace window he saw what was going on, and assisted in the murder of his own subjects. The slaughter continued for several days, and was 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 thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets, and the blood flowed down the channels in such torrents that it seemed to empty itself in the neighboring river."

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

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

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

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

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

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

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

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

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

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

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

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

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

Let me give you a description of this right arm of the papacy, not by an uncharitable and bigoted sectarian, but in the words of a sober, scientific historian, whose studies have given peculiar facilities for understanding this subject. A quote from "Mottley's History of the Dutch Republic." Speaking of the Inquisition, he says: "It is a machine for inquiring into a man's thoughts, and for burning him, if the result was not satisfactory. It taught the savages of India and America to shudder at the name of Christianity. The fear of its introduction from the earlier heretics of Italy, France and Germany into orthodoxy. It was a court owing allegiance to no temporal authority and superior to all other tribunals. It was a bunch of monks without appeal, having its familiars in every house, diving into the secrets of every household, judging and executing its horrible decrees without responsibility. It condemned not deeds, but thoughts. It affected to descend into individual conscience and to punish the crimes which it pretended to discover. Its processes were reduced to horrible simplicity. It arrested on suspicion, tortured till confession, and then punished by fire. Two witnesses, and those to separate facts, were sufficient to consign the victim to a loathsome dungeon. Here he was sparingly supplied with food, forbidden to speak or even to sing, to which pastimes it could hardly be thought he would be much inclined, and then left to himself till famine and misery should break his spirit. When that time was

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

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

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

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

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

"It was a tribunal superior to all human law, without appeal, and certainly owing no allegiance to the powers of earth or heaven. No rank, high or humble was safe from its jurisdiction. The royal family were not safe, nor the pauper's hovel. Even death afforded no protection. The holy cities assailed the prince in his palace and the beggar in his shroud. The corpses of dead heretics were mutilated and burned. The Inquisition preyed upon carolines and rified graves."

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

THE MORNING LIGHT IS BREAKING.

BY A. DWYLLI.

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

IMMORTALITY.

A Plain, Logical Statement of Facts Connected Therewith.

BY A. H. DARROW.

About eight years ago in a book which, beyond question, emanated from the brain of a Modern Jewish writer, the Rev. R. P. Riphan, D. O. Lawin, there appeared some striking indications upon the Jewish Theology, which indicate a rapid advance in this supposed to be the most unprogressive religious denomination.

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

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

When a Jewish Rabbi thus testifies to the imminence of this skepticism, we may reasonably indulge in the hope that this gigantic modern revolution of sentiment will be universal.

For centuries mankind have been held in blind subjection to the authority of priests, and those priests have ever wielded the Bible as the instrument of temporal power, and coveted the sacred mantle as the royal road to usurpation and tyranny.

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

"When the sculptured marble falls, And art goes in to die, Our forms shall live in holier halls, The Parthenon of the sky?"

From the earliest period of human history, some portions of mankind have conjectured that there might be a future life, and their imaginations have peopled the ethereal regions with airy phantoms of the most absurd descriptions.

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

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

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

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

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

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

Do you suppose that, if a separate nation ordained as the peculiar people of God, should receive a revelation of His will, 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 reward? Is there anything more productive of zeal for a virtuous life than the knowledge of an endless reward? Could there be any possible reason why such knowledge should be withheld? Is not this fact one of the very strongest arguments against the divinity of the Jewish records?

How solemn and cheerless those despairing words of Jacob, "Me have ye bereaved of my children; Joseph is not, and Simon is not, and ye will take Benjamin away." How could he say they were not, if he knew that their spirits were inhabiting the blissful regions above, "on seraph pinions borne." Jeremiah declares that "a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, and refusing to be comforted because they were not."

Job tells us that, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." If they that go down to the grave shall come up no more, what hope is there for humanity? Shall we survive the brief span of years allotted to us, only to suffer annihilation at its close? Better never have had an existence than to live in perpetual dread of this awful termination.

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

Again, Job says, "The grave is mine house. I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister. And where is now mine hope? As for my hope, who shall see it? They shall go down to the bars of the pit, where our rest together is in the dust."

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

But the Christian will invite us to turn our attention to the New Testament, declaring that although the Old Testament may be silent concerning a future state, the New Testament undoubtedly reveals that light and knowledge so indispensable to human happiness, and that assurance of a continued existence for which the soul of humanity is hungering and thirsting.

The trouble here is, that Christians have always represented the Scriptures as presenting a consistent scheme throughout, harmonious in all its parts, and each part illustrative of the others; so that, to argue from the New Testament in such a way as to contradict the Old, is a course equally destructive to both. It is like the Irishman, who wore his stocking wrong side out, because there was a hole on the other side. The Christian makes the same blunder when he fails to perceive that the two sides of the scheme are inseparable, that a consistent revelation can not contradict itself.

The Old Testament is supposed to sustain a very queer relation to Modern Christianity. In general, it is treated as the inspired utterances of Jehovah, and its divine commands enunciated from the pulpit with all the solemnity of ministerial pride. But when compared with the New Testament, it is regarded as a comparatively barbarous work, upon which 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 to repent in these days, and desire to undo His work again by drowning the world, I seriously doubt whether he could find two righteous individuals to start the race with.

A STEP GAINED.

An Expiring Will 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 composition 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 children are to devote themselves to purely intellectual studies, religious people are beginning to look more deeply into the subject. There is little doubt but that the reading of the Bible was formal in its character, and that its lessons made comparatively a weak impression upon the youth; but it made some impression, if no more than that of a general reverence for the book and its teachings, and Protestants everywhere will be both to have an influence of that kind entirely removed from the schools. Nay, they will not see it removed with complacency. It is a mere fallacy, this notion so broadly promulgated and entertained, that either Roman Catholics, Jews, or Rationalists seriously object to the Bible in the public schools. Roman Catholic priests object to it, but not the Roman people; the priests, because it tends to undermine their unwarranted authority over their parishioners. The laws, certainly do not object to the Old Testament; and Rationalists advocate the exclusion of the Bible not because they object to it so much as because they imagine somebody else does; and they are for equal liberty, etc. There is no reason whatever why an intelligent school board should not make such selections from the Bible, to be read daily in the public schools, as will interfere with no religious belief, unless it be that of a Mussulman, a Buddhist or a Brahmin. There are chapters in the New Testament to which even a Jew will not object, such as the thirteenth chapter of First Corinthians, or the fifth chapter of Matthew. But, suppose the New Testament were largely or wholly excluded, are there not lessons enough in the Old Testament which teach the attributes of God, and the doctrine of human responsibility and a pious reverence for the Author of our being? What sense is that which says we must take the whole Bible or none?

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

The school tax is levied upon the whole people, and is acknowledged to be just by the majority, because the public schools are believed to be the bulwark of the nation's stability. But the stability of our government does not depend upon the number of people who know how to read, and write, and calculate. It depends rather upon the possession of a general and intelligent conscience by the people; a carefully cultivated belief in what is right and what is wrong.

If our public schools become godless, they will become immoral in their tendency; and when they fall in giving proper moral instruction, they fall any longer to be of any good use 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 excluded; and when the principle is adopted in this country, it will be the signal for the dissolution of our system and a return to Pagan and denominational schools. For it will not be long before Protestants will discern that the family and the Sabbath-school can not make a durable religious impression upon their children; when the best hours of each day are given to a system of instruction under skillful teachers which carefully excludes all thoughts of religion or morality.

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

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

HAUNTED HOUSE.

Ghosts on the Rampage—Metropolis the Favored Spot.

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

Letter from Brooklyn, N. Y.

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

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

I also enclose two scraps of the pious doings on the King Solomon plan, of an exceedingly pious Presbyterian. The angels are yearly chopping away the foundation of the Religious creed—ring swindle institutions. Moody has bought a farm recently, which shows that preaching is a lousy profitable trade, even in hard times. Moody blows and Banky helps him—make money!

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

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

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

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\$1.05 cents renews trial subscriptions one year.

Philadelphia Department

BY HENRY T. CHILD, M. D.

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 expounded, though not established, by Christ 1800 years ago, since it, like Spiritualism is so evasive with regard to the person of Christ, as if He 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 recognize any of his teachings, or life, but he would be expelled by the dignitaries of the church as an impostor, and a man fit only to associate with publicans and sinners.

Some of the best writers among the Spiritualists, Robert Dale Owen, Samuel Watson, Dr. Eugene Crowell, and quite recently our friend Cyrus Jeffrey, 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. Crowell'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 Jeffrey, as he has sent for several copies of his sermon published in this paper.

A little more than two years ago, Mr. Jeffrey 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 physicians he had consulted. He came under spiritual impression, although he was not very familiar with Spiritualism. We found he had outgrown the fallacies of old theology, and as one by one these had fallen off, he had been teaching Spiritualism.

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

A few months afterward Mr. Jeffrey 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 pain, especially when I would attempt to do any labor. No physician could relieve my suffering, or even tell me what my disease was, until I went to Philadelphia, where they not only told me where my disease was, and what it was, but they cured me at once. I know it requires faith on the part of the patient, as well as on the part of the physician, and as I have long believed that Christ is the same, and his 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 readily cured. Hearing of two, a male and female doctor and doctress in Philadelphia, I went to their office. After examining me some eight or ten minutes, they applied hands and cured me in about eight minutes more, so that I am now as well and well. Their rooms are at 1077 Mount Vernon-street, Philadelphia."

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

There are various offices in the church, prominent among which are those who should have the gift of healing; but all these offices of the church mentioned in this chapter, and other scriptures, are now denied by all orthodox ministers, and those who are worthless and rejected, scripture has longer worthy of being preached or obeyed. Although it was Christ's expressed command to all his preachers to heal the sick as you will see in Luke 9 and 10, Mark 6 and 13, and 16 and 18, Luke 10 and 9, Matt. 10 and 13. And these were all commands of Christ; and he told all his preachers to preach and teach whatsoever he commanded them, and he would be with them all ways even unto the end of the world." Matt. 28: 19 and 20. Yet all orthodox preachers throw away all these commands of Christ that were to be taught always, even unto the end of the old world, and teach that they are not to be obeyed, which makes the gospel worthless and of no effect to the children of men, for it is his commands that are his gospel, and it is his commands that we are to believe and obey, and as there is no law added in the scriptures to show where the Lord has altered, amended or repealed a single commandment, which he has given to mankind, it is plain that his gospel is the same to-day it was in the day it healed the leprosy, and was a single word or command of Christ ever pass away, as you will find by referring to Matt. 24 and 25, Mark 13 and 14, Luke 21 and 22. Yet all the orthodox ministers of this day teach that Christ's words or commands to work miracles, cast out devils, cure the deaf, heal the sick, etc., have all passed away, which directly commands Christ and destroys that gospel that was to be glad tidings to all people in healing their bodies as well as their souls.

Since that time he has been preaching Spiritualism as it is revealed to him, in various parts of this globe. He is a plain, honest man and impressed you with the earnestness of his character.

We desire to speak of the practical character of Christianity as taught and exemplified by Jesus, for the latter is that which characterized him, and when mankind learn to estimate the value of true lives, they will realize that it is not so much the teachings as the practical life that moves the world and leaves an indelible impress upon it.

Jesus went about doing good to the bodies and souls of men,—this was the essence of his religion. His creed may be summed up in the short sentence "to be good, and to do good." The new commandment which we gave, and which 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 characteristic trait of modern Spiritualism from its inception. Almost all the mediums, and great numbers who are ignorant of their mediumship, have been influenced to heal the sick. Jesus 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 he do also; and greater works shall he do, because I go to the Father." Here was an example that mediums should follow; he was not jealous of any one, but tells others they shall do greater things because they will realize stronger spiritual influences as humanity and the Spirit-world move onward, and grow nearer to each other.

One of the first lessons of Spiritualism is to teach us to take care of and improve our physical bodies, good health being an essential part of true religion, which includes man's entire being. The law of love,—the practice of the golden rule, which is the basis of honesty, and the practice of healing, constituted the grand trilogy of primitive Christianity, 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 Spiritualism ancient Mysticism, Occultism and Magic, but these are frills 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 it is that of true Spiritualism, 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 angels as a divine and holy experience, our religion becomes practical, speaking at all times and everywhere through our lives, and we carry blessings wherever we go.

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 HAND. 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.

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A FAVORABLE NOTICER.—The good reputation of "Brewer's Bronchial Trochoc" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety.

A Spirit Physician Materializes and Cures His Sick Patient. Mrs. A. H. ROBINSON, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed, I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back in a position I never take in sleeping, the clothes drawn closely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. A. H. P. Cox. Topeka, Kan., April 19th, '75 Box 351. Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON.—MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting close to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern States, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I've had something like neuralgia in my head at times, and more frequently during falls from one temple to the other. Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will be obliged. Hoping to hear from you soon, I remain, Yours with Respect, Lewis G. POLLARD. Los Nietos, Cal., Oct. 2nd, '74. Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the return of the following letters. Mrs. A. H. Robinson.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any I have ever taken. My head is very sore and I believe you will succeed in curing it. I have not taken so good care of myself as I should, and you will be pleased to hear that I am now as well as well.

I ought to, but will do the best I can in the future. If you succeed in curing it it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, Lewis G. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, Lewis G. POLLARD. Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the speedy cure is the essential object in view rather than to gratify the curiosity, the brief practice is to send along with a lock of hair, a brief statement of the case, including symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and is an internal or an external application, it should be given or applied precisely as directed in the accompanying directions. It is never given except to a patient who has been examined, and the quantity of the compound, but the chemical effect that is produced, the science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any change that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish this is done as when the patient is present, his gifts are very remarkable, not only in the healing art, but as a psychometric and business medium. One of her first prescriptions, \$2.00 each, subsequent one \$1.00. Psychometric delineation of character, \$3.00. Answering business letters, \$2.00. For money should accompany the application to insure a reply. Hereafter, all charges, applications, to insure a reply, must contain one dollar, to defray the expenses of paper, envelopes, and postage. Mrs. Robinson gives no private sittings in any way. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote. The above-named sure remedy for the appetite for tobacco in all its forms, for sale at this office. Send to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Hiccups and spasms will tell you that tobacco has been made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before inebriating the bawking desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly safe.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. For further particulars, apply to Mrs. Robinson, Chicago, Ill., either to wholesale orders, single boxes or local agencies.

TESTIMONIALS. Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO WERRE. I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectively destroyed my appetite or desire for tobacco. DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPANNA. I have used tobacco, both chewing and smoking, about twenty years. Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARKER. Oswego, N. Y. Mr. R. Y. Wynn, of Waukegan, informs me that he had used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Enclosed find two dollars. Please send me a box. D. H. FURMAN. Oakbrook, Wis.

For sale at this office, \$2.00 per box. Sent free of postage by mail. Address, Religio-Philosophical Publishing House, Chicago. Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

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On October 1st, 1875, this volume will be greatly enlarged. The contents of this date and those forwarded will be enlarged, better and more costly paper. This is a volume of 1200 pages, printed in the highest style of art. The illustrations are of a fine quality, and in great number. In this country the space devoted almost entirely to the history of the continent, and to the history of the world. The travels which will appear in this volume during the forthcoming year, would, in book form, cost many dollars, and yet this is but one feature of the paper. Photographs, scenes throughout the world, will be given, and a good idea may be formed of the manners and customs, dress, and productions of all the different peoples.



Make Home Happy! The illustrations at the corners represent a few of our Premium Gifts to those who send us subscribers.

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

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

Table with 3 columns listing contents: Bitter Fruit, American and Americana, Traveling, Baron Fritz, A Terrible East Indian Tragedy, Life in Naples, Romantic Incidents in the Lives of a French Actor and Actress, Magdalena Rockefeller, The Ancient Bands.

Each yearly subscriber to THE ECHO is presented with the splendidly illustrated volume entitled AMERICAN AND AMERICANA, a volume which enables the possessor to gaze upon the most beautiful and interesting scenes of the continent, and to read the most interesting and valuable articles which have appeared in the pages of this magazine. This volume, under ordinary circumstances, would retail in the book and news stores for \$20. It is impossible to give any adequate description of this magnificent work, the illustrations of which cost many thousands of dollars. In the limited space at our command, all who read this advertisement should send for our illustrated circular.

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

Meeting called to order by President Orvis, Friday, 9 o'clock a. m., and necessary committees appointed. Friday evening devoted to conference. Speakers, John Collier and Elvira Wheeler, Dr. Brown, Dr. Phillips and wife, and Mrs. Foeter. On finances, Mrs. Laura Jones, Mrs. Bristol, Bro. Putnam. Remainder of evening devoted to conference. Saturday, 9 o'clock a. m., conference opened by Pres. Orvis, relating how and why he became a Spiritualist, giving some fine and interesting experiences. Dr. Brown, of Milwaukee, compared the teachings and theories of theology with Spiritualism, and was happy to find the beauties of the latter surpass those of the former. Mrs. Cunningham knows Spiritualism is true, yet she would stay in the church as long as possible for the sake of enlightening the members. Bro. Scovel, of Princeton, spoke at length on the communistic idea of living as being the only true one, and the only way the highest development of the race could be attained. Bro. Collier gave a very interesting account of the English Co-operative manner of living, and closed by saying that brains will always control hands. Lecture by Mrs. Ruggles, subject—"The Gospel of Truth."

Testimonial to Mr. W. H. Harrison.

ED. JOURNAL.—Will you kindly oblige the Committee by inserting in the next number of your JOURNAL the following circular, which is about to be inserted in our English Spiritual periodicals. Faithfully yours, EMILY KIELINGBURY, Sec'y. to Com. COMMITTEE: MARTIN R. SMITH, PRINCE EMILE SAYN, CHAR. BLACKBURN, WITTENSTEIN, SIRCHAS ISHAM BART, ALEX. CALDER, MRS. MAKDOUGALL GREGORY, H. D. JENCKEN M.R.L., BENJ. COLERMAN, D. FITZGERALD, M. ALEX. TOD, S. T. E., CROMWELL F. VABLEY F.R.S., N. F. DAWKINS, JAMES WASON, EUGENE CROMWELL, M. D. SECRETARY AND TREASURER: MARTIN R. SMITH, Esq. care of Miss Kielingbury, 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 upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the Spiritualist newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the Engineer newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject. It is a matter of notoriety that the Medium newspaper, which was inaugurated the year after the appearance of the Spiritualist, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of the Spiritualist for fifteen years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all respects worthy of it. The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison. Had he appealed to the public for subscriptions they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the Medium ever since its establishment—but he has not done so. It is proposed, therefore, that a subscription, in addition to the existing guarantee fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, we hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism. All subscriptions to this fund will be payable on the 1st of January, 1876. Friends desiring to contribute are requested to send in their names, addresses, and the amount to Martin R. Smith, Esq. care of Miss Kielingbury, 38 Great Russell street, London, W. C., Eng. FIRST LIST OF SUBSCRIPTIONS: £ s d Mr. Martin R. Smith 50 0 0 Mr. Chas. Blackburn 50 0 0 Mr. J. N. T. Marthens 50 0 0 Mr. Alexander Calder 20 0 0 A Friend 20 0 0 Mr. Alexander Tod 20 0 0 Mr. N. F. Dawkins 15 0 0 Sir Chas. Isham Bart. 10 0 0 Prince Emile Sayn-Wittenstein 6 0 0 Mr. R. Hannab 5 0 0 Mr. O. F. Varley, F.R.S. 5 0 0 Dr. Eugene Crowell 5 0 0 Mrs. Louisa Lowe 5 0 0 Mr. Chas. Massey 5 0 0 Mrs. Honeywood 2 0 0 Mrs. Makdougall Gregory 2 0 0 Mr. Mylne writing from India, saying that he intends to contribute largely towards this object. "Father Forgive Them, for they Know Not What They Do." Does God always answer his Son's prayers, I ask the believer, and the affording believer answers, "Yes, ten thousand times yes," and calls me an infidel and blasphemous, and says I insult him and his Christ and his God by asking such a question, and I again ask the same question to all the Christian world, and I seem to hear them all unhesitatingly give an affirmative answer, and I sometimes express a doubt to my zealous Christian friend whether God does really grant all the requests that his unequal, co-equal and co-eternal Son makes to him, still some very over-pious soul like Comstock, of New York, whose zeal for God outruns all reason and common sense, tells me I am a fool for doubting it. Well, then, I will admit it to please my Christian friends, and then gently ask them, if they are not claiming too much when they say that God the Father answers all the prayers of God the Son. Of course, no one will dare say that any God will punish a sinner whose sins are forgiven, hence I fearlessly assert that those who crucified their "Son of life and glory," are all in heaven singing praises to their dear Saviour who purchased their salvation and washed their blood-stained garments in his precious blood that was willingly shed for his murderers. How emphatically does this act prove that Christ was anxious to do his part to save and bless those who crucified this very important act in the "great plan of salvation." But let us hold on a moment, and see if we can not detect some little mistake right here, for Christ said, "They know not what they do." Did they not know what they were doing?

They knew that they intended to kill Christ,—the King of the Jews—didn't they? and they did kill him didn't they? Then how could it be truly said, "for they know not what they do?" My guardian spirit suggests this idea to me which seems to make Christ's words true, viz., that they did not know that they were performing the most important act in the great tragedy of the plan of Salvation, and that it was decreed before the foundation of the world, that they must crucify the man Christ Jesus. This was what they did not know, therefore Christ was right when he imparted the news to his Father, that this religious rabble "didn't know what they were about." "Great is the mystery of Godliness," Mr. Editor, I present these facts to your readers to let them know that all who stained their hands in his blood, are now sitting at his right hand—not on his left, mark ye, but are really with the 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 Swinburn or Talmage have never preached a sermon from this blessed comforting text, and to tell their hearers that the "great plan" was really broader than perhaps they had ever dreamed of, and that it really had scripted up into the kingdom of the Orthodox heaven, more of the sum and sediment of the human race than religious bigots ever supposed was possible. This saving of Christ's murderers is nearly or quite tantamount to universal salvation, is it not? Will some Reverend please answer. I call on Bro. Moody. Starfield, Ill. T. J. Moor M. D.

Letter from N. W. Brown.

BRO. JONES.—For some time I have been a regular subscriber of your paper, and have watched with interest the progress of Spiritualism. I hardly ever see in it any notice of Colorado, therefore allow me to inform you what we are doing in the far off West. The Spiritualists here are wide awake; only a few weeks ago we organized a Lyceum, elected our officers, drafted a constitution, and went to work. Our medium is Dr. O. C. Busby, whom the spirits have named Alpha. He was born in 1840, in the State of New York, Oneida County. At the early age of ten he went to sea, where he remained for seventeen years. On the 22nd of August, 1857, while standing on the wharf in Constantinople, he was struck, which destroyed his sight entirely. On reaching home, he at once began the study of Phrenology and Divinity. Upon graduating, he at once commenced lecturing upon those subjects. A few months ago he visited Colorado for his health, and was accidentally thrown in company with us. He was informed that he was a medium. He hooted at the idea, he being at the time a Methodist preacher, but the spirits went to work in earnest, and after one treatment they took him in their own hands, and have within a few weeks developed him as a trance, test, inspirational and developing medium, and they also promise to make him clairvoyant, materializing and healing. I will give you a brief account of his control and our circles. At the first seance ten persons were present. Alpha was entranced, when the spirit, Dr. Gall, announced that all things were ready and conditions favorable. There being a skeptic present, the medium addressed him as follows: "Your son is here and wishes to communicate with you." "Please give me the name of my son." "Certainly," whereupon the name of his son was given, and also the time and place where he passed away, and also the disease which caused the change. Many other questions were asked, and answered correctly by the medium. I have also, through this medium, been able to converse with my father and other relatives in the Spirit-life. Many friends, whose names I had entirely forgotten, have been replaced by the medium. We have also had Spaniards, French, Germans, Greeks, Irish, Indians, and one occult spirit at our seances, and remember that each individual speaks in his own language. The spirits have prepared him for a lecturer. He has already delivered four, and has challenged any one to debate the subject: "Primitive Christianity and Modern Spiritualism are the same;" the medium affirms—who will deny? He is controlled by Melancthon, Luther, Wesley, Gall, Comb, Valandingham, and others. He delineates character and gives charts while in trance. These charts are signed by disembodied spirits of his Phrenological band. The spirits will not allow him to make any charge for his sitting or lectures. I wish to call your special attention, and also that of all Spiritualists, to the following announcement that was made in one of our seances. I will give you the language of the spirit as near as I can: "Friends, this blind medium which you now behold, we have chosen as our own; the world shall be his field and the inhabitants of the same his audience. We have ordained him for a public-lecturer. He will stand before Princes and Monarchs to declare forth the truth of this glorious philosophy, and in France he will be arrested, tried and condemned to die; will be thrust into prison, and his hands securely handcuffed, to await his execution." "Have the spirit was interrupted by some one asking the question: "Oh! will they kill him?" "No, never, for on the day of his execution, he will be brought out of prison, and everything being ready he will be ordered to mount the gallows; then will a cry be heard, 'Oh! spirit, you have watched over me so long, led me these many years—will you now leave this God-ordained man to take his life?' Immediately the medium will be snatched from the gallows and carried to a place of safety, beneath the stars and stripes of his native land." "I do not say when this will be, but would it not be well to keep this statement for future reference?" Nederland, Col. N. W. Brown.

Voices from the People.

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

BREMEN, IND.—Chas. H. Lehr writes.—Hoping that you may go on in vindication of our glorious free school system, and the elevation of humanity, though it may deal the death blow to pretercist and superstition. WASHINGTON.—A. B. 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 spirit lectures and can truly say that I consider her one of the very best I have ever listened to. MOBERLY, MO.—H. W. Johnston writes.—Since I have been reading your paper, and see that you condemn free-love and all other isms that have a tendency to demoralize humanity, and that you teach nothing but love and kindness towards our fellow man, and as your teachings are in accordance with my feelings and belief as it regards our duty while on this earth, I must acknowledge that I have become very much interested in your Philosophy. NORD, CAL.—G. W. Elliot writes.—We like the JOURNAL very much. As soon as we read it we send it to Vermont, where it is a welcome. That one little paper, which is regular in its visits each week, has made several converts to pure Spiritualism; or rather the JOURNAL and Mr. Watson's Magazine. My mother, who is a resident of Vermont, has just made her second visit to the Holy Bible, to witness the materializations. Several of her friends appeared. HAVERHILL, MASS.—W. L. Jack.—M. D. writes.—The good cause still goes bravely on, and truth is triumphant. The dear JOURNAL still continues to come freighted with its gems of truth, set in form of immortal gems of richest lustre. You may well be proud of the work of good it is accomplishing through its immense circulation. The JOURNAL still lives and prospers, while the little pilgrims around it die—penny-a-liners can't survive—the JOURNAL is a living truth and paying institution, despite those who try, but fail to injure it. Spiritualism is fast gaining ground here. New mediums are being constantly developed 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 Tilton Hall. He holds his audience spell-bound. OXFORD, IND.—David Lewis writes.—I am a young man, having very poor health, and for some time back, I have been following the advice of what claimed to be spirit doctor, in the treatment of my physical organism, and I most frankly acknowledge that my health has greatly improved and my mind strengthened. I am also told by this invisible that there is an intelligence with me who may help me to overcome my present troubles. Since my health has recovered, I thought I would try and get rid of this influence, and in order to do this I called on our minister, being a member of his church, and have a conversation with him on Spiritualism in its different phases. On entering the parsonage, I learned that the minister was absent. I stated my object to his wife, who upon hearing my desire, screamed out, "Take him away! Take him away, he is crazy!" CLEAR LAKE, IOWA.—M. P. Rosecrans writes.—I see that in the tumult and excitement created by the political contests and religious controversies for power and wealth the JOURNAL still lives and is able to do good work, cheering, educating and elevating the poor down-trodden son and daughters of humanity, raising them from brutish degradation and selfishness up to a higher and nobler plane of action, holding that the family relations, such as husband and wife, parents and children, are the 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 of the world; those unnumbered lamps that cannot be sold by the religion, yet I am happy to say there are a few, and among that noble class our rank. Altho' in my estimation than the glorious old RELIGIO-PHILOSOPHICAL JOURNAL. WARSAW, N. Y.—E. D. Warren writes.—It rejoices my heart to see the glowing accounts of the development, growth and prosperity of our glorious Philosophy throughout the world, as published in the columns of the dear old JOURNAL. And I can not refrain the gratitude I feel, or the admiration I cherish for its steadfast adherence to, and bold enunciation of those truths and principles by which alone humanity can be redeemed from the thralldom of superstition, 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 all believers in our glorious and heaven-born principles, should choose and wear some badge by which they could recognize each other. Another seconding the idea, and producing good reasons for so doing, proposed a simple "star." I am in favor of the proposed emblem, and have spoken with several worthy Spiritualists, who generally endorse the idea. Therefore let some badge be agreed upon, a notice of the same be published in the leading journals devoted to the interest of the cause, and let it be simple, beautiful and durable, the same in design and style everywhere, to accomplish which let them be manufactured and sold by dealers in Spiritualist books and papers, and ordered by mail in quantities to meet the demand in all communities or neighborhoods where there are Spiritualists. Let those who are ashamed or afraid to show their colors, refuse to endorse the above. SANTA CLARA, CAL.—J. W. Canfield writes.—We have had an "awakening" here, caused by one Elder Hildreth, pastor of the Baptist Church in San Jose. He has been giving a course of lectures against Spiritualism in this place, but the good angels came to the rescue, by sending us one to counteract the influence caused by the noble divine. One Mrs. F. A. Logan came from Oakland, and preached through her intense feelings against all Spiritualists, and especially mediums, and her guides inspired her to give a course of lectures in Harmony Hall in answer to Hildreth. The hall was literally crowded each night, and I should judge from the outlook at present, that she had the inside track, and was going to keep it. His lectures against Spiritualism, and hers in its favor, have served to awaken a desire in the minds of the outside world, to investigate this great subject. It has set the people to thinking, and if we can get a good speaker here, one that could prove Spiritualism from a Bible standpoint, I think we would have a Spiritual revival in Santa Clara. I tell you that there are too many tall steeples in this place. The people have been fed on husks too long. They are starving and crying for drops of manna to quench their parched tongues, but when will they get it? When I look over your excellent paper, and see so many noble workers in the glorious cause, I often wonder why it is that we, on this coast, have to subsist for intellectual food mostly on our spirit guides, and what we read about the progress of the cause in other places. NEW YORK.—A. W. Blakeley writes.—Having been a Spiritualist twenty-five years (for what faith, some fifteen years ago), I was so annoyed by unjust treatment in my church that I gave up both it and my ministry therein. I ask you, as an especial and great favor, to publish the following: A very strange thing happened in my family about six months ago. My wife, who, in youth, had ulceration of the throat for which it was so banded with castic as to leave large holes through (which she then still bore), was taken one evening, was taken out of bed at 1 o'clock, by a spirit, which began singing through her in a clear, strong, full voice, an unknown tune and song in an unknown language. The voice is mostly female, but sometimes male, and some of the variations are said to be of the most difficult operatic singing. Some think the female voice last of Europe, and some believe; but she male calls himself "The Wanderer." My wife having attended a theatre at New York, I can not be just of this. I only know it is not my wife who sings, nor is her voice. A musical critic declared the voice of the largest compass and power, capable of filling Barnum's Hippodrome. Another wonder is, my wife, who for twenty years was slender and in bad health and often prostrated, has grown stout and strong under these influences, and is now well and vigorous. She has spoken in the strange language of which we can see and find an interpreter. I have thought it extraordinary, but we are sure it is Polish. One thing I do know; it is not my wife who either thus talks or sings, for the power manifested is far beyond hers, and in the way, beyond what I have known, and this talking spirit gives tests the most positive and convincing. I write to you for information; investigation by ministers and Christians who ignore Spirit-

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

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—causing a smarting sensation. I found the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy.

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

Springfield, Md. M. K. SMITH. "Don't forget to send a letter, stamp to pay the postage on the answer desired."

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Concluded from First Page.

is sustained by the undeniable facts of history.

The institution was, perhaps, hardly as severe in the Netherlands as in Spain, yet we meet with the following fact in the history of the former country. "To avoid the disturbances created in the streets by the frequent harangues or exhortations addressed to the bystanders 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 roared in the torture and bloodshed declared that they were doing not their own work, but the work of Christ. Yet the history of earth and heaven and hell does not contain the records of a work more infernal than that done by the Inquisition. One Inquisitor, the Mark Torquemada, in the sixteen years of his administration, burned, according to an official report, more than ten thousand persons alive, and punished with infamy and confiscation of property nearly one hundred thousand more. From fifty thousand to one hundred thousand persons were burned, strangled, beheaded or buried alive in the Netherlands for refusing to accept the doctrines of the church of Rome. Still the heretics grew, and on the 16th of April, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. Ten days afterwards the king confirmed this decree of the Inquisition and ordered it to be carried into immediate execution, without regard to sex, age or condition. There were three millions of men, women and children sentenced to an ignominious and cruel death. It was hardly possible to execute this decree in all its length and breadth. But 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 exaggeration to say that this grim Moloch of the Church of Rome, this pet institution of the infallible successor of St. Peter has destroyed millions of human beings. It caused an eighty 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, I say!" yet will those hands never be clean. After all her efforts she may still say, "Here's the smell of blood still; it is the perfumes of Arabia will not sweeten this little hand." Where and when has this intolerant and persecuting church had the power to establish the Inquisition and failed to do so? She has set up this engine of cruelty and death in France, and Spain, and Italy, in Portugal and the Netherlands, in India and South America, and the islands of the sea. She has almost girdled the earth with these fires of hell. And let it not be said that the Inquisition was adapted to the dark ages, and long ago became obsolete. It existed in form until a very recent day, and now exists in spirit wherever the church of Rome is firmly established. When the troops of Napoleon entered Rome in 1809, they threw open and partly demolished the prisons of the Inquisition. In doing so they liberated some of the victims of papal intolerance, and it is said that grim and tough old warriors that had braved the dangers of a hundred battlefields, cried like children when they saw the pitiable condition of these prisoners.

These prisons were rebuilt under direction of the Pope in 1825, were of course rebuilt to be used. They were again broken open in 1849, after Pius IX. had fled from Rome, and two prisoners, an aged bishop and a nun found there, were set at liberty. Many accounts of things as they were then found in and about the prison have been published, perhaps none more reliable than those made by Father Gavazzi, in a letter dated March 20, 1853. The letter is too long to be cited in full, I must content myself with some extracts. He says, (he was chaplain general of the Roman army at the time: "I found in one of the prisons a furnace and the remains of a woman's dress." I shall never be able to believe that the furnace was used for the living, it not being in such a place, or of such a kind as to be of service to them. Everything on the contrary combined to persuade me that it was made use of for horrible deaths and to consume the remains of the victims of inquisitorial executions. Another object of horror I found between the great hall of judgment and the luxurious apartment of the chief jailor who presides over this diabolical establishment. This was a deep trap opening into the vaults of the Inquisition. As soon as the so-called criminal had confessed his offense, the second keeper, who is always a Dominican Friar, sent him to the Father Confessor to receive relaxation of his punishment. With hope of pardon the confessed culprit would go towards the apartment of the Inquisitor, but in the act of setting foot at its entrance the trap opened and the world of the living heard no more of him. I examined some of the earth found in the pit below, and it was a compost of common earth, rottenness, ashes, and human hair, solid 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.

Speaking of this part of the prison, Gavazzi says: "You descend into the vaults by a very narrow stairs. A narrow corridor leads you to the several cells, which for smallness and stenches are a hundred times more horrible than the dens of lions and tigers in the Colosseum. Wandering in this labyrinth of most fearful prisons that may be called graves for the living, I came to a cell full of skeletons buried in lime, the skulls detached from their bodies had been collected in a heap by the first visitors." Gavazzi considers these questions, "Where were these skeletons? How came they in their present position? He shows that they are not the remains of persons who died a natural death and received Christian burial, and concludes that the following is the most probable opinion, if it is not the actual history of the case. The condemned were immersed in a bath of slacked lime, gradually filled up to their necks. The lime, little by little, enclosed the sufferers or walled them up alive.

The torment was extreme and slow. As the lime rose higher and higher the respiration became more and more difficult and painful, so that what with the suffocation of the smoke, and the anguish of compressed heating, they died in a manner horrible and desperate. Sometimes after their death the heads would naturally separate from the bodies and roll into the hollows left by the shrinking lime. Let two or three facts be remembered with regard to this prison of the Inquisition. It is close to the church of St. Peter and under the very shadow of the Vatican. The keepers of the prison were friars of the Pope, for I am speaking to you now of what occurred only a few

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

I told you last Sabbath evening of one case in which the friend of the American Consul at Rome was taken out of his bed at night, carried to the prison of the Inquisition, and never heard of after, until one who had been his companion in prison reported that he was dead, and buried under one of the dungeons. This was less than fifteen years ago. When the army of France restored Pius IX. to his unstable throne, he re-established the Inquisition. Dr. Achilli was arrested, thrown into one of its dilapidated prisons, nor would the Pope consent to his release. In 1859 a convention of cardinals, bishops and priests met at Loretto, the most sacred shrine of Mary, and issued an edict, which was afterwards confirmed by the Pope, which breathes the very spirit of Dominic and Loyola. Whoever 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 offense, 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 worship was forbidden, and the heaviest thunderbolts of the Vatican were launched against Victor Emmanuel, and all who sympathized or co-operated with him. As recently as 1866 the places of Protestants in Rome were closed by order of the Papal authorities. A little company of Scotch Presbyterians had for some time held religious services in a very quiet way in the house of one their number, and the irregularity had been winked at or tolerated by the authorities. But in December 1866 the British Consul sent the following note to one of these Protestants.

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

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

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

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

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

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GENTILE TRADITIONS OF THE DELUGE.

Views of Different Authors—Traditions of Various Nations.

BY M. H. CHAVEN.

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

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

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

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

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

Thus the historic testimony is that it was common in the early ages, before the human mind had become emancipated from superstitious proclivities, to impute all disasters and calamities to the judicial operations of an offended Deity, who resorted to such methods of administering judgment to his delinquent creatures, for the purpose of producing an amendment in their morals. Hence science brings us to the conclusion that the physical condition of this planet underwent a terrible cataclysm, at a period far beyond the date assigned in our Userian chronology, superinduced by a natural subterraneous volcanic convulsion in the bowels of the earth, before its crust had cooled to its present thickness, causing eruptions from the seas, which overflowed the land, and a disturbance in the atmosphere producing copious rains, resulting in dreadful loss of human life. Then the religious writers, in accordance with the fictitious tendencies of an age when reformers thought it prudent to lie for the glory of God and good of man, (Rom. 3:7) embraces the opportunity of having this disaster interwoven with their mythology as the result of wickedness, romantically portrayed as we find it in the Bible.

Richboro, Pa.

A Sermon on a Scripture Text.

TEXT: And the Angel lifted up His hand, and swore that time should be no more.—Jehovah. Rev. X, v. 7 and 8.

SERMON:—And the angel of the judgment, after he had finished up his business with the people of our moon, of Mars, and of the dog star, came to this earth at the rate of 400 miles per second, and lighted in the neighborhood of the Rocky Mountains, where a squad of Digger Indians were sitting. He thus scooped a sub-chief, who was holding a live lizard be-

tween his thumb and forefinger eating it: "You Digger Indian, give an account of your tribe; you are poorer than poverty; you are nastier than anything that I have ever seen; you are covered with lice and fleas. What have you done with the money that my thousands of preachers have worked so hard to get for you? During the last ten years, they have collected a vast amount of greenbacks, with which to enable the Lord to save the Heathens. I have with me the estimate of the funds collected for that purpose, showing the amount of their receipts and expenditures. Your share pro rata is sufficient to enable each family of you to be now living in a 5th Avenue Marble Palace in New York City, bigger than the Vatican at Rome; at least forty stories high, hot and cold water in each story, and gas everywhere, with fine pleasure grounds attached; a garden in the rear full of onions, celery, watermelons, parsnips and marrowfat peas; golden chariots in waiting; full blooded horses, relatives of Dexter, Fashion Peijtons, etc., each of you to be waited upon by a gang of negro servants. I presume that you have lost your money at poker, or very likely sending it to New York to purchase counterfeit greenbacks, and receiving instead by express a package of shavings or saw dust, or possibly nothing at all."

"Angel, sir," said the Digger, "we have never seen a cent of the money that you allude to, neither we nor any other Indian or heathen. Mark Twain was out here last fall, and he said the money was paid out to traders in league with missionaries, who divided the plunder with the Lord's anointed. He said that the clergy out of this fund managed to furnish themselves with stately mansions, and with whatever luxuries the world's market could afford."

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

Yours truly,

JARVIS ROYAL.

Rochelle, Ill.

Allan Kardec's Spirit Book.

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

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

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.

LUTEN M. BLAIR.

Our friends who would like to engage the services of that most excellent test medium, Mrs. Blair, as well as that of another intelligent test medium, who will travel West with her, will do well to address her as above 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-folded and entranced by an Italian artist, execute 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 services.—ED. JOURNAL.

CHANCEY BARNES writing from Omaha, says that he has found the Spiritual sciences 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" for Spiritualism, perverted into a rostrum for ranting free-lovers to ventilate themselves upon, to the disgrace of all decent people. Chancey has hit the nail on the head this time. Such is the sentiment of the people.

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