

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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

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

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## THE HERETIC.

Extracts from the Address of John W. Gardemann, Ex-Catholic Priest, at Philadelphia, Penn., July 30th, 1875.

Besides the doubts I had on doctrinal matters I was far more disgusted with the Roman Church on account of my knowledge of its priesthood. In fact, if I would not have feared to become a bad man, like the majority of priests I know of, I might be in their ranks yet. I repeatedly heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did they would sweep them out of the country, and I assure you, if you should know them as I do, you would not consider that remark as any too harsh. In the first place, they have an insatiable desire for money. The poor people are asked for money at all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may slave, how poorly the children are clad, no matter whether the grocer is paid, the average priest insists on his dues. Baptisms, marriages, and funerals must be paid for, and to the poor Catholic who dares to offer a priest less than five dollars. Too much he can never give. Go on any Sunday to almost any Catholic Church of this city, and you will hear something about money always. When I first met the late James Maguire, a conveyancer, and a good Roman Catholic, he warned me against this vice of the priests, saying that he never yet attended church in this country without having listened to more eloquent remarks on the money question than on the Gospel of the day. The more a priest returns to the Bishop for the seminary or other purposes, the higher he rises in the Bishop's esteem. Provided a priest is sound on the money question his other qualities are of minor importance. I know over five hundred priests and sixty bishops in this country. I have been frequently in priests' and bishops' companies, and whenever the question came on the congregations they never asked, "How are your people; are they temperate, faithful in attendance at church; do they raise their children well?" but always, "How much pew rents do you get?" "What do your collections amount to?" "What do you get at Christmas?" "What are your fees for baptism and marriage?" And if the sums did not seem large enough you would hear a "Damn it; that's little." When Bishop Toebbe came home to his people in Covington, after an absence of six months, the first Sunday he appeared among them he gave them a tremendous overhauling about the money collections. I know priests who have been scarce ten years in the priesthood who own from \$20,000 to \$40,000. And the poor people who always give never are told where the money goes to. No priest and no layman in the city knows what Bishop Wood owns. No congregation hears what a priest receives and how it is spent. And how is it spent? A good deal of it is gambling, cigars, grand dinners, and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or day time, you nearly always find them at a game of euchre, and not for mere past time, but for money. I often saw, especially Irish, priests play for quarters, fifty cents, and a dollar a game. The German priests were generally content with a game for ten cents. Then came the grand dinners served in the most approved style, for which the good people foot the bill. Those dinners are not got up on a small scale, either, but cost from \$500 to \$3,500. The Bishop gives generally three or four grand dinners, where all are invited, a year, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, on the day of the corner-stone laying, or dedication of a new church, and annually on the last day of the forty hours. The poor people are in the church at their prayers, whilst the good fathers are enjoying their terrapin, omelette, and champagne. When the church I built was dedicated Bishop Wood ordered me to give a grand dinner. On the Sunday previous Father Filan had his church dedicated. The Bishop told me that Father Filan's dinner had been a poor affair, although I considered it a very good one, and told me I should try to surpass that Irishman. I had to submit the bill of fare and wine list to him, and that little dinner cost the Church almost \$1,000. It is no wonder that the good Bishop, who has to attend to all these dinners the whole year round, is so often visited with rheumatic pains, as we call it generally.

But the great curse of the priesthood in this country is the vice of drunkenness. Of the extent of this vice I can give you no adequate idea. When priests meet the first and the last thing is a drink; early in the morning and late at night the whiskey bottle is their consolation. You were no doubt surprised at the rather heavy bills for liquors and champagne produced at the late trial. I tell you candidly, they were very light compared with bills of the majority of priests for the same purposes. If you would not offer whiskey and wine, and plenty of it, to your visitors, you would soon be spotted and cried down as a fool. Bishop Wood was a frequent visitor at my house, and he said he did not want any "Tanico acid," meaning good German wine, but insisted on having champagne. And let me show you that his capacity is rather a large one. I was traveling with him in Schenck county three or four weeks before I left the Church, and I

will now give you his day's work. Early that Sunday morning he confirmed in the German Church at St. Clair. After having administered confirmation a good breakfast was spread for him, but he did not touch it, and asked for a bottle of wine. Good Father Froude was rather surprised, and said: "Hillo! wine for breakfast." After the wine was finished we went to the English Church. There the Bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there a few glasses of lager beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy to wash it down. Before we left St. Clair for Mahanoy Plains on the superintendent's special car a few more bottles of champagne were opened and despatched by him and the priests present. Scarcely had he reached Father O'Connor's house when he asked for goat-milk punch, of which he took two or three glasses. Afterwards he followed it with a few glasses of champagne. Still he got through with confirmations, about 200 people, only complained of not being quite well; but the dinner of terrapin, pheasant, and other choice things, served afterwards, he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a Bishop can do so much in that line and still be able to give confirmation you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his visits. To be more serious, the greater part of the priests who have died in this diocese since I was ordained died of too much drink, and many priests are serving there now who more than once suffered from delirium tremens.

To see priests drunk in their houses is bad enough, but how much worse, how much more disgraceful, is it for them to be drunk even in the pulpit and at the altar. Even in September last I heard a sermon preached at the close of the forty hours' devotion, one of the most solemn occasions in the Catholic Church, by a priest when under the influence of liquor. That man arrived about 2 o'clock in the afternoon completely drunk. He slept off, it is true partly the effects of his debauch, still, when he preached at 7 o'clock, he was anything but sober. After the ceremonies were over he recommenced his potations, mixing whiskey, beer, wine, and champagne, till he fell on the floor besotted drunk. That man is in the mission to-day, pastor of a large congregation, although it is well known that not a week passes in which he is not drunk once or twice. On another occasion a priest, who now rests in a drunkard's grave, was so completely drunk when carrying the wafer in procession through his church that I and another priest, who acted as deacons, had to support him to keep him from falling. I might adduce many more instances of the fearful intemperance as prevailing among the Roman clergy, but I suppose enough has been said to convince you intemperance is a virtue almost unknown among them.

I come to the last great blot on the character of the Roman clergy, which you will allow me to treat in a cursory manner out of respect to the audience I have the honor to address. Priests are not allowed to marry; would to God they were. They are called fathers by the people, and unfortunately, with many, it is not only a name, but a sad reality; not the honored, hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly the young men who are ordained priests are generally pure, sincere, and good. But alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest, not of this diocese, though, whom I esteemed as a good man, last year about this time, about my intention of getting married and leaving the Church. He called me a fool and advised me not to leave the easy life of the priesthood, but do like him, and keep a mistress. I thanked him for his advice, and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterized as immoral and thoroughly bad men, who to this day hold their offices. Marry, forsooth, an honorable way, a priest is not allowed, but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two concubines than marry one woman lawfully. Shame upon such moralists! shame upon the Church with such teaching!

In a future lecture I may speak about this affair more exhaustively, when I will make some priests of this city ashamed to walk the streets. If you knew and saw those things, why did you not leave sooner? I hear somebody ask. The question is quite proper. Those who never were Catholics, and especially Catholic priests, will never appreciate the mental anguish and struggle I and others have gone through. I was born of strictly Catholic parents, and saw the first Protestant minister when about seventeen years of age. For six years I was an enthusiastic priest, and even afterwards I fought and prayed hard against every doubt in matters of faith, looking upon a willful doubt as a mortal sin, and even after I was fully convinced of the fallacy of my religious belief it was not easy to tear myself loose from my whole family, in which I have no Protestants either by blood or marriage, to separate from all my former friends and acquaintances. And there are a good many excellent men among the Catholics, and some very worthy priests, and those you would far deeper by the step you take than you imagine. Then we know the custom of the Catholics to calumniate and hunt down every priest who dares to leave and oppose them. As it was with every one, so it was and is with me. There are plenty of priests who

would do like I if they had the courage. I spoke to more than twelve of them, and showed them my wife's picture, and not one of them but approved my step. The one told me he was too delicate to get married, the other feared he had not enough brains to get his living in any other way, another said he only had \$15,000, and would not leave until he had \$40,000 more. Still another did not go because he found the girl he had been courting was kissing other priests rather indiscriminately. Another said: "If I should know a good Protestant girl like your bride I would marry her to-morrow, but these Catholic girls are entirely too soft with priests for me." And so on.

Thanks to God I had the courage. I went through a fearful ordeal. In the beginning I had scarcely a friend but my faithful wife and my zealous, energetic counsel, Mr. Hovaris, and afterward Mr. Ransford, who, being a strict Roman Catholic, deserves all the more credit for his courage and discrimination between a matter of faith and of law. Almost everybody else despised, or, at least, doubted me. Things of late have changed; I have many warm friends, and make new ones every day. But if my trials should have been tenfold, if I should have to choose between the gallows now and the priesthood, I would without hesitation choose the former. The Catholics have tried to frighten me in vain, and I shall stay in their midst and follow my business, and if they disturb me I have not the least doubt it will soon be decided who reigns in this good city of Philadelphia, the Catholic mob or law and order. They have tried to bring me back with money. Priests told me if I only would leave the woman, meaning my wife, they would do everything for me. But I returned their evil, immoral advice. One layman offered me as much as \$10,000 if I would return. Another said he would settle the charge in twenty-four hours if I would return. I asked that man whether he knew priests. "Indeed, I do," he answered. "I have been in their company frequently in former years. No set of men can swallow so much whiskey as they. I know of their immorality. I despise Bishop Wood. In fact," he continued, "I don't allow priests to visit in my house, that they may not corrupt my children by their bad examples. I know they can be very obnoxious. Yet, Gardemann, come back if you want to, support a mistress, but come back. I'd sooner now see you commit adultery every week than help those damnable Protestants." I need not tell you that I left the man in disgust. In conclusion let me say a few words about the status and aim of the Catholic Church in this country. Their numbers are greatly overestimated, and they make very few converts among the Americans. Calculating in their manner, that is, including every man, woman, and child, we will not find five millions. Of the children they lose at least fifty per cent, seventy-five per cent of the boys and twenty-five per cent of the girls. If the immigration of the Catholics should cease to-day, in less than twenty-five years three-fourths of the Catholic churches would be closed for want of worshippers. Among all the pewholders in this city there are not six per cent. native Americans. Catholicism is not an indigenous plant here, but of foreign growth, and does not thrive. But the leaders are selfish. They know how to display to the best advantage. It is a blessing indeed for our glorious country that things are not as they want to make us believe. Rome and its emissaries would like to control this country. In fact, they will attempt to rule it. When I saw the parades on St. Patrick's day in '73 and '74 I was standing alongside of Bishop Wood in the second story of his residence. How delighted he was with the display of their great numbers! "That will show the Americans how many voters we have now, and how many fighting men we will command when the fighting commences, and commence it will on the school question," he said repeatedly. If they praise our free republican institutions now, don't be deceived. The Church of the Inquisition ever will be the admirer and supporter of liberty. The Pope denounces and condemns the very corner stone of our Republic—liberty of conscience. If Rome has abandoned the stake and the tortures of the Inquisition, it is not on account of want of will, but want of power. Give it the power to-day and the dungeons will be thrown wide open to-morrow for all Catholics and unbelievers. Catholics like the laws very well as long as they please and keep them. The Catholics may outrage the sense of the Protestant community by Sunday parades and noisy music; they may denounce Protestantism every day of the year, and we Protestants are silent; but one word said against them they get perfectly crazy. But shall that hinder the Americans to deny them the strictest liberty consistent with safety for our glorious institutions? God forbid. Only defend the great palladiums of American liberty, the free press, the free schools, and the free church, and never fear that the Catholic Church will be a power in America.

But if they dare to touch them, treat them like the man who touches our flag, shoot them on the spot. Especially look to the schools. Let Catholics have their own schools, if they choose, but let the public schools remain a public good, above and independent of any party or sect. Teach your children history, let them look at Spain, Italy, South America, and then at Germany, England, and our glorious land. If they choose, let the Church which has been the curse of Catholic countries, instead of that enlightened faith which has been the blessing of Protestant nations; if they willfully forfeit the glorious inheritance of our fathers, they deserve their fate. But we need not fear that so long as our land is dotted with public schools, for our children will spare all

foreign allegiance, temporal as well as spiritual, and, like us in our day, they will take care in their day that our glorious starry banner shall always float over the land of the free, not only from the bondage of the flesh, but free from the worse slavery of the spirit.

### Insanity and Spiritualism.

MR. EDITOR—I see that the learned Superintendent of the Indiana State Hospital for the Insane, has written to the Chicago Tribune, in reference to the insanity of Robert Dale Owen; and in his communication he states for the benefit of many persons interested, that Mr. Owen's insanity is not the result of Katie King's impostures; yet he believes the most accurate assumption of personal, conscious communication with spirit-beings is evidence of insanity.

This opinion coming from the source it does, is entitled to the most profound respect. This learned superintendent has every facility afforded him to form correct conclusions about the cause and extent of insanity—continually surrounded by hundreds of this unfortunate class of beings in every stage of mental derangement, from the monomaniac to the confirmed and hopelessly insane, his judgment does, and should have much to do in determining the causes that produce this sad condition.

I confess that I feel a degree of pride, when I reflect that in the last half of the nineteenth century, away in the central part of North America, in the great State of Indiana, a man is found who holds the key that unlocks the superstitious opinions of bygone ages, and relieves the mind of much that has checked the progress of knowledge.

Every great principle of science in all ages of the world, has had to fight a hard battle with those who believed in opinions promulgated by persons who assumed to have personal, conscious communication with spirit beings. Our learned Superintendent declares such persons to possess evidence of insanity. I am truly pleased to find that great barrier to scientific progress is now unfolded, and held up before the people, that they may see how unreliable those assertions are in which they have hitherto placed so much confidence. They are aberrations of a class of persons more to be pitied than revered.

The learned gentleman, no doubt, intended this opinion should apply solely to Modern Spiritualism; but let us see if our Christian Scriptures are not full of examples where persons declare themselves to have had personal, conscious communication with spirit beings.

Genesis 18: Three men stood by Abraham; he called them into his tent, and they tarried supper with him. They talked and walked together towards Sodom, and disappeared.

Genesis 19: Two angels went to Lot's house, ate with him, talked with him, pulled him into the house when he was about to get into a street fight, led him, his wife and daughters out of Sodom and then disappeared. Now our learned Superintendent would see in this plain evidence of insanity.

Genesis 22: 24-30: Jacob was left alone and there wrestled a man with him until the breaking of the day. Another evidence of insanity.

Exodus 19: Moses held a long conversation with a spirit-being; received and promulgated the law (chap. 20) which is scrupulously revered to this day. And here is another evidence of insanity.

Matthew 1: 20: An angel appeared unto Joseph telling him not to put away his wife Mary, for that which is conceived in her is of the Holy Ghost.

Matthew 2: 13: The angel appeared to Joseph and said, flee into Egypt.

Matthew 4: 1: Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil. Also 5—And the Devil taketh him up into the holy city and setteth him on a pinnacle of the temple. Again 11—The Devil leaveth him and behold angels came and ministered unto him. These cases the Superintendent would call cases of insanity.

Again, so the Devil brought him saying, if thou cast us out, suffer us to go away into the herd of swine (Matt. 8: 31).

Mark 9: 2-8: Jesus took Peter, James and John up a high mountain, and there appeared unto them Elias with Moses, and they were talking with Jesus. Peter desired to make three tabernacles, one for Jesus, one for Moses, and one for Elias; and suddenly when they had looked around they saw no man any more save Jesus only with themselves. Here then we have the most remarkable evidence of insanity on record; yet, the whole Christian world for eighteen hundred years, has believed this to be direct evidence of Christ's divine mission. But our learned Superintendent has means of determining the causes of insanity which the world at large never possessed, and therefore his judgment must be reliable.

This insanity that pervades the minds of some seventy millions of the human family is no new thing. Spiritualism has been manifested in all ages of the world: The revelations imparted by spirit intelligence have formed the base of all knowledge that is beyond the demonstration of science.

There have been false prophets, and there may be spurious Katie Kings; yet if Moses and Elias could appear before Peter, and James, and John, and talk so as to be understood, why may not like scenes be enacted by other spirit intelligences? If no other manifestation of spirit presence is to be believed, but that of bygone ages, why should the record or the tradition of it be retained? It can be of no practical use to this age. We should outlive it. We should, like our learned Superintendent, believe it to be evidence of insanity,

and dismiss it. But our system of philosophy teaches us that the same cause will, under all circumstances, produce the same effect. Hence if spirit manifestation was ever true, it is equally so now. If it is evidence of insanity now, it must always have been such, and our whole system of Scripture record will be absurd fiction.

FISHER DOHERTY.  
Crawfordsville, Ind.

### The New York Protective Committee.

The New York Protective Committee, organized to test the genuineness of spirit manifestations through the mediumship of different persons, will no doubt wonder when they read the following endorsement of Mrs. Lindsey, whom they accused of deception in answering sealed letters. We do not think that the various reports of the Committee will have the good results intended. Each one must investigate for himself. That in which he can detect no fraud, will be regarded by him as of supermundane origin, although his senses at the time may be deceived. In reference to Mrs. Lindsey, Wells Anderson, the spirit artist, writes:

"This is to certify that I, Wells Anderson, of New York City, did have one letter stitched upon a Florence Sewing Machine, and sealed with my own private seal, and placed into the hands of Mrs. S. A. Lindsey, test medium for answering stitched letters, etc. The said letter was placed upon a vase upon the mantelpiece, in the room where I was sitting, and did not by her hands or by any other means get out of that room, during the process of answering. Mr. Lindsey came from the dining room in which she had been attending household duties, and informed me my letter was answered. She handed me the letter and returned to another room, leaving me with the letter and with my own reflections. I examined very closely and minutely all the points of interest in the sewing and sealing, and I can swear the letter was just as I passed it into her hands. I found my questions all answered perfectly, and a startling prophecy which was fulfilled just one week ago to-day. None but a wise spirit could give the information I received through the mediumship of this truly gifted lady."

ANOTHER ENDORSEMENT.  
Edward Leach, of 328 Dealey St., New York, writes:

"I wrote a letter to a spirit on paper of a kind which Mrs. Lindsey could not possibly obtain, and enclosed it and a blank sheet of the same kind, together with a pencil pen, in a marked envelope, sealed and stitched through and through with a fine lock stitch, half an inch from the margin, all around, on a Howe Machine. In this condition I delivered the letter to Mrs. Lindsey in the evening, and the next morning it was returned to me in the same external condition as when it passed out of my hands.

"With some difficulty I opened the letter, and examined both sheets minutely, also the envelope, and found the line of stitching continuous and unbroken,—not a hole to the right or to the left, or intermediate between the other, all in one perfect continuous line, showing most unmistakably that they had never been removed while out of my hands.

"I found my own letter inside, and the blank sheet written all over on both sides; and my eleven questions (numbered) represented by eleven numbers, distinctly, intelligently, and so far as I can judge, correctly answered.

"At another time I enclosed a blank sheet of paper, and mentally asked my spirit friend to write me. I gave it to Mrs. Lindsey, and locked her in a room where there was nothing but a chair for her to sit on, and in twenty minutes she gave me my letter, and upon examination I found a long communication written, not to me, but to the wife of my spirit friend, referring to family affairs of which the medium had no possible way of knowing.

"I assure you, Mr. Editor, that the above demonstrations have wrought a decided change in my idea of the life to come, and I deem it but justice to make the above statement of fact in regard to Mrs. Lindsey, whom I believe to be an honest, truthful lady, and worthy of the fullest confidence of all."

STILL ANOTHER ENDORSEMENT.  
J. B. Wolf, of 83 Fourth Avenue, New York, writes:

"ED JOURNAL—I see that you have taken up and rebounded throughout the land the charge of fraudulent pretenses against Mr. S. A. Lindsey, formerly Waterman. Now, you will allow me to say in defense of a much annoyed medium, that the publication of Dr. Newnrough and his confidants, was premature, ill-wisdom, and grossly experts. In my opinion the fault of the failure was in the Committee, and not in Mrs. L.

"That the spirits do write through her, within sealed envelopes, giving good tests, is placed beyond the shadow of a doubt. Besides this, she has other phases of—mediumship by which she satisfies reasonable people that their departed friends are present and communicative.

"Anderson, spirit artist, has a letter which contained a series of questions, which were answered seriatim, and the letter was never out of his sight. To this he is ready to make an oath. This profound Committee give these facts: 1. chemicals; 2. length of thread; 3. thickness of thread. The chemical test was by saturating the thread with nitrous acid, Mrs. Dr.



THE EDDYS.

Interesting Particulars in Reference to Materialization.

BY GEORGE BRINSON

I spent a week at Chittenden, the home was full of people coming and going constantly. They were all rather pleasant people. Some had been there for quite a number of weeks. Many staid only one day. You have read descriptions of the seance room at Eddy's often enough without the necessity of my going into any detailed description of the same. Suffice it to say the little room on the platform is about the size of Mutt's hall, which he uses for a cabinet. There is a curtain that hangs full-length instead of a door, taking the place of the same.

At the first seance I attended after Wm. Eddy had gone into the cabinet about five minutes, an apparition of an Indian chief called Little Arrow, made his appearance. He was dressed in full Indian costume. He came out of the cabinet and stood on the platform for some time, but said not a word. Presently the form of a man came out of the cabinet, when he rushed up quickly calling him Uncle and shaking him tearfully by the hand.

On Monday evening, May 31st, I attended another seance for materialization. There was quite an addition to the number of visitors. The manifestations were still better. Honto came out. O. d. Mrs. Clearland was called up on the stage. Horatio Eddy and some man from Vermont, danced with her. She appeared to draw from the table, wall and floor, quite a number of net shawls. She was the only Indian that came out. But there were numerous Spirits who showed themselves, and were recognized by their friends. Some of the visitors had as many as three spirit friends come to them. Such was the case with a party of five, who just arrived prior to the seance. Mr. Weaver came as before. None of the spirits, except four, walked away from the door. They stepped outside so they could see them. Dr. Honto, as I said, came out and danced for several minutes. Mrs. Eaton and Mrs. Brown, the two old ladies I spoke of before, who come nightly, came out, and danced a short time. A man who was stopping at the home, and who appeared a great friend of the Eddys, was invited on the platform, taking a seat in a chair at one end. Presently the form of a man came out of the cabinet, when he rushed up quickly calling him Uncle and shaking him tearfully by the hand.

The next evening, we held the sixth seance. During the evening some sixteen spirits made their appearance, among them the Lady of the Lake, so called, an Indian girl. She came out and walked down in front of the platform and then sprung over the railing and into the cabinet; afterwards came out and danced with Horatio. One or two other Indians came. Mr. Weaver came again; but said nothing. The remainder were recognized by friends. I forgot to say that same seance Honto showed herself for a minute, also a spirit they called Belshazzar, son of the King of Babylon.

On Wednesday, June 2nd, I attended the last seance. It did not last a short time. The control said the medium was too unwell. Honto came out and danced, came down in front of the audience, drew shawls from the wall and floor, and kissed the musician. The old ladies came out. The so-called Witch of the Mountains appeared, but said nothing; also Belshazzar, son of the King of Babylon. He is said to be a brother to the Witch of the Mountains, and lived on the earth three thousand years ago. There were several Indian spirits. One colored woman recognized a controlling spirit of a medium present; also several spirits, adults and children as well, all recognized, I believe.

A Correction.

K. Graves writes: I am requested to say that Prof. Starr does not deny having witnessed what are called "physical manifestations of Spiritualism." But it is certain he did deny being able to explain how they were performed further than to say, "It is a mere trick." So that the modification does not point toward redeeming his character.

Testimonial. I am anxious that the public should be informed of the cure that has been performed upon me in the space of six weeks. My malady has been of a deeply rooted scrofulous nature. The opinion of all physicians whom I consulted was to the effect that my case was hopeless; that the disease would immediately extend to the lungs and prove fatal. As a last resort, I had recourse to Mrs. Dr. Calkins, the mesmerist practitioner. At the time I called her in, it was not expected that I could survive twenty-four hours. Her magnetic influence seemed to take immediate effect, and just in the short space of a quarter of an hour, I experienced such relief as to dispel all fears, which had been excited for my recovery. From that point forward my recovery has been going on so rapidly that I am eating three hearty meals a day and sitting up with the greatest of ease. I am so strong as to make arrangements for traveling a considerable distance into the country next week.

103 South Sangamon St., Chicago, Ill. I am acquainted with Mrs. Case, and know her case to be regarded as hopeless, and also that she is rapidly recovering, so expect her at our house in a few days. S. GOODPASTER, Peotone, Ill.

Postage Must be Prepaid. Occasionally a subscriber remits only \$3 to renew the JOURNAL. It requires fifteen cents more to prepay the postage. When \$3 only is sent, we credit that proportion of the year, which makes \$4 trouble, and it is more difficult for the subscriber to keep a run of his credits. Always send \$3 15 and that will renew and pay the postage for one year.

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EDITOR: J. R. FRANCIS, Associate Editor.

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CHICAGO: SATURDAY, AUGUST 28, 1875.

Fictitious Valuations in Religion.

During the late rebellion, when it was first inaugurated, wholesale merchants who had large stocks on hand...

But there is often a fictitious value ascribed to property of various kinds, and therein the great evil lies at the present day.

We find that fictitious valuations and considerations are not confined altogether to the business and commercial world...

The effort—the studied persistent action of mind and body to please God through the instrumentalities of creeds and ceremonies...

The church property in the United States is now valued at about \$400,000,000. Practically speaking, it should not be estimated at one-tenth of that.

The human soul educated in a church, is of no more precious to God than the one educated out doors...

The merchant seized with the notion that he can increase his wealth by simply marking up

his merchandise, exhibits the same imbecility of mind that church members do, when they ascribe the cost value to a church edifice...

We consider, then, that the vast expenditures made for building churches, in which to worship God, to sing psalms, and chant his praise...

The peculiarity of fictitious valuations is beautifully, but sadly, illustrated by an incident related in the Montreal Witness. It appears from that paper that an incident occurred in the Province of Quebec...

When will the world become wise enough to abolish fictitious valuations, not only among railroads, but among the various religious denominations?

DARWINISM VINDICATED.

Katie Did, or Katie Didn't.

On one occasion, as the story goes, a beautiful sprightly little girl, brim full of animation, and overflowing with cheerfulness...

The presiding officer, whose hauteur attracted universal attention, was the Hon. Chief Justice Muttonhead. His learned, dignified and urbane associate, Mr. Goat, set with majestic mien on his right...

They have not, however, as yet been able to unite on a verdict, and three months in the year, beginning with August...

The careful observer and investigator into the mysteries of the Philosophy of Life, is at no loss for a rational theory on which to base the foregoing statement of facts.

Every being in existence imparts an aura which connects it with other objects with which it comes in contact.

as when John Henry, animated with some poetical feeling, remarked to his wife one evening, that in view of the silvery moonlight, he would "sally forth," and enjoy a stroll among the flowers and grape vines...

Their difficulty arose from a misapprehension, and it was eventually adjusted, but whether Katie did, or Katie didn't, never will be settled on this mundane sphere.

We write this article in the interest of a suffering humanity, in behalf of a worn-out sickened people, who are exceedingly anxious to have the disagreeable din stopped.

In conclusion, we desire to say that Katie says she didn't appear at the Holmeses, in verification of which we give Prof. Crookes' account of her farewell seance with the people of earth:

"When the time came for Katie to take her farewell, I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her, and had spoken to them a few words in private...

A Nut Too Solid for the Materialists and Theologians to Crack, is Easily Opened by the Spiritualists.

A Queer Story.

There is a queer story afloat in connection with the finding of the body of Evans Jones in the river yesterday, which we record below.

The careful observer and investigator into the mysteries of the Philosophy of Life, is at no loss for a rational theory on which to base the foregoing statement of facts.

Every being in existence imparts an aura which connects it with other objects with which it comes in contact.

will follow him hours afterwards, even when the master has passed many miles beyond. This for want of knowledge, perhaps, is attributed to the dog's acute sense of smell.

In the case under consideration, the drowned man had imparted his aura or magnetism to his garments by wearing them.

Once concede the fact (for which there is an abundance of evidence to the careful observers), that the real man loses nothing but an external garment by death, and the way is open for a rational hypothesis for not only the phenomenon manifested in the case above reported...

An Excellent Test.

The spirit—Mrs. Conant—announced her own decease through independent spirit writing, in Chicago in advance of all other intelligence upon the subject.

The fact of her having so announced her decease, was communicated to Col. Bundy, Sec. of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE on Saturday, the 7th of Aug., by Mr. A. B. Lathrop...

The following is a statement of facts by the medium, certified to by Mr. Lathrop, and our own evidence corroborates their statement so far as the fact of our own lack of knowledge of Mrs. Conant's decease goes...

EDITOR JOURNAL:—On Thursday evening, Aug. 5th, 1875, and also on the following (Friday) evening, I clairvoyantly discerned a lady rather above or about middle height, features large and plain, with a peculiarity about the mouth as if the teeth projected.

"I left the earth sphere on Thursday."

Mr. Lathrop asked if she could send a word to the BANNER OF LIGHT. The reply was: "To LUTHER COLBY.—Nū desperandum. J. H. CONANT."

I hereby affirm and will substantiate the same under oath, if necessary, that until I saw the BANNER OF LIGHT of Aug. 7th, yesterday, Aug. 10th, I had no knowledge of the translation of Mrs. Conant, nor have I ever seen her, or had a description of her, or read or seen her biography or seen her portrait.

This is to certify that the foregoing statement of Ernest John Witherford, is true. A. B. LATHROP. Chicago, Aug. 11th, 1875.

Winslow's Island—A Charming Place for Picnics.

As there is soon to be a spiritual meeting at the above place, we insert the following article from a paper, published in Kalamazoo, Mich.:

We drove down to Island No. 1, in Kalamazoo river, this morning, with Mr. George W. Winslow, who owns that beautiful and sequestered spot, and the approaches thereto.

Mr. Winslow has erected a spacious speaker's stand, which he has roofed and provided with seats; he has placed seats within the grove where hundreds of people can be seated, has arranged swings, etc., has provided a ferry for crossing to and from the grove, has made a boat dock for the steambot to land, and has, in fact, provided every convenience for picnicking, whether for large or small crowds, for great or small meetings.

Money.

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

We pay all bills every week, on presentation—to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than no payment at all.

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DR. J. K. BAILEY is now engaged in lecturing in Nebraska. The Doctor is an able exponent of the Spiritual Philosophy, and many of his articles have, in by-gone days, graced the columns of the JOURNAL. He will as usual solicit subscribers for the JOURNAL and LITTLE BOCQUET. Dr. Bailey will receive calls to lecture. Address him at Palmyra, Neb.

R. G. ECCLES, a prominent lecturer, writes: I find the JOURNAL spoken highly of by many of our friends in the East. Indeed all whose it commend it for its courage and management.

"I trust," said the Archbishop of Canterbury, to the Sultan of Zanzibar, "that your Highness will not object to British missionaries having access to your dominions." "Certainly not," the Sultan replied. "I think that no obstacle should be placed in the way of so great an event as the English being brought to a knowledge of the true faith. Let them come, and my learned men shall instruct them."

HENRY S. OLCOTT and H. P. BLAVATSKY are out with a card designating by name certain persons whom they will not send to St. Petersburg, Russia, among whom is the excellent free test medium, Mrs. Suidan. Well, supposing they are not going to send her, and others whom they name? If they are successful in selecting proper mediums to send to Russia, as they were in defending the Holmeses, goodness, how the Czar will growl, and he possibly will do some kicking.

R. G. Eccles' Appointments.

The appointments of R. G. Eccles, for August and September, are as follows:

Lake Pleasant Camp Meeting, Mass., August 18th to 20th; Manlius Station, Onondaga Co., New York, August 20th to 22nd; Cortlandville, Cortland Co., N. Y., Aug. 23rd to 25th; Clay, Onondaga Co., N. Y., Aug. 27th to 29th; Fulton, Oswego Co., N. Y., Aug. 30th to Sept. 2nd; Hannibal, Oswego Co., N. Y., Sept. 3rd to Sept. 5th; Plattsburgh, Onondaga Co., N. Y., Sept. 6th to 9th; Baldwinsville, Onondaga Co., Sept. 10th to 13th. His permanent address, 78 Fourth Avenue, New York City.

Grove Meeting.

The Liberals and Spiritualists will hold a Grove Meeting at Bertram, Linn County, Ia., on the C & N. W. R. R. on Saturday, August 28th and 29th.

Speakers: Mrs. Mattie Hollett Parry, of Beloit, Wis., and Capt. H. H. Brown, of Iowa. The public are invited to be present to see, hear and enjoy. Bring your basket of provisions and blankets. Arrangements will be made for sleeping; arrangements will also be made for return tickets over the Railroads at reduced rates. Meeting to commence at 10 o'clock A. M., Saturday.

PER ORDER COMMITTEE.

Grove Meeting in Michigan.

The Spiritualists of Kalamazoo and vicinity will hold a meeting in Elysian Grove, on Winslow's Island, in the Kalamazoo River, half a mile from town, Saturday and Sunday, August 21st and 22nd, 75, commencing at 9 a. m. Speaking by Giles B. Stebbins, Susie M. Johnson, and probably others. A stand for the sale of refreshments, by the society, including tea, coffee, cakes, etc., for the accommodation of those who do not bring their basket, will be on the ground. For the purpose of adding to defray the expense of the meetings, admission to the Island will be by ticket. A Ferry boat, safe, commodious and free, will carry persons to and from the Island. All private boats will land only at the ferrying place on the days of the meeting. Tickets for sale by Maggie Mallob, at the Post Office and at the Ferry. Price 10 cents. Persons from abroad will be entertained by the friends as far as practicable. Carriages at reduced rates, will be run between the Island and the City. Hitching places (not to the trees) and hay, in Winslow's pasture for these having teams. If rainy, the meetings will be held in Union Hill.

ALFRED KRYER, Pres. Mrs. H. M. Smedley, Sec.

Iowa State Camp Meeting.

The Second Annual State Camp Meeting for the State of Iowa, will be held on the Fair Grounds at Nashua, Chickasaw county, Iowa, commencing the 22nd, and holding over Sunday, the 28th of September, 1875.

It is proposed to have a first class good time, to be attended with less expense and more social enjoyment than is usual at such meetings. To save expense, the speakers will be those of our own state, and that we may be sure of enjoying ourselves, we have selected grounds which will accommodate all who may come, whether it "rains or shines." We can have the use of sheds for such purposes we may need them, also the use of the fine Floral Hall on the grounds for public meetings, should the weather make it necessary to do so.

This meeting is now called as a convention for the discussion of questions and resolutions, but as a spiritual meeting, and it is not expected that any of the speakers will be present to address the meeting, will mar the harmony of the same, by introducing mooted



Biography of Jonathan Koons.

[We propose to publish several articles and biographical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appeared in the "Lecturer" (Pa.) Medium. Several of Mr. Koons' children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character.—EDITOR JOURNAL.]

In resuming my last subject I will proceed to a very extraordinary case of spiritual manifestation that took place about six miles south of my father's residence, on the premises known in that vicinity as the Fletcher place. The manifestations continued several years at intervals. When the manifestations first took place, a Mr. D. Fletcher occupied the premises to which I refer. The first case that caused any excitement was a manifestation made to J. Haver, brother to the wife of Fletcher. The dwelling was constructed in old fashioned style, with a chimney in the centre, and a fire place on both sides so as to accommodate a kitchen and family room. Mr. F. and his family lodged in the latter, and Mr. H. in the kitchen, on the night of the manifestation. Haver was known as a man of remarkable fortitude and courage, and was ever ready to approach any object whatever, fearless and undaunted, and his character stood fair and unblemished for truth and honesty. On the evening of the eventful night, Haver retired to rest in a cheerful and lively mood, and it was not long ere he found himself wrapped in the arms of Morpheus, sporting in the gay visionary elements of a fanciful dreamer, where pictures and scenes display their fascinating charms to wandering idealities that one seldom realizes in actual existence. In the midst of a fantastic dream, he was suddenly aroused to a state of actual consciousness, lifting his eyes in the direction of a small bed of glowing coals, what should he behold but a female form standing upon the hearth, clad in a night dress, and looking intently upon the glowing pile. Haver was upon the point of addressing her in the name of his sister, Mrs. Fletcher, when the form made a quick turn, facing his bed, and exposing to his view her ghastly visage, which checked him at once in the attempted address. The form then walked across the room to a cupboard, and disappeared, with a loud rap on the same. This, for a few moments rather daunted Mr. H., until, upon a critical examination of the matter, he concluded the form was a hallucination. This conclusion, however, did not restore his mind to that quiet state of composure that one might naturally desire to enjoy, let the case be real or otherwise, the image or form could not be removed from his imaginary perceptions for some weeks, according to his own confession.

On a subsequent occasion, a relative clergyman by the name of Caldwell occupied the same bed and apartment, who saw a similar form. Mr. C. made strict inquiries on the ensuing morning of the family, to know if any one belonging to the house had entered his apartment last evening? The inquiry was answered in the negative by every member. Soon after this, Mr. F. vacated the premises by a removal to another farm he had purchased.

Next a gentleman by the name of Hoyer occupied the premises, who did not remain there long, in consequence of some strange occurrences he said that took place in and about the retired dwelling. Next my oldest brother Michael occupied the premises; during his term of residence on the farm, the same mysterious troubles attended the habitation. On some occasions his cattle on returning home from their wood land range in the evening, would all be quietly lying near the yard of the house chewing their cud, when all upon one accord would start in the direction of some certain point within the limits of the herd—remaining there for a few moments, then all would simultaneously dart off through a long lane, leading to a forest grove, with head and tails erect, as if *Old Ned* himself was bringing up the rear, and all attempts for the time being, to bring them back proved in vain. The horses also very frequently took fright on returning to the house, from labor in the evening, so as to become ungovernable.

On one occasion, the family being seated around the supper table on a very cold and stormy winter's eve, when they heard the outer door of the opposite apartment open and close, which was not used by any of the family during the winter, and was carefully closed against the inclemency of that cold climate.—All however conceded to the same conclusion that the door had actually opened and closed. They accordingly repaired to the room to see who had entered. On entering the apartment a spotted dog was discovered lying upon the bed, which, by the rays of a dim light, was mistook for their own, and no one thought any different until the dog was bid to leave the room, which order was speedily obeyed under a rapid flight. After the mysterious dog had effected his speedy flight, the family happened to think of the immense snow-drift that lodged against the west side of the house where said door was located, and of the impossibility of its being opened and shut, in consequence thereof. This led to a more critical investigation, which resulted in the discovery, that both door and snowdrift remained entire and undisturbed, also that their own dog was quietly lying in his kennel without a single trace in the fallen snow, of his departure or return to the same. Some of the family affirm on this day that they saw other forms. One of the young men testifies of having seen the form of a female, and recognized her person (if the young man's statement is correct), as the form of a deceased young lady of that vicinity, who was debauched and deceived by her lover, which seems very reasonable, from the fact that the vile, deceptive rogue became disconsolate after her death, and very timid, which led to the conclusion by some, that he was haunted by her appearance, and in order to fortify himself against the troubles he took to leading a riotous and inebriate life, as I know myself, to be the fact.

The latter manifestation brings me again to the age of my apprenticeship. It will be remembered that until that period, my own personal experience in matters relating to tangible spirit manifestations were very limited, so much so at least that it left my mind in constant doubts and fears that all the remarkable appearances of forms, were nothing but hallucinations which give rise to many serious doubts on the subject of man's future or spiritual existence. On a few occasions I had witnessed the appearance of what is sometimes denominated *gnis fatuus*—Jack-with-the-lantern, Will-with-the-whip, etc., some of which seem to be actuated by a self acting intelligence, but could not gather any thing decisive, so as to warrant the conclusion. One of these luminous forms was frequently seen to travel a path accurately, leading from my father's residence across a ridge to an adjoining neighbor, which was very frequently mistook for the actual approach of some person with a lantern. I also have the statement of reliable friends, who witnessed the ignis fatuus forms under different aspects. I have the testimony of a Mr. Evans and a Mr. Morris, who state their return home to Bloody-run, a few miles east, on the turnpike, where a very large and bright object made its appearance within a few

feet of the road, and kept pace with them for some distance. During the accompaniment of the illuminated form, they both positively declared that "they could have seen to pick up a pin in the road" before them. I have the testimony of another gentleman by the name of Stuckey, who affirms that he encountered a luminous form on the turnpike road between Bedford and Bloody-run, in the shape of a goat, and seeing the object had no disposition to turn aside, as the law directs, he concluded to perform that part of the ceremony himself, and gave the "devilish thing" leg ball for security. I accused him of jesting, which only caused him to affirm the statement more earnestly. These subjects, however, were not sufficiently luminous at that age, so as to enlighten my understanding with their true cause. I will omit my conclusion on this subject for the present, and notice it in future if occasion requires.

I will now take note of a singular occurrence differing from any one heretofore named, which took place in the neighboring vicinity of my father's residence, when I was about ten years of age. The occurrence took place with a Mrs. Slichter a few nights after her confinement with a young babe. It appears according to her own statement, that she was a subject to what is called the night mare. On the specified night, she was taken captive with the same, or a similar agency, which intercepted this evil force from the exercise of its actual power over her physical members. In this paralytic state she was deprived of speech as well as the use of her other physical members. Under this physical state of confinement, she discovered her infant taken from her arms without human agency. The child was passed to the opposite side of the room, when she made a tremendous effort to exorcise herself which proved successful in breaking the spell, which was followed with a loud scream of "Lord Jesus Christ save my child!" which brought the whole family to her assistance, and the child was recovered from the extreme corner of the room from where she lay unharmed. The conclusion of the family was, that the witches had taken the child from her arms under her satanic device, and under this conviction they were very liberal in dealing out implicating charges against certain persons who were branded with the prevalent epithet. I will just remark that children have been taken out of their mother's lap and passed across the room and laid into the lap of some female on the opposite side across a large table, by the agency of what we think most probable to be the spirits of our departed friends, and why not this have been the case with Mrs. S in the place of "Witches"?

During my apprenticeship, I made an evening visit in company with a school teacher by the name of Alexander, to the residence of J. Johnson Esq., who had lately committed suicide and whose house had the reputation of being haunted. During the evening a heavy storm set in, which rendered it impracticable for us to return home, and it did not require a very lengthy consideration in complying with the kind entreaties of the family to tarry with them the night. At a late hour of the evening, we were shown the way to an upper chamber, and we retired to rest. Choosing to occupy but one bed, Wm. Alexander suggested the probable appearance of "the ghost," which was soon waved with a few fearless cheers peculiar to sceptics. The subject was changed, and another full hour was spent in conversation. A dead silence now prevailed in the apartment, except the sound of trickling rain drops upon the roof, which seemed to mark time in dancing style to the music of a small current of air that whistled through a small crevice in the wall near our heads. Presently footsteps were heard approaching the door through the upper gangway. The door of our chamber was burst open, and the intruder entered, the door closed, and the footsteps were heard in every part of the chamber. Alexander covered up his head, I strained my eyes to see who was there, but the darkness prevented me. The intruder approached the door, and passed into another apartment. I gave myself little or no alarm, as I could not conceive the possibility of a "ghost" producing tangible footsteps, in consequence of which I soon fell into a quiet slumber, and knew no more until morning. Mr. A. was somewhat confused and "loet time." In the morning we conversed upon the subject and I found that he inclined to a faith that it was a superhuman manifestation. The occurrence was related to the family, who passed it off with a careless reply, that it was nothing new. But I was not prepared to settle upon a conclusion at that time.

Yours as ever, FRATERALLY,  
JONATHAN KOONS.  
Milan, O. Jan. 12 h. 1857.

Letter From Mrs. J. M. Wilcoxson.

DEAR JOURNAL:—I have just completed a mountain trip through the mining towns of Sunshine, Nederland and Caribon, in which places I have had good audiences, though in the two last named places a strong effort was made to bring me and our cause into disrepute. As usual, the Orthodox clergy were at the head of the opposition, for what else can they do, when science proclaims itself in our support and the people repudiate miracles? It is very plain now that the Calvinistic craft is stranded. There is no possible escape from the position. Argument and sound logic were never the weapons of defense to any mere religious assumption, and now that Spiritualism proves its own assertions, and by undeviating law, "miracles" and Mount Sinai thunders do not awe men into submission to the Priesthood. It is aggravating, provoking! And so, those who consider it a burden to think for themselves and find it a fine thing to be flattered and promoted by the preachers, become willing dupes to the slanderous wiles of these "men of God."

As long ago as last winter, Rev. Mr. Taitworth happened to be in the house of mine correspondent in Caribon, when the subject of my contemplated service there was being discussed. Of course he was on the alert, as these tolerant expounders usually are; and immediately proffered his gratuitous advice in these words: "Tell her she can not have the School House; we have no use for her here at all!"

This petty Pope has been busy in this whole section in assuming authority thus, but since I came into this vicinity and encountered the same spirit in some of his parrot followers, many of the more quiet and well-bred citizens have begun to look into the position, and it has aroused a spirit of protest. After having courteously and peaceably entertained the different Orthodox Reverends, in granting them the use of these school buildings, and having likewise most generously united in raising money for them by the usual donations, festivals and contributions, they do not propose to have their own property wrested from their possession, or suffer any trespass upon their own rights. The people are taxed for the building of school houses, and nobly come up to the work in most places. In all new towns these are the primitive meeting houses; and by common consent are supposed to be as free to any one order of respectable qualified speakers, as to others, Orthodox and dissenter alike included.

The pompous assumption of authority which the monopolizing preacher introduces, does not prove very congenial, especially when he never puts a dollar into the institution, while he carries off every dollar he can wile. The conflict is fast ripening. Many are quiet now, but they are not by any means oblivious to facts.

Thus, all these efforts to shut off a hearing of heterodox questions, result finally in success to us. Denied the use of the school house in Caribon for a Sunday service, a prompt invitation was given me to remain and give a second lecture in Murphy's Hall, which was made free for the occasion by the proprietor, and with commendable energy was duly prepared for use, by a true souled citizen, it being without accommodations for public lectures. Though the rain poured about the time of assembling, we had a fine crowd, and a very attentive and respectful audience. In the mean time Rev. McDougall, calling himself a Presbyterian minister, was very active in forming a temperance order, with "the red cross" as an inscription, and "the ox horn" as a riddle to those who had never before this man's sudden and unexpected visit to these parts, heard of any such order. Can any one tell the inquiring ones, what this "order" is, where it originated, and in what sense it is an improvement upon the Good Templars, and other Temperance orders. McDougall does not answer questions cheerfully, but when after he had called for questions, I asked him why "the red cross," the symbol of the old bloody crusades, being a religious inscription of the dark ages, was made the symbol of this temperance order, he evaded the direct question entirely, and began to "show fight" in a very rude reference to my being a Spiritualist, etc. This, of course, proved that although he declared he was "not a bigot," and did not meddle with those who differed with him, he was ready to carry out religious distinctions—for my inquiries had nothing to do with our separate individual opinions.

The fact is, many have grown suspicious of the whole affair. The Reverend, Presbyter in can run up to almost any height of oratory, and then, like a collapsed balloon, dive down into the lowest depths of saloon slang and gambler's pet terms, with a most astonishing facility. He can distance Hammond in the variety of his garbage, and his maudlin talk about "the girls," "the sweet creatures, God bless 'em!" is more in unison with the style of a bawdy, than that of a delicate well bred company. Mr. McDougall's claim to be on the independent line, has no pay for his humane work, except what he takes in, a la revival, added to the initiation fee of "charter members." A very shrewd dodge of his, to make all "charter" members who come in "the first night," at the rate of three dollars for each male member; but he accommodates himself to a second night, and even to a third night, I am told, in granting this privilege of charter membership all of which initiation money he triumphantly carries off with him! After this membership costs five dollars a piece, and the society must raise all expenses with the loss of the most of the initiation fund.

There are very grave suspicions here that all is not right, that it is either a bogus individual or ring concern, or that it is a new scheme intended to strengthen the church politico, liquor crusading, Evangelical Alliance, God in the Constitution Aggression. This Reverend is loud and boisterous, even to the most vulgar ranting, in his admiration of the Calvinistic Hell, and his "red cross" maledictions against Infidelity and Spiritualism. What a beautiful element for a "Mutual Benefit" Temperance Society.

But how easily are our people gulled! Bynum knows all about the Woolly Horse speculation, and many a rogue has gone through on his instructions. But it is no time now for the American people to sleep, or laugh over the pious treacheries which come in legions upon us. The crisis is approaching with lightning speed. Almost any low bred adventurer can to-day, put on the garb of a Reverend, and sell straight into the confidence and the pockets of the sewing, priest ridden people. And this is the legitimate fruit of an arrogant, anti-republican rule, in which to be popular one must lay down the individual exercise of reason, and consent to follow a Cardinal's hat or the stolen title of Royernd.

But I must not forget to acknowledge: my indebtedness to the good Mr. McClancy and lady of the Colorado House, in Caribon, whose kindness to me as a stranger I shall not forget; or his liberality in assisting me in a time when most acceptable. Let all Liberalists and Spiritualists visiting the Silver City, Caribon, bear in mind that they will find a pleasant home, clean beds, and a wholesome generous bill of fare at the house of the McClancys. Nor will they be insulted with any petty, contemptible sectarian distinctions. Not so, however, at a certain other hotel in Caribon. Ridiculous as it is, the landlords of this house positively refused to take our humble servant in! "Wouldst keep one of that sort!" "A Spiritualist Lecturer!" "She might go home and go to work as Mrs. Landlord did!" Whew, this beats the Reverend! A public house; a strong minded landlady to label all arrivals, "Methodists, Catholics," etc., as the sheep of the kingdom; all "Jews, Infidels, Spiritualists," etc., as the wolves. "As a man thinketh, so is he," and it is equally true also of a woman.

But Heaven pity the poor souls who are so easily intoxicated with a little brief authority! Next we shall probably see on the swing-boards of these exclusive hotels this emphatic warning, "No free-thinkers admitted here." There is in all this Territory a large proportion of skeptical minds, and it is the skeptic sets stronger than ever to ward the complete adoption of the old creed, while it throws off upon our border states its surplus of preachers to such an extent that the supply far exceeds the demand. "We are tired of it." "Every day in the week we are called on to raise money for some church object, and it is getting to be a farce and a downright oppressor!" These and similar remarks have been addressed to me, again and again, during my stay in the Territory.

In Nederland I found good friends to welcome me in my labors, but both places referred to need more live, outspoken, and fearless workers. There is really such a thing as becoming non-resistant to weakness. Why do Liberalists and Spiritualists throw their money into an ineffectual engine, which is being perfected to crush them? Why give in festivals, grab games, bidding off "pretty girls," "ugly men," lottery tickets, ring cakes, etc., etc., which goes into the support of an ecclesiastical tribunal that frowns upon them as "heretics" as the only reward for it?

Why take all this from the support of our dying workers, when never do we find a spirit of reciprocal generosity for our practical kindness? Shall we forge the blade that destroys us? Shall we feed the tigress of intolerance whose fangs are red with the blood of our ancestors? Shall we sell our birthright for the miserable rotten pottage of the dark ages, the enslavement of both soul and body? Let us scorn every form of servile allegiance to that power, which to-day, on this republican soil of America, seeks to destroy our na-

tional charter. I am amazed at the apathy, and easy submission of outspoken professors of our faith in the neutrality they practically assume, as this great struggle creeps upon us—for surely the hour cometh when the yoke of bondage will be hung upon our necks; and even now it is virtually there! But more anon.  
Nederland, Col.

Voices from the People.

PARIS, ILL.—D. W. Bridgman writes.—I like the Journal very much, don't know how I could get hold of it without it. There is more sound sense in it than all the Orthodox publications put together.

PHILADELPHIA, PA.—Charles Morris writes.—I do wish, that all describers of phenomena, would be precise and full in giving the details of seances. I find myself obliged to doubt many long descriptions of phenomena, from lack of full details of the tests applied.

We unite with Brother Morris in requesting those who give accounts of the various phases of spiritual phenomena; to be careful and explicit in describing the test conditions to which the medium is subjected, for without that the narrative loses half its weight.

RIVER FALLS, WIS.—Geo. W. Nichols writes.—We of the St. Croix Valley, Wisconsin, having had a Spiritual Lecture for a number of years, have of late been greatly revived under the ministrations of Mrs. H. Morse, of Iowa. Mrs. Morse is a woman of intelligence and a very good orator. She possesses sufficient dramatic powers to interest and hold an audience spell-bound.

SAN FRANCISCO, CAL.—J. W. writes to Mr. and Mrs. Read.—As you expressed a desire to have some Spiritual paper sent to you, I take the pleasure to inform you that I have subscribed for the term of one year for the RELIGIO-PHILOSOPHICAL JOURNAL to be sent to your address, which I hope you will receive regularly every week, and also the LITTE R BOUTIQUE for same time.

VIENNA, ILL.—John S. Clum writes.—I could not well do without the JOURNAL. I like your style of dealing with the bigoted self constituted saints of orthodoxy; and think we ought to have more such fearless papers as the JOURNAL, and also some scientific schools that would teach real science, instead of the antiquated superstition that is fleat out at the almost countless gospel shops in this country.

FREDRICKSBURG, IOWA.—J. N. Carpenter writes.—Mrs. E. M. Welch, of St. Paul, Minn., writes a communication in regard to the grand camp meeting at Dubuque. If the weather had been good I should have been there, but as it rained that lady's report, I am glad to stay at home, where all honest and good people, free from sectarian bias, and free to be taught by E. V. Wilson, and Mrs. J. H. Severance, should stay.

LENA, OR.—M. J. S. Van on writes.—In my former article I informed you of our first great meeting in Eastern Oregon, to begin October 1st, and last over two Sabbaths. We invite all, especially speakers and mediums, and it was our wish that you give it place in the JOURNAL. And we now say to you, if any good medium for materialization will come to our meeting, we will pay their expenses to the coast, and we are sure they will do well for themselves and humanity.

C. Johns writes.—One night as I was lying on the side of my bed, I was startled by hearing some one in the room; at first I took it for my father. I spoke to him but got no answer. And just as I began to think I was mistaken, I saw my mother standing by the fire, just as plainly as I ever saw her in my life, and my mother had been in the Spirit land for eleven years. There was a large fire burning in the fire place at the time. She remained in the same place for two or three minutes, then walked to my bed, and stood there for some time, and then disappeared.

DES MOINES, IOWA.—J. Lee Engelbert writes.—Enclosed please note slip in refutation of the article of Dubuque correspondence; also that of Chicago Tribune. I have taken the pains at the solicitation of many Spiritualists of this place, to inquire into the matter, and have now in my possession the original by the author, and as plainly as I ever saw her in my life, and my mother had been in the Spirit land for eleven years. There was a large fire burning in the fire place at the time. She remained in the same place for two or three minutes, then walked to my bed, and stood there for some time, and then disappeared.

Mrs. H. A. Hough writes.—Dear Brother, as it is time for another year's subscription to be forwarded, in addition to it we would forward a few lines from our little isolated home in the Rocky Mountains, almost 8000 feet above sea level, where garden vegetables grow in abundance in sight of number of snow-capped peaks. In this secluded home the Bible has been a welcome visitor for nearly three years, making us feel that we are at times in communion with its fearless editor, who will speak truth although in opposition to church and creed. May his life long be spared to cheer many hundreds of hearts and homes with the assurance of a higher life. When the JOURNAL first reached us, we very much doubted a continued existence. We now know that we shall never cease to live.

ST. LOUIS.—Daniel White, M. D. writes.—Permit me to call your attention to a mis-quotation of the Bible in an editorial in an issue of the JOURNAL, and for once at least to "stand up for Jesus." For the sake of the cause, and for the sake of the cross, "this day thou shalt be with me in paradise." My Bible reads (Luke 23: 43) "this day shalt thou be with me in paradise." Simply asking the thief the question, if he would be with him in paradise on that day, and by no means asserting that he would, as theologians would have us believe. They have perverted the above passage to sustain their own self ends, and to support the doctrine of death-bed repentance, and instantaneous forgiveness of sin; in fact it is one of the main props in the whole scheme of Christian salvation. Deprive them of this false interpretation, and theology tumbles to the ground.

DOUGLAS GROVE.—Mrs. W. H. Comstock writes.—Thank God, one more honest thinking mind has concluded to find out what Spiritualism teaches by reading your valuable paper. I think he will find whether it be all the works of the Devil, and Spiritualists always the lowest class of people, as is claimed by some of the orthodox. Because we seek truth instead of popularity, because we do not propose to bow down and worship the orthodox God, a God of war, of anger and jealousy, for the same we are called the lowest class of people. What then is the low and degraded in the grand truth that our spirit-friends, who have passed from earth life, hover around us and under certain conditions, can and do manifest themselves, or how those that will not read a Spiritual paper, and are afraid to investigate Spiritualism, know it to be the work of his Satanic Majesty, I have no way of knowing. I thank God I am a believer in our beautiful Harmonical Philosophy.

JAMESTOWN.—Emelia Steele Beaman writes.—I notice in your last JOURNAL, a suggestion from I. R. W. of Belvidere, N. J., for Spiritualists to withhold some of our badges, by which they may be recognized, or lead to an introduction. I heartily endorse the idea. I have long talked about it, and ten years ago I wrote to A. J. Davis on the subject, but received no satisfactory answer. As I have occasion to travel considerable, and alone, how happy I should be to know that any of the number on the boat or cars were Spiritualists, or even on the highway. And now at our camp meetings I hope the subject may be discussed. I heard several years ago that a plan had been used, but it seems now to be lost sight of. As the ladies and gentlemen could not adopt the same, let us have something that both may be recognized if possible. Let us have something that the outside world may know too, that we have a gospel that we are not ashamed of. Let us not be cowards, but boldly declare by our straightforward lines of honesty and truth, and everything we do that we are in possession of the most glorious inheritance that was ever given to man.

NEW YORK.—C. Hortram writes.—There is something about you and your JOURNAL that I can but admire, and I think all those who read it, must do the same. This at least may smack of egotism in me, but when qualified by my own sense, so, Paine in his letter to Mr. Wm. Howe, says, "There are some acts that all men must stamp with meanness." Now I think this rule will work both ways, and that there are some traits of character so noble, that all men must call good. I have never had the pleasure of your personal acquaintance, but if the person is reflected in his paper, then I am not mistaken in the man, who is at the head of the RELIGIO-PHILOSOPHICAL JOURNAL, and that he is ready and willing to do justice to all men, as far as in him lies. Now all men who write to you, or for you, would not go as far as this, for in our first introduction by, or through writing, you refused to publish, and under the circumstances you was right, for you measured me by your own idea of right, and that I call justice, but you do not fully understand me, as I understand myself, for what you would call pointed or satirical, I would call plain truth; instance my letter on Grimes. You say I was pointed; true I was, and you did well from your standpoint not to publish it, but allow me to say, my Brother, it was true—nose and all. True men that ever heard his lecture (as he calls his talk) against Spiritualism, will say as for when his language falls to express his contempt of sin and our philosophy, his nose is called into action. Well that ends the argument without the aid of thumb and fingers; his nose is final, while the poor Spiritualist has to set, to groan and sweat, while he makes fun for the brainless multitude. I say to the world, he needs a Sampson to pull away the pillars and cover him and his works, for all the good they have or ever will do.

FREDRICKSBURG, IOWA.—J. N. Carpenter writes.—Mrs. E. M. Welch, of St. Paul, Minn., writes a communication in regard to the grand camp meeting at Dubuque. If the weather had been good I should have been there, but as it rained that lady's report, I am glad to stay at home, where all honest and good people, free from sectarian bias, and free to be taught by E. V. Wilson, and Mrs. J. H. Severance, should stay.

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"The Credulity of Infidelity."

Some one has sent us the Christian Intelligencer, published at New York, with the following editorial article marked for our especial benefit:

"It is a remark of Pascal one of the most subtle and discriminating minds, that nothing is more credulous than infidelity. This seems to be a paradox, but its truth is frequently proved by actual examples. One has recently come to our notice in the case of Robert Dale Owen. This, in some respects, well-meaning man was a disbeliever in divine revelation, and yet became the dupe of an impudent and unblushing pretender to supernatural power. He did not think the miracles of the Bible to be supported by sufficient evidence, yet placed credit in the impostures of the Holmes mediums. That he might not miss any of the revelations, he went to Philadelphia to reside, and pinned his faith in a future immortality not upon the words of Jesus Christ but of Katie King. When this woman confessed that she had conspired with others to impose upon him and others like-minded with him, and that she was no spirit, but a woman with flesh and bones like other mortals, Owen was so overcome with the disclosure that his reason reeled and he became insane.

Looking at the facts in this case, it is easy to see that the skeptic is more credulous than the Christian. Owen believed what the great majority disbelieved. This is one mark of credulity. The little coteries in Philadelphia who trusted Katie King's assertions, were a handful compared with the great multitude of Philadelphians who put no faith in her revelations. The masses of Philadelphia believed the biblical miracles and rejected those of the Spiritualists. Owen made his choice between the supernaturalism of infidelity and that of Christianity, and in accepting the former went with the credulous minority rather than with the believing majority. When our Lord wrought miracles in Jerusalem he carried the majority with him. The believers, in this instance, were not a handful, but the whole city in a mass. Only a small coterie—the Pharisees and the rulers who hated him and his doctrine—endeavored to stem the tide that was coming in by suggesting that His cast out devils by Beelzebub, the prince of the devils. Even they did not dispute the fact of the miracle. In reference to the greatest of the miracles—the resurrection of Lazarus—the Pharisees were compelled to give up the contest in despair, saying, 'Perceive ye how ye prevail nothing? behold the world has gone after him.'

Again, in making such a choice, Owen selected that species of supernaturalism which had been tried at best only a few weeks, and rejected that species which had been tried for nineteen centuries. Katie King had been seen in the twilight and in the dark by a small number. The Christian revelation had been the study in broad day of a multitude whom no man can number. The skeptical supernaturalism, moreover, had produced no beneficial results. It never built a hospital or college; it never reformed a human character; it never constructed a respectable form of human society. The biblical supernaturalism, beyond all dispute, has made the world better. Yet Owen, the philanthropist, who really desired to promote the physical well-being of men, chose the former and rejected the latter. If this is not credulity of the extreme type, tell us what is.

"Faith in the biblical miracle is more easy and natural than faith in the human supernaturalism, or Spiritualism as it is called. That a being like Jesus Christ, so pure, so holy, so elevated in His spirit, so benignant in his feelings and so beneficent in His actions, should work a miracle is highly probable. The miracle seems natural to Him. We should be surprised if He never by any act or word should show that He was connected with a higher world than this. But that Mahomet, for example, a man so cruel and bloody in war, and so lustful in life, should have supernatural power over matter and physical life is utterly improbable. It is unnatural to suppose that wickedness should have almighty power.

"There is still another reason why faith in the human supernaturalism is merely credulity. That there should be supernatural power exercised in Philadelphia, in the year 1874 by a circle of men and women, is altogether improbable, because there has been no preparation for it: There have been no antecedents like prophecy and preparatory miracles. It is not a part of a system. It is isolated. It is like lightning from a clear sky which, though abstractly possible, is yet very rare and improbable. The supernaturalism of Christianity was prepared for and expected for long years. The whole line of Jewish history looked towards the incarnation of the Son of God and the miracles of the Jewish Messiah. Prophecy had foretold it, and even the vague expectations of paganism were waiting for the Desire of all nations. When, therefore, a man like Owen puts confidence in this unheralded supernaturalism, and rejects that which has been foretold and prepared for, he is acting the part of a credulous dupe. Simon and Anna, like all the spiritual readers and students of the Old Testament, had been waiting for the Consolation of Israel; but Owen and others like him did not stand expecting for many long years the fulfillment of an antecedent prophecy in the outburst of the supernaturalism which they believed themselves to have witnessed. There was no reason why they should expect it. There had been no communication from God through prophets announcing the coming miracle, and there had been no miraculous line of events going before. The faith of Owen in such circumstances was sheer credulity. It had no ground in history, no support in preceding events. No wonder that instead of the *nunc dimittis* there was the dreadful eclipse of insanity."

COMMENTS BY REV. SAMUEL WATSON.

The editor of this old paper does Mr. Owen and Spiritualism great injustice. Having read all his books, and everything I have seen published in regard to him since his insanity, I feel assured that he does not understand Mr. Owen's case, nor does he show that he knows much of Spiritualism. He endeavors to make the impression that his insanity was caused by the Katy King exposure. I can not believe that any thing connected with Spiritualism was the cause of his misfortune. If the investigation of Spiritualism has anything to do with his insanity, it should have occurred many years since. The facts are insanity has been hereditary in the Owen family, several members including the father having been insane at the time of their death. Prof. Owen says that his brother had become somewhat demented; and that his body was somewhat enfeebled; he should not have performed his usual amount of mental labor. Prof. Owen thinks "there was another cause; that cause was not Spiritualism as some journals have suggested." Had Spiritualism been the cause, either remotely or immediately, his brother's conversation in his excited moments, would be of something connected with Spiritualism. Why should he be so deeply mortified about Katie King? He had stated what he believed, and as soon as the imposture was exposed he honestly confessed himself deceived.

It is not, however, to defend Spiritualism from this point of attack that I notice this editorial, but the comparison which is made in the evidence adduced to establish ancient and modern spirit manifestations. The assertion that "the skeptic is more credulous than the Christian," and that "nothing is more credulous than infidelity," is to my mind not only "seeming," but really paradoxical. By what process do we arrive at any truth? Is it not by our senses or human testimony? The former are much more demonstrative than the latter. "Christianity" or the "Biblical miracles" are dependent upon the testimony of witnesses who have passed away—near two thousand years. Our senses are not capable of grasping the miracles, said to have been witnessed by many in the days of Christ. Consequently they can be of no service in establishing the truth of Christianity. There are some facts recorded, however, that have a bearing upon this subject. It is not true that "when our Lord wrought miracles in Jerusalem he carried the majority with him. The believers in this instance were not a handful, but the whole city in a mass." The record as given in the New Testament does not warrant any such a statement as this editor makes. The facts are that the Jewish Church did not believe in Jesus as the Messiah, and when they could not question the facts of which their senses were cognizant, they attributed them as they (the church) do now Spiritualism, to Beelzebub the prince of Devils.

Though Christ preached and taught in Judea three and a half years, having with him his twelve disciples, who were eye witnesses of his miracles, he did not convince them of the spiritual nature of the kingdom he came to establish. They believed he came to deliver their nation from the dominion of the Roman Government, and some of them were anxious expectants of temporal offices when he established his kingdom in Judea. When he was arrested, "the disciples all forsook him and fled;" one of them betrayed him, for thirty pieces of silver; and then denied him swearing that he "knew not the man." Only one of them (John) had courage sufficient to witness his crucifixion, after which they gave up all hopes of his being their deliverer and went to their former occupations.

When it was announced by the woman to the disciples that Jesus was arisen from the dead, "their words seemed to them as idle tales and they believed them not." After that he appeared in another form unto two of them, as they walked and went into the country, and they went and told it unto the residue, neither believed they them. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after that he was risen." Then said he unto them, "O fools and slow of heart to believe." Thomas was the last one to be convinced and declared he would not believe unless his sense of sight and touch would assure him of the fact that Jesus had risen; yet he was convinced by the testimony of his sense of sight. I mention these historic facts to show the importance there was attached to the testimony of the senses, and how little confidence was placed by the disciples in each other's testimony. Although these persons had been associated together for several years, they did not believe when some of them assured them of a fact of which their senses were capable of taking cognizance.

What lesson does this teach God of the present age? Does it cause us to undervalue the testimony of our senses, and rely more upon the testimony of others. Far from it; and if they could not believe the members of their own family, who had assured them of the fact of which they had personal knowledge, does it not depreciate that kind of testimony when it has come down to us through more than a thousand years of the "dark ages." Yet this is the kind of testimony which we must receive according to some, or be damned forever in a lake of fire. "O consistency thou art a Jew!"

"Faith in the biblical miracle is more easy and natural than faith in the human supernaturalism or Spiritualism, as it is called." Is this true or is it like other things in the article, mere dogmatic assertion. I propose to show it is the latter. Bear in mind that I am not discussing or controverting the truth of Christianity, but endeavoring to show that Spiritualism stands upon even a more impregnable basis than "Biblical miracles."

We have seen that every thing that we don't know by our senses, we must receive through human testimony. Inasmuch as our senses can not bear testimony to any thing which has not come within their observation, then every thing in the history of the past must depend upon the credulity of human testimony. Take this axiom, and we are forced to the logical conclusion that Modern Spiritualism stands upon a firmer basis than do "the biblical miracles." The former is not dependent upon the testimony of others, though they may be numbered by millions of living witnesses, engirdling every nation around the globe. These persons are not living in remote countries only, but are in our midst, embracing every grade of intellect and every position in society. Many of them, have been investigating the subject for more than a score of years under a great variety of circumstances, who have had overwhelming demonstrations of the truth that our friends can do and communicate with them; this, too, under the strictest test conditions, and in the quietude of their own family circle. Our senses bear their testimony to these things just as they do to any other facts.

Spiritualism demands to be investigated as science investigates other facts, and claims to produce the same evidence of its truth, that is necessary to establish beyond the possibility of doubt its existence. The senses bear their testimony to these facts, just as Thomas demanded, before he would believe that his Master had arisen. He thought he must feel as well as see the wounds, but when he saw he believed without thrusting his finger into the print of the nails, or his hand into his side. "Jesus saith unto him, Thomas because thou hast seen me thou hast believed." Here, even that most unreliable sense of sight is placed above the testimony of the other ten disciples. There are thousands of living witnesses who have not only seen, but felt and conversed with their loved ones, whom they have recognized, and who had passed away.

Our editor says in conclusion, "There was no reason why we should expect it. There had been no communication from God through prophets announcing the coming miracle, and there had been no miraculous line of events going before." Hear what Jesus says, among the least of his utterances. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall lay hands on the sick, and they shall recover."

Where do we find these things now? In the churches? Nay, verily. They deny the power, and yet they are done by Spiritualists all over the land, who possess the gifts of healing as mentioned by Paul with other gifts of the new dispensation. When I accepted the invitation of the committee to attend the liberal meeting held at Geneva, Wisconsin, the latter part of June, one of the subjects I was requested to speak upon was, "That ancient spirit manifestations

are proven to be true by Modern Spiritualism." I was surprised to find that nearly every phase of Modern Spiritualism has its counterpart in the Bible. That was not a meeting of Spiritualists but of liberal men and ministers of different denominations. It was taken for granted that no well informed man, would stultify himself by questioning the phenomena of Modern Spiritualism. Taking that as the axiom, I was to prove ancient by the modern manifestations.

The facts there is more at stake than the church supposes in this new era that has dawned upon the world. These manifestations, when properly understood, come to the aid of the church. It supplies to the materialist and atheist the lacking evidence of immortality, and they receive it, and rejoice in the consolation it brings them. The tendencies of the present age is to reject everything which is not demonstrated to be true. The doctrine of a future state must ultimately rest upon proof or be rejected. The proof has not been sufficient for a large and intellectual class of scientists, rationalists, skeptics, to receive the "Biblical miracles," and hence they need more tangible proof of man's immortality. This long sought for proof has been found in Modern Spiritualism.

If all the phenomena attending the modern movement be accounted for on physiological or psychological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sanction by scientific men.

Col. Olcott heard spirits speak in eight different languages, several of which he understood, while with the Eddy brothers. Here is a fact; believe this as you must; then the other fact that on the day of Pentecost, "there were dwelling at Jerusalem, devout men as of every nation under heaven," and "that every man heard them speak in his own language." Thus I have been hearing mediums speak in foreign languages at different places, but within a few feet from where I now write in my library. These things are occurring all over the country. Sometimes children who know no language are used to converse with those who can understand them. "They (on the day of Pentecost) were confounded" and asked what meant this. It was new and startling to them, and yet it was one of the gifts of tongues of which Paul subsequently speaks as belonging to the new dispensation. I could write pages describing the phenomena to be the same and susceptible of proof, which must stand or fall together. If those who ridicule the modern, were to succeed, they would be like Samson, destroy their own building, in demolishing that which is built upon a better foundation.

SAMUEL WATSON  
Memphis, Mo., Aug. 7, 75.

THE HOLMES FRAUD.

A Plain Statement of Facts, Endorsed by Respectable People.

A Negro Mask Turns Up From Unexpected Quarters

EDITOR JOURNAL:—Agreeable to the request of the signers of our former statement and others equally interested, I am compelled to again claim space in your columns, (to condemn the impostor, who is for the second time arraigned before the public for the perpetration of the vilest frauds known in the history of modern spiritual phenomena) for an article upon the Holmes-Brooklyn frauds, the necessity for which has grown out of the exaggerated and malicious statements of Mrs. Jennie Holmes, in reply to our charge of fraudulent manifestations. And first of all, I must say, the former statement signed by the officers and others of our society as published in the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL, was not a misrepresentation of facts, in any particular, but to the contrary, was as truthful and impartial a statement as could be made, and does no injustice to Mrs. Holmes whatever. It was not our intention to misrepresent the number of seances given, only that it was not thought necessary to extend the article to a length sufficient to include a description of them all, as they resembled each other so closely, that only those were noted, which served to arouse our suspicions, and the last one, together with our demand and her refusal to comply with our request to give us the evidence we had a right to claim, and which it was more for her interest to give than ours, and furthermore, I deny that either myself or the ladies mentioned by Mrs. Holmes, said or did anything out of place or character, and the story of mobbing the cabinet, is as false,

AS FALSE CAN BE, but is just what might be expected from an impostor, who had been caught in her own impostures, and was obliged to make some desperate effort to hoodwink those who are fanatical enough to take everything as fact, without any proof whatever, if it is only done behind a black curtain.

Mr. A. B. Smith, whom Mrs. Holmes boldly asserts "knew nothing of the statement," or "his name," attended five out of the six seances given by Mrs. Holmes, and was among the first to denounce her as a fraud. He was one of the gentlemen, who at the aperture received

THE OFFENSIVE BREATH of Mrs. Holmes, and his mind was fully made up that the manifestations were impostures, before the last evening; therefore he has not put his name to a statement concerning which he knew nothing.

As regards Mrs. Holmes' statements concerning Miss Hinman it is but justice to that lady to say that I made a bargain with her before she came, in which she made a deduction of ten dollars from her usual price, in consideration of our having been but recently organized, and therefore not able to pay full price for lectures. Fifteen dollars was all Miss Hinman expected to receive when she came, and never during her stay of six Sundays, did she say to me, or I hear of her saying a word, which denoted any dissatisfaction about the amount paid her, neither did she discuss the subject of what Mrs. Holmes received in my hearing, and upon inquiring no one can be found, who heard her refer in any way to the matter of what Mrs. Holmes was to receive; and all unite in saying that her conduct towards Mrs. Holmes, was friendly and lady-like, and not one will sustain her in her unwarrantable attack on Miss Hinman, the only complaint being that, she, Miss Hinman, had too much sympathy with Mrs. Holmes.

About my failure to keep my contract with Mrs. Holmes, I have just this much to say. That contract was made in full faith that Mrs. Holmes was a genuine medium, and that her manifestations here would be genuine spiritual manifestations, and the contract was fulfilled, until we became convinced to the contrary, and longer than that it could not be binding. I agreed to pay Mrs. Holmes the fifteen dollars per night, furnish rooms, and provide a home for herself and friend, as will be seen by reference to my letter, which she has given publication, all of which I did. But there had been nothing said about a cabinet, and I did not know as I was expected to furnish one,

supposing Mrs. Holmes would bring her own; but as she did not, I purchased material and went to her for instructions as to how to erect it, and then built, as I supposed, one that was right. But Mrs. Holmes was not satisfied with it, and we improvised one for that night only, as I had not made sufficient preparation for shutting out the light from the large windows which the room contained, but it was more the result of my ignorance concerning the pitchy darkness, that was necessary to aid Mrs. Holmes in the successful accomplishment of her

ARTFUL DEVISIONS.

than negligence on my part. The morning after the first seance, I set about building another cabinet, and I did ask Mrs. Holmes to come in at four o'clock in the afternoon and pass judgment upon it, that in the event of its requiring alteration it could be in readiness before the hour for the seance; and these things were all legitimate, and the same would have been liable, to have taken place, with any one else, as all must allow. I gave out the four for assembling at 8 o'clock. I urged the people to be prompt; but further than this I could not control it. I heard no complaint, but what was made by Mrs. Holmes herself, and one evening after she had been talking in no very agreeable manner about getting through earlier, Miss Allen reminded her that she herself had been tardy that evening. Mrs. Holmes knew that the seances were to be held at "our rooms," as I had so specified in my letter, and by saying the seances would be private, I meant that we were not going to advertise her and give admission to the general public, but that they were to be select, and they were composed principally of Spiritualists with a few skeptics. Order was observed and good conduct was maintained with but a single exception and in this instance the intruder

WAS PROMPTLY EXPELLED from the room. Conditions were observed, too much for the interests of truth, as it afterwards proved and whatever of inharmony occurred grew out of the skepticism that existed with reference to the genuineness of the manifestations. And Mrs. Holmes herself broke the contract by leaving the city the morning after her sixth seance. Had she been an

HONEST WOMAN.

she would have remained, and vindicated herself, instead of thus violating her contract and leaving the city unexpectedly, fleeing from the conditions in which by her own dishonesty, she had become involved. For shame, Jennie Holmes, to impose upon the people your frauds and then because they will not set aside their reason, and allow you to hoodwink them, run away without filing your contract, and then because they charge you with fraud and demand of you to prove yourself innocent you berate them, with what alone rests with yourself, and then seek to be sustained by putting before the public a mass of falsehoods and misrepresentations, that are a slanderous libel upon those who would gladly have been your friends, but were unwilling to lend their influence to fraud and deception, like that you here perpetrated upon us here in Brooklyn. Previous to Mrs. Holmes' late seance she made a speech, in which she

DENOUNCED SPIRITUALISTS IN GENERAL,

and said many unreasonable and unjust things, said that she did not ever intend to submit to tests again, and that it was unreasonable in Spiritualists to demand it. She denounced, while here in conversation, Dr. Child, as having been bribed by the Young Men's Christian Association, to denounce her, and made her boasts that she had them; Child and Owen, and if they did not let her alone, she would expose the whole thing.

The last and sixth seance in which Mrs. Holmes declares we mobbed the cabinet, I will not here describe, as our former article gave a truthful and correct representation of it, and I have only to confute Mrs. Holmes' falsehoods, with reference to my conduct, and also the alleged report of Mr. Wardwell, whose name was attached to our former article, and who was the gentleman referred to, as reporting the fastenings he had put in Mrs. Holmes' bag just as he had left them, and whose certificate we forward with this article, in contradiction of statements made by Mrs. Holmes. She declares that I broke in upon the seance before it was over, and when Katie was trying to come out; this statement I also pronounce false, as every one who was present, knows, not excepting Miss Julia Allen. Mrs. Holmes had this evening instead of speaking in whispers, as was the custom in her materializing seances, spoke audibly, and professedly under the control of a spirit, whom Miss Allen informed us was known as R. W., but knowing that her manifestations were frauds, and the faces masks, which

SHE WAS EXHIBITING,

we, of course, believed that this character must also be assumed; however, be that as it may, I did not approach the cabinet, or make any demand upon Mrs. H. until Rosa had declared the seance for an end, but after making the demand for Mrs. Holmes to be searched, for the purpose of proving whether we had been looking at spirit-faces or paper masks, she spoke again, in the same dialect as she had made use of throughout the seances, and denied us the opportunity of the test which was proposed, and when I declined to accept her proposition to defer the test to another evening and ordered lights to be turned on, she countermanded the order, and said Katie was preparing to come out, but feeling the importance of obtaining the test then and there, if possible, I did not wait for other proceedings, but repeated the order for the lights to be turned on, and requested Miss Allen to remain in her seat, keeping away from Mrs. Holmes, not so much because I thought she was an accomplice, but because I knew there were those present, who did so consider her, and therefore to prevent their being able to say in the event of there being no masks upon the person of Mrs. Holmes, that she had transferred them to her friend. I mention this to show that we were unbiased, and wanted to so conduct the investigation, that if there were none, Mrs. Holmes would be fully vindicated; but also it was left to her to do herself the most fatal injury, in her refusal to

SUBMIT TO THE TEST

which we demanded. I saw Mrs. Holmes come out of the cabinet, but did not see her come out of the bag. Did not see Miss Hinman cling around her neck, yet she may have done so, and I not have seen her, as I was in the large hall with the gentlemen, but I do know positively, that no assault was made upon Mrs. Holmes, as she reports, not only from the combined testimony of the ladies, not one of whom would not have been indignant at such a demonstration, but, also, from my own personal observation. When I heard that Mrs. Holmes had rushed down stairs into the street, I went to her, told her that I was satisfied that her manifestations were frauds, and most emphatically declined to pay her any more money unless she would go back to the room and allow the investigation, and if such should prove her innocence, I would add

ONE HUNDRED DOLLARS

to the amount due her as an inducement, and she who should have done so gladly, in justice to herself ("even though the demand had been

unreasonably mad") without thought of a money consideration, only said, "I don't believe, you would. You have got this up to get rid of paying me." While this and other conversation was being carried on, Mrs. Holmes could be distinctly seen by the light of the street lamps, and if her dress had been torn and disarranged in any way I should have seen it, and it is but fair to infer, that she would have herself made some mention of it, had it been true. And when we were on our way to her boarding place that night, in the street car, she was talking to a gentleman in an angry and excited manner, saying that she had been mobbed and threatening to have us all arrested, but making no mention of any injury done her in this way. Mrs. Holmes' assertion that we got up this to have a pretext for not paying her, is absurd and ridiculous, and all those interested know it to be so. Mrs. Holmes has no moral right to the money, unless she can substantiate her claims by

PROVING HER INNOCENCE,

and in the face of these facts, Mrs. Holmes has the audacity to state in public print, that no proposition whatever was made to search her, and no money offered, when she knows it can be proven by more than a dozen incontrovertible witnesses, and how Miss Julia Allen endorses these statements of Mrs. Holmes, "if she wishes to retain her reputation for truth and veracity, I can not just now understand. There are other things which might be adduced that have great weight in the matter, were it not that I fear the length of this may transcend the limit allowable, yet I can not close without elaborating one thing, by which Mrs. Holmes manages to elude exposure. Each night she made remarks requesting no one to touch or make any attempt to grasp Katie, saying that she took such things as insults, and that if it was done she would go away and not appear again for months, and if they should succeed in catching her it might

KILL THE MEDIUM,

and she hoped no one would offer Katie any insult by trying to grasp her. This gives Mrs. Holmes confidence to be more bold than she would otherwise dare attempt to be, did she not know that there were those upon the front seats that would adhere implicitly to what she said, and in this way she prevents any demonstration which might settle the matter at once, and prove whether there is any identity between Katie King and Mrs. Jennie Holmes. I, myself, during Mrs. Holmes' stay approached her, and taking her hand said jokingly to parties standing by, "See this arm bears no resemblance to Katie's," and as I spoke made an attempt to raise the sleeve just a little, to expose to view the wrists and a small portion of the arm, whereupon Mrs. Holmes withdrew her hand and would not allow the comparison, but not until I had observed that her arms were

WHITENED WITH COSMETICS,

which she exhibited at the aperture of her cabinet, upon that to her fatal evening, after which she evaded the test she knew would end any further operations of hers in that direction, and also fasten forever upon her the stigma of an impostor. It is true, that deception and intrigue in any direction, involves its victim in numerous other emergencies, in which he must resort to further duplicity, and thus it proved with Mrs. Holmes. Upon the evening of which the seance occurred, Mrs. Holmes and Miss Allen left us at the door of their boarding place, and went direct to their room." After a few moments, Mrs. Holmes came down stairs, passed through the hall and out into the backyard, which action excited the curiosity of those who saw her as she had never been there before. After being gone a few moments she came back and announced her intention of leaving very early the next morning, giving as an excuse for her abrupt departure that her husband was very sick in Vineland, and that she must go to him at once. When she was gone, a lady called at the house and stated the circumstances of Mrs. Holmes' materializing seances, saying that it was thought she used masks. As it was thought that she had made use of throughout the seances, and denied us the opportunity of the test which was proposed, and when I declined to accept her proposition to defer the test to another evening and ordered lights to be turned on, she countermanded the order, and said Katie was preparing to come out, but feeling the importance of obtaining the test then and there, if possible, I did not wait for other proceedings, but repeated the order for the lights to be turned on, and requested Miss Allen to remain in her seat, keeping away from Mrs. Holmes, not so much because I thought she was an accomplice, but because I knew there were those present, who did so consider her, and therefore to prevent their being able to say in the event of there being no masks upon the person of Mrs. Holmes, that she had transferred them to her friend. I mention this to show that we were unbiased, and wanted to so conduct the investigation, that if there were none, Mrs. Holmes would be fully vindicated; but also it was left to her to do herself the most fatal injury, in her refusal to

THE NEGRO MASK.

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Yours for the truth only,

GEO. W. YOUNG.  
143 W. Portland ave., Brooklyn.

EDITOR JOURNAL:—The reply of Mrs. Holmes to the expose recently published in the BANNER, calls for a word from me. She refers to me as "the gentleman who was perfectly satisfied." I was well satisfied on the evening of the last seance which I attended, that she was a vile fraud as ever connected itself with a holy cause, with an idea of winning honor or profit, or eventually throwing off the mask and becoming the willing tool of its enemies. So far from Mrs. Holmes being ill-treated on the evening in question, she was the aggressor, being

ABUSIVE, VULGAR AND DISGRACEFUL

in her actions toward those gathered to investigate, even before the seance. As I lacked the sack in which Mrs. Holmes was placed to the floor and side of the cabinet, at the close of the seance I carefully examined the tacks and found that three out of the five were broken off, evidently by the shoe being pushed against them, but the one on the side of the cabinet remained firm, and this prevented her from rising from the chair and giving the usual exhibitions.

Why this woman should make such an insane attack on Miss Hinman, is a puzzle to all present, but may be explained on the old