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

VOL. XIX

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IMPORTANT LECTURE.

Delivered by Rev. John W. Gerdemann, at Philadelphia, September 28th, 1875.

Our Public Schools, They Must Be Protected!

Sept. 28th, a brilliant assemblage greeted the Rev. John W. Gerdemann at the Academy of Music, to hear his lecture on "Our Public School; shall they remain free or become sectarian." A number of various Protestant organizations attended the lecture in a body. Amongst them were the Plonear corps in their Amongst them were the Pioneer corps in their brilliant uniforms, Prince of Orange, Waldense, Minnehaha, Oriental Taylor, Mt. Sinai Lodge, A. P. A., and No Surrender Lodge L. O. I. were also present in a body.

The distinguished lecturer was introduced by the Rev. James Crowe, pastor of the United Presbyterian Church on Norris Square, only

Presbyterian Church, on Norris Square, only one square distant from the ever to be remembered St. Bonifacius R C. Church. The lectuser was very enthusiastically received, and upon being introduced to his audience said:

LADIES AND GENTLEMEN:—When, on the 28th day of July last, I had the pleasure of addressing you at Horticultural Hall, I took occasion to preface my remarks by saying that I would strictly and conscientiously adhere to the truth. I beg leave to give the same assurance to night. I have, since speaking on that night, had the great satisfaction that not a single one of my statements has been called in question. On the contrary, many Catholics, of all walks of life, have expressed themselves as fully satisfied that I spoke the truth, without coloring or exaggeration. Many offers, in fact, of sworn affidavits in support of my assertions have been made to me in case proof should be needed. In some quarters fault has been found with me for having been too per-conal, but then experience has taught all of us the impossibility of pleasing everybody. Furthermore, I considered it a duty to show who the men were that had so shamefully and maliciously persecuted and vilified me. Although not in the least sorry for the turn matters have taken, still it is a source of joy to me that I did not begin the attack. With these few preliminary remarks I now proceed to the subject of to night's address: Our Public Schools: Shall they remain Free or become Bectarian?

I need not tell this intelligent audience how important—nay, vital—the question is. Important to every nation on earth, but peculiarly and exceedingly so to this nation of free men and women, to this land of liberty. In monarchical countries the care of state develves on a chosen few of the privileged classes. A vast majority of the people have no voice whatever in the management of public affairs, or in the selection of their rulers. Even the republics of old were not like our own glorious republic; for to every free man you counted in Athens, Sparts or Rome, there were an hundred slaves. What a different spectacle we behold in this real, not merely nominal, republic. Every man, woman and child a child of liberty, every house a castle of independence, all equal before the law; the race for the highest and loftiest positions in the gift of the sovereign people open to every one in this broad land, from the Atlantic to the Pacific. The citizen has the right and duthe Facility. The citizen has the figure and the ty to decide in what manner and by whom the sifiairs of the cities, states, and the Federal Government shall be administered. On the choice of the people depends the happiness or the ruin of the commonwealth. How necessary it is, therefore, that every man, enjoying the privilege of the ballot, should be enabled to intelligently make use of that high and great privilege.

So far, thanks to God, this nation has demonstrated to the world that self-government is no failure. And during the late gigantic struggle, when friend and foe breathlessly watched the ordeal, we passed through, when many doubted that the one united and free republic could survive, the United States has shown to the world what an intelligent people can accomplish. They understand readily what the conflict meant, that life or death of the nation depended on the issue. So it_needed only the battle cry of the leaders to transform the peaceful citizens into a powerful army. No sacrifice was considered too great, no lives too valuable, to defend the inheritance of our fathers. And the nation not only survived, free and independent, but it struck the fetters of four millions of people and made them also free and independent. Look at and compare it with that enlightened nation of France! Whilst the foreign conqueror, trod yet its fair fields, scenes were enacted in Paris. the mistress of Europe, which almost could make us ashamed of humanity. What, then, makes our nation so strong in war, so prominent in all the arts of research. nent in all the arts of peace? The question is easily answered. You find the answer in the school-houses with which our cities abound, with which our country is dotted. You find the answer in those happy, smiling boys and girls, whom you throughout the year, on every street, at every corner, see wending their way, books under arm, towards those school houses. Yes, indeed, our fathers understood it thoroughly that "knowledge is a power," "that the pen is mightier than the sword," for the preservation of the nation, and so they threw the portals to the shrine of knowledge wide open to every one. The child of the rich man and the poor man, the child of the American to the manor born and the child of the immigrant of yesterday enjoy the same advantage of acquiring all necessary and useful knowledge. In no other country, (I say it without hesitation) is education so free, so complete, as

in America, and it will not be the least pride of our citizens, during the coming Centennial, to show the nations of the earth what we are doing for the training and teaching of our children, and then the nations will understand how it comes to pass that we are such a strong, and, at the same time, such a free people. I trust among all true citizens of this land there can be no question that our admirable school system has been the source of our success in the past and is the surety and guarantee of our success in the future. Yet, as in Paradise, where peace and happiness reigned supreme, the snake crept in and brought disorder, misery and death; so this land of ours contains volume of a charge of taries of a church which would willingly overthrow our liberties to rear its own bloody

thrope on the ruins. The adherents of the Romish Church owe allegiance not first and only to the stars and stripes which protect them, but to the foreign Pontifi of Rome their allegiance is due first and foremost. They are first Catholics, then Americans. This Papal church, which has enjoyed every liberty, which has been acknowledged by the Pope himself to have been more free and unfettered than in any other country, is avowedly and distinctly the sworn enemy of our public school system, and of late has shown the intentions of her leaders in regard to it more boldly than would have been thought credible. The Pope has denounced it; he has called our schools, time and again, wicked and godless; the bishops and priests denounce them in the pulpit and press, and the Catholic laity is forbidden, under pains of mortal sin and eternal damnation, to send their children to them

children to them.

What makes the Pope so furious about our school system? What inspires the Catholic clergy with such hatred against this greatest blessing of our children? Are they afraid that our children don't learn enough? and do they build parochial schools to teach them better, or do they parkens fear they learn too much or do they, perhaps, fear they learn too much and wish to keep them a little more in the dark? I rather fear they are prompted by the latter consideration. Let up look at it closely. church there have been at all times and are today men of great ability and vast learning, and but for these men the Papacy, that combina-tion of fraud and tyranny, would not have ex-

isted to this day.

A great stress is laid by Catholic writers upon the fact, that the manuscripts of the classics have been preserved by the monks. I think that we have less reason to thank those lazy fellows for what they have saved than we have reason to reproach them for what they have allowed to perish. For you must recollect that in the dark ages every country was filled with monasteries, and every monastery filled with monks, so that, if each monk would have copied one single line, a great many more Latin and Greek authors would have been saved to posterity. The clergy themselves, during those ages, were, as a rule, so ignorant and stupid that even if they would have had the will, they had not the ability to teach their people. Where, I ask, did the Catholic Church do for her children what is done in our schools? Where did it fulfill the Divine commission to teach all nations? Not in the universities, where only a few of the richest could buy knowledge; certainly not in the churches, where the pulpit is of little importance, and the service in a foreign tongue is often, even now-a days, only half understood by the priest himself. No; the Catholic Church never originated the public school; that was done in spite of it, and willingly it would close it tomorrow. But, happily, in spite of the Papal power, even the Catholic people have tasted of knowledge and found out its sweetness. The Papacy has struggled hard, but the progress of the human race was too strong and too powerful for it. But yet it is not willing that its followers shall know more than possibly can be helped. It dreams yet of, and works for, a future, in which the balmy days of its glory and power will return. That future becomes far more removed the more the people are educated and enlightened. There exists a fatal error in the minds of many people in regard to the Papal power. They think that the pa-pacy of to-day is quite different from the papacy of former days. And yet they ought to know that it is the open claim of the church that it never changes. The insolent demands of former infallible popes and councils are the demands of the present pope and church. They claim to be the only church in which salvation can be obtained, and in order to secure this salvation for all of us, they would willingly treat us with the same tender mercy they treated former dissenters with! Those exquisite, persuasive reasons, the Inquisition! brought to bear upon all heretics and infidels, would soon be enforced against us, and if unwilling to accept salvation through her hands R)me would exterminate us to save the faith ful believers from contamination. Not Rome but the world has changed. Establish the same condition of ignorance, banish the school master, tear down the public school system, and you have re-established Rome's power and all the horrors of former ages. If we, as a nation, are willing to lend a helping hand to Rome in again forging the chains of the Inquisition, to again unfurl its blood-stained banner, then let us listen to Rome's demand for a division of the public school fund, which

What are the objections of the church to our free schools? Well, in the first place, they object to the Bible. Really, if we did not know the Bible, we should think it to be the worst and most demoralizing book ever written or

would be the entering wedge for a union of

church and state, which will be an impossibility so long as America will be a free coun-

We never should expect to find on its pages the wonderful exhortations to temperance, meekness, patience, forgiveness, and charity in all things. We should not dream to see in it peace preached to all men of good will. We never would hope to see unrolled before our eyes the life, character and example of the lowly and meek Jesus, the best and loveliest of all men, whose every word and act was a bless-ing to mankind. On the contrary, we should think that the reading of the Bible would be followed by the greatest disorder, the worst demoralization, and general abomination. It is true the Church teaches on the one side that the Bible is a holy, inspired book, written by holy men under the direct guidance of the spirit of God, but on the other side it is fearfully afraid that the people will open and read that book. No doubt Rome has good reasons to fear that onen Pibles for that a good reasons. to fear that open Bible; for where would it be with its masses, confessions, indulgences, purgatory, scapulars, beads, and that infallible Pope, if the Bible would be the only accepted foundation of Christianity. But if Rome is afraid to have the open Bible in the hands of its children, free America is not. And as long as Rome does not prove to us that the Bible is indeed a bad book, dangerous, not to papal pretensions, but to the happiness and liberty

of our people, so long I trust the Bible will be honored and read in church, school and family. But even if we could grant the demands of the Pope and expel the Bible, that would never satisfy him. Indeed, his cry now already is that our schools are Godless. Godless indeed! Why, if that cry of the Pope is correct; we must be a very bad, Godless peoole, have been raised in such Godless schools. And yet America is the most hospitable land on God's earth, welcoming to her shores the oppressed and persecuted of all nations. And yet we are a generous people, inviting all, even Roman Catholics, to a full sharing of all our rights and all our liberties. And yet we are a charitable nation, providing royally for all miseries and misfortunes for poor humanity. And yet we are a Christian people, building and maintaining numerous costly churches The Catholic church is, emphatically, the by frae contributions all over the land; and church of ignorance. No doubt within the yet we are a sacrificing people, responding by free contributions all over the land; and eagerly and liberally to every cry of distress,

no matter from whence it comes; and yet America is the land of strong men, good women, and happy homes. No doubt we have our weaknesses, we commit our errors; how could we not, being men? But we need not fear the comparison with any people, and certainly with no nation, where Rome has had undisputed sway and influence. There is a proverb in German: "The nearer to Rome, the further from Christ." And there is a the further from Christ." And there is a great deal of truth in it. No; as long as our public schools succeed in bringing forth men and women as we find them here now, we can well afford to allow the Pope to denounce them, only let us not listen to him and simply answer in return, "By their fruits ye shall know them." And how pray, would the pope make them less Godless? By the simple ma-

nipulation of turning them over to the control of bishops and priests. Well, those same gentlemen have had full control over the education of a good many nations. Let us see what success attended their efforts; let us see what efforts rather they have made. Italy was one of those countries where Rome ruled supreme. The country is rich and beautiful. But the people! You would never suppose them to be descendants of the powerful, conquering Romans. The bishops and priests built no schools for the children of the people, ignorance reigned everywhere, and in many portions of the pontifical and South Italian states there was many a village where only the priest and physician had any idea of the use of pen and ink, and in the train of that widespread and general ignorance follow-

ed all the miseries, poverty, laziness and crime of every description. A change for the better has come; not through the pope; no indeed! but by crushing Rome and Rome's power. Then comes Spain and Portugal, where the papal church was the only recognized tolerated church. Where do we find them among the nations of Europe, Portugal for a long time, through the enlight enment of its rulers, has been more liberal, more independent of Rome; still its people are far behind the general civilization of Europe. And poor, unhappy Spain! It is divided, torn, saturated with the blood of its sons for many long years. A poorer, more ignorant and degraded people can hardly be found in Christendom. O, if that nation, living in that beautiful clime, only could follow Italy's example! refuse to obey Rome's dictates, and send that impudent nuncio, with its impudent demands made in the hour of the nation's need, at the North Pole. As it is, whether Al-fonso or Don Carlos, both of them dutiful sons

of the Holy Mother Church, will succeed, the nation will be equally unhappy. "If Protestantism and liberty of conscience will be maintained, we will have to thank, not Rome, not the Bourbons, but the iron man of Berlin, Prince Bismarck. And France also shows how little it benefits a nation to be under the control of the church. There the priests have the control of the schools. The mojority of her children were taught in schools under the management of the brothers and sistors. Certainly the French people are an exquisite material to mould in any teacher's hands. They have shown it on many a battle-field. They have shown it also by their wonderful power of recovery after their late disas-ters. And yet France is to a great extent very ignorant and very corrupt, and in the country where the priests, brothers and sisters had the greatest influence, there also the ignorance is greatest. Even Paris, a few years ago revived partly the horrors of the first revolution, and its doubtful whether any other city, not in

Christian, but even in heathen countries,

could drag to the surface so many and such horrible demons in human form as the late commune.

Poor France has not learned the lesson; on the contrary, Rome at present is again triumphant there, and God knows how many trials are yet in store for her. The same can be said of Austria, as long as the church con-trolled the schooling of the children. Ignorance and a low state of morality, yet prevail to a very great extent. South America has fared no better at the

hands of the church. Bishops and priests have been exceedingly

careless about the education of youth. there is very little encouragement indeed in the gad experience of other nations, to determine us to give over the control of our schools to the priests. As long as our schools are thriving as they do and educate our children so successfully, we better let well enough

Really, it would be a question whether the people of this country are not already too magnanimous. In other words, it is a question. tion whether the State ought not to enforce and compel attendance in our public schools for a certain period, at least, of all the children in the land. For my part, I confess I delight in the land.—For my part, I contess I deligate in the liberty given to every man and to every sect in regard to the education of children.

I am glad to see that whilst the doors of our public schools are thrown wide open to all, none are forced to enter. Still the question may well be viewed in a different light.

The State has undoubtedly a right, to see to

The State has undoubtedly a right to see to it that all on whom it confers its benefits and privileges are sufficiently educated to make an intelligent use of them. The State has a right to see that all children fully understand and value the liberty, and independence we enjoy and on account of the ever flowing tide of immigration, this assumes a far greater impor-

Every steamer lands on our shores, immi-grants to whom everything is new and novel. They bring with them all their peculiar no-tions of social and political life they have been

accustomed to from infancy And still we don't want America to be a conglomeration of so many Irishmen, Scotchmen, Englishmen, Frenchmen, Germans, Italians, etc., but it is highly important and necessary even that it should be one nation, and that an American nation, with American thoughts and ideas. The old people coming here as mer and women must extainly be left them-selves, to their own discretion and judgment. But their offspring can be Americanized, and where can this be done more successfully,

more easily, than in our public schools? And with regard to the parochial schools, there would seem to be a peculiar danger to our highly prized liberties, for in those schools the errors of the Papal church are principally impressed on the minds of the children. There they are taught that there is a power/more to be respected than the power of our country. There they are taught that Rome's commands must be obeyed before those of Columbia. So the friends of compulsory education in the public schools would. I think, have very good ground to stand on. Still, I hope that always the freest scope, consistent with our liberties, will be given to every class and sect of our citizens, and I rejoice in the fact that parochial schools are allowed to be built side by side with our public schools.

In fact, in my judgment, the parochial schools will never accomplish what they are expected to accomplish. As it is, I doubt whether even one-half of the Catholic children attend the parochial schools. And the more intelligent members of the Catholic church send their children to the public schools, notwithstanding all the exertions of the bishops and priests. The reason for this is very obvious to all those acquainted with parochial echools. If we were to judge the interest of bishops and priests in their parochial schools by their public declamations we should be led very far astray. We would suppose that nothing would occupy their attention more closely and constantly than the management of those very schools, that they would endeavor to bring them to such a perfection, that they would equal, if not excel, the public schools.

tice the children away from the public schools and having succeeded in that, they care very little what and how much the pupils learn in all other branches of science, provided they know their catechism. Even at the commencements in Catholic colleges and academies far more interest is taken by bishops and priests in the rich feasts spread by the sisters before and after the exercises than in the drilled superficial performances of the school.

The whole management of the schools is entirely left in the hands of the parish priest, and God knows they don't like to see their people well instructed. I often heard, especially Irish priests, complain that the people knew too much in this country. They used to extol, in glowing words, the state of the people in the old country where, with the exception of their beads, they knew almost nothing, and could be managed with admirable case by the

priests. In fact some were almost sorry for having come here and regretted having left Ireland, where the ignorance of their parishioners made all things so lovely for the good fathers. There is no board of education to superintend, the schools in the diocese. There is no examination of the teachers before they enter upon their duties. All that is left to the mother or brother superior, and so it often happens that a servant girl with the most rudimentary, education is often transformed within a year to a sister and teacher. There is one order of sisters in this and neighboring, dioceses having

charge of a great many schools, which in pa-culiarly unfit for the office of teaching. I will not exaggerate, still I do not hesitate to assert, that in that whole order, on a public examination, there would not be found a single sister having charge of a school, who could write three lines of English or German dictation without making mistakes, or would know the fractions, or would be found school with the most cursory knowledge of quainted with the most cursory knowledge of history and geography. No wonder that under such circumstances the poor children learn so very little in those schools. Besides the incompetency of the teachers, they labor

under other great disadvantages. We are taught that there is a time for everything, and naturally we would think that the time spent by the child in school would be a time of learning, of acquiring the necessary secular knowledge for the after years of life.

It would be generally supposed that the church would be the place for praying and for religious instruction. But the priests don't think so. A great portion of the time is devoted to prayer and religious teaching, and by the time children get through with their prayers and knew their catechism, beads, feast, and fast days, etc., much valuable opportunity

The difference between the efficiency of the public and parochial schools is strikingly illustrated when Catholic children who have been reared in the public schools attend instructions for first communion or confirmation. At first glance you can distinguish them from those who have attended parochial achools. They not only excel by their ready obedience to all rules and their general good behavior. Even in these parochial schools, where lay persons teach alongside of sisters or brothers, the difference invariably in in favor of the classes taught by the lay teachers.

And here comes to appear the only good Catholic schools do. They alienate the children from that church, which for its ends has withheld from the honors they might have enjoyed in the public schools for a thorough education.

Children don't remain children always. After the school years have passed, the stern realities of life commence. They hear, see and read for themselves, for it is impossible in this land of free speech and of a free press to hoodwink and blindfold the people forever.

They find out to their sorrow that the young men and women brought up in our Godless public schools have many advantages and superior facilities before those raised in the Godfearing (God save the mark!) parochial schools. They learn to despise and turn in disgust from that church whose priests and teachers have withheld from them the golden opportunities. Don't we find the same state of affairs in Catholic countries? You could not find a decent Italian willing to rise a finger for the Pope's restoration to temporal power. They have had enough of his rule, and are heartily sick of his blessings. We have the Pope's word for it, and the good old soul being infallible, we as well may accept it without further dispute, that this Protestant country treats him and his church better than any other, and that he is more Pope in America than anywhere else.

God knows, neither our people nor our government are exceedingly fond of him or his church. He can not brag of any special favors, he simply enjoys no more and no less than anybody else; and if we, therefore, seem to be so good to him, in his opinion, how very badly must his Catholic nations treat him! Even when that great hat came all the way from Rome to McCloskey, of New York, an otherwise very good and excellent man, with so much pomp and splendor, with a live Roman count and Papal Ablegate, they could not induce our worthy President to witness the ceremony. Well, on the whole, I feel very well satisfied to leave the Papal church the right of maintaining parochial schools, with the provision that they pay the cost. But if they talk of a division of the school fund we will thunder in their ears a "NO!" now and forever. If they try to amalgamate State and church, and try to experiment in the school, the American people will rise in their sovereign majesty and crush every such plan or scheme. No matter who or what party should But this is far from being the case. On the Tayor Rome in its attacks upon our schools, I contrary, all they care for seems to be to en I feel confident he or that party will be tramfeel confident he or that party will be trampled under foot,

And here I come to the question of the present day. There is no doubt that the papal church contemplates the undermining and overthrow of our public school system. Will it be necessary to adduce detailed proofs in support of this fact? Hardly, I think. It is sufficient to remind you of the oft-repeated ut-terances of the infallible pope on the public school system. He finds in it nothing good. nothing commendable, but denounces it on every occasion in unmeasured terms. His example is faithfully copied by the hishops. They continually warn their people not to send their children to the public schools. They threaten them with the censures of the church in this life, with the torments of hell-fire in the future life, if they dare to disregard their ad-monitions. The priests use all their public and private influence in the same direction.

The pulpit is made use of frequently, but far more frequently the confessional. The poor Catholic father or mother is by the greater portion of the the priesthood refused absolution if they send their child to the public school, and the power thus wielded in the confessional is a tremendous one. The poor penitent believers that the priest represents God's omnipotent power; that the few words of priestly absolution cleanse and purify the sinful soul of all stains, and open the gates of heaven, that the denial of these words cuts short all hopes of salvation and opens the door

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THE MOUNTAIN MEDIUM.

Mrs. Emma Mounts—Sketch of Her Development and Mediumistic Power.

We present our readers in this issue a penportrait of Mrs. Emma Mounts, nee Hoffbeaur, who is spoken of by those who have investi-gated her mediumship as being unrivaled for

varied power.

She is of German parentage; was born in Janeaville, Wis., on the Wisconsin River, on the 1st day of April. A. D., 1885, and is therefore but little over 20 years of age. Her mother, the writer has ascertained from those who new her in earth-life, was a person of extraordinary spiritual power, by which she often gave the result of battles during the civil conflict before despatches had been received through the ordinary channels, correctly re-porting who from her neighborhood had been killed or wounded. Mrs. Hoffbeaur was a very devout member of the Lutherian Church, and the cramping influence of creedism unfortunately made it impossible for her spirit guides to impress her with the true philosophy of human existence, and she passed on, as thousands of natural mediums have done in every age, without comprehending the source and mature of her gifts. But the "bright beyond" being but a continuation of earth-experience, under higher and happier conditions, the spirit mother is now a constant attendant of the medium daughter, through whom she is pouring a golden flood of light and knowledge upon the inhabitants of earth.

Mrs. Mounts, through her father—a very respectable and intelligent gentleman, still living—was always in good pecuniary circumstances, has passed through many vicissitudes dur-ing her young life, all of which the writer believes to have been means of development un-der the supervision of invisible friends.

From Jonesville, when she was a mere infant, her parents removed to Walcott Scott County, Iowa; thence they removed to Daven-port; thence to the village of Buffalo, twelve miles below Davenport, on the Iowa side of the Mississippi, where her father now resides. At Buffalo she was united in marriage when but fifteen years of age, with Mr. Matthias Mounts, a young man at the time engaged as a shipping clerk. Her husband's health failing, he thought to restore it by a visit to Montana Territory, where he had a sister and other relatives residing, and she, with the devotion of a true wife, and impelled by that self-sacrificing kindness of heart which has endeared her to all who have come within the sphere of her influence, turned a deaf ear to the entreaties of an indulgent parent and followed her invalid husband as a minister ing angel across the wide wilderness. From Curinne, Utah, to Bozeman, in Montsua Territory, a wagon journey of nearly 500 miles, the girl-wife had her sick husband in her arms almost constantly, often spending entire nights without a moment's slumber, and traveling every day. Thus vitalizing by her healing magnetism which was never withdrawn, he arrived at his destination comparatively well, but she in a state of exhaustion. His disease being pulmonary, his restoration was not complete, and he was unable to pursue any employment for a livelihood which required steady application, so the responsibility of supporting the family, now consisting of three members, mainly devolved upon the young wife, and most heroically did she battle with the adverse circumstances which surrounded her. Though reared in opulence, and the youngest schild and pat of an indulgent cather, who mourned her absence and prayed for her return,—never having done a day's hard work before marriage,—she at once accepted a situation to cook for a large number of working men at the Crow Indian Agency, in the Yellowstone Valley, and continued hard labor in this employment, doing all the work and taking care of her infant child, until she had accumulated enough to buy a little home in Bezeman, where the family now settled. Soon after removing to Bozeman, her husband availed himself of the pre-emption law to secure title to a piece of land, and during the required residence on the tract, Mrs. Mounts was often alone on the bleak prairie for nights in succession, her infant child her only company. Her husband having sold the land under a quit-claim deed, she again returned to town and to hard work.

My reason for thus detailing the events of Mrs. Mount's past life, is to give the investigator data upon which to speculate in regard to the causative principles of mediumistic development, this being a feature in sketches of mediums' powers and manifestations which is too often omitted by writers for the spiritual press. What were the circumstances of development?—How long was she developing? These are questions first in the new investigator's mind, and they are seldom answered in

OPENING OF HER SPIRITUAL POWERS.

Lest winter Mrs. Mounts was suddenly taken ill, and all the physicians of the village word summoned to her assistance, as the symptoms were alarming in the extreme. It was at first pronounced paralysis, and then the Doctors rightly diagnosed the disease as "dropsy of the heart." For three or four months preceding the attack, three gentlemen of Boze-man (John L. Harlowe, Amie Malin and H. N. Maguire) had been sitting in a circle for mediumistic development—Mr. Harlowe being a "tipping" and writing medium. Mrs. M. continued to sink until the opinion became cettled in the minds of her friends and acquaintances that her case was hopeless—the physicians themselves expressed great doubt of for recovery. At this junction it was that Mr. Malvin (undoubtedly an impressional medium) called his fellow investigators together to hold a circle for Mrs. Mount's special benefit. Up to this time she new nothing of the spiritual philosophy, and supposed its phenomena was clever tricks. The little circle being formed, the three sitters were at once controlled as they had never been before, and Mr. Harlowe called for two sheets of paper. The first was sub-jected to several minutes manipulation, when, waves of blue-tinted magnetism playing over its surface, it was laid aside, and the second sheet taken in hand. The second sheet was soon sparkling with bright scintillations, and was declared by the spirits to be sufficiently inaguetized. Mr. Harlowe then seized a pencil, and, beginning on the right side of the check, and writing backwards (the writing could only be read by reading through the pacould only be read by reading abrough the parter, or holding it before a mirror) very hurriedly and plainly, and in a hand not his own, whose the following words: "May heaven bless this paper, and may it be the means of curing Mrs. Mounts. Apply it to the parts afferted." The three friends then visited the nick medium, and were told by her husband that "she was dying," that there was "no hope for her," that "her extremities were getting cold." The magnetized sheets were at once applied, as directed by the spirits, and in less than an hour from that time her pains had osssed away, and she saw and conversed with her spirit mother; and within two nours from the application, her spirit sight and spirit received on that occasion for all the gold in heaving were fully unfolded, and she was freely coversing with a really powerful and intelligent band of eight spirits—"Dr. and intelligent band of eight spirits—"Dr. Kollogg," a skillful physican in earth life, beher spirit mother; and within two hours from

ing her principal medical control. In the morning, to the astonishment of the entire village she was able to sit up in bed and engage in pleasant conversation with her friends while she ate her toast and drank her tea. The family physician who had left her a few hours before to die, of course came in to claim the glory—the crisis was now passed, and by careful nursing, and taking her medicines regularly, she would get well," he said. "But," said Mrs. M., "there is another doctor here, Doctor, that you can't see—he cured me last night when I was dying—and now he tells me that if I take any more of your medicine I will awally dische knows more shout my case will surely die; he knows more about my case than you do, and I will follow his advice." And so the mortal and the spiritual doctor came into direct collision—the former solemnly de claring that continued life depended upon taking his nostrums; while the latter asserted that death would as surely follow the taking of them. Mrs. Mounts followed the counsel of "Dr. Kellogg," he controlling her hand to write his prescriptions, and she was saved. The blood and water secretion around her heart-an abnormal condition absolutely beyond mortal cure—was removed by the spirit by means of magnetic currents, brought into the stomach, and ejected from the mouth—but little medicine being used. The cure was radical and complete; and in three weeks from the time the magnetized paper was applied, Mrs. Mounts was an instrument in the hands of 'Dr. Kellogg' for the cure of others. Though "Dr. Kellogg" for the cure of others. Inough she had never read five pages of medical science in her life, she at once began to diagnose the most complicated diseases, writing (at first while entranced) long and intricate prescriptions, and imparting vitality by "the laying on of hands," and has cured many who had been pronounced by the mortal doctors incurable. And her power has continued to increase and manifest new phases. The following is a statement of well authenticated facts:

She has been a "rapping" medium from the time the spirits succeeded in getting en rapport with her, the raps being loud and prompt, and the answers received by this method invariably correct. As she is now an impressional medi um of extraordinary power, we may believe the rapping phase is retained for the express bene-

fit of investigators. During the illness which resulted in her de-During the illness which resulted in her development her babe was very fretful, and she referred its case to her control—suspecting that something more than "teatbing" was the cause of its fretfulness. "Dr. Kellogg" told her the child had swallowed a pin. She then examined the child clairvoyantly, and plainly saw the pin. At this time the pin had been in the child shout three weeks and no "external the child about three weeks, and no 'external mark indicated its locality, "Dr.1 Kellogg" assured her that the spirits were controlling its course, that no vital part should be penetrated, and that it would make its appearance in from 18 to 20 days, at a point specified by pointing it out with one of his spirit fingers. By this time the manifestations through Mrs. Mounts had converted many to Spiritualism, and the orthodox congregations of the village were deeply agitated, the village parson each Sunday rehashed Miles Grant's calumnies and superatitions, and bellowing to his benighted hearers, "It's the Devil! It's the Devil!!"

So the pin test seemed to have been needed by, and given for the benefit of the public at large. A committee of skeptics, all prominent citizens, was appointed to examine the child the next day after Mrs. Mounts saw the pin clairvoyantly, and reported that they could see nothing indicating the existence of the same; and they continued their visits and reports from day to day, for about two weeks, when a small red spot appeared at the place designated by "Dr. Kellogg" for the emergement of When this spot was touched child would flinch, and cry out with pain. Maturation ensued-all the preceding symptoms being exactly fore-described by Mrs. M., and on the morning of the 20th day, from the first clairvoyant view of the pin it made its appearance, the room being filled with skeptics and investigators, and was drawn out with a pair of tweezers. The final report of the committee was published in the Journal a few months ago; it was substantially in accordance with the facts here stated.

And now the subject of our sketch had so far recovered from her illness as to be able to walk out, to the consternation of the village quacks, who had seen enough of her nower in medical clairvoyance to appreciate Dr. Kellogg as a competitor of overshadowing importance. She finally was so completely controlled by her guides that it was unnecessary for her to go into a trance to examine and pre-scribe for patients, they even being able to impress her how to spell the names of medicines she had never before heard of. Wonder-ful cures have been effected through her. Out of scores of prescriptions written by her, not a single mineral medicine has been resorted to. the principal curative agency of the controlling spirits seeming to be magnetism. Pre-suming a detailed statement of the character and obstinacy of some of the diseases cured through Mrs. M., would be an encroachment upon your space, I will conclude this part of my sketch by saying she has restored to health a number whose cases had been declared hopeless by the mortal practitioners, and has successfully treated all who have written her from abroad "by lock of hair."

She has been from the beginning pass ing rapidly from one phase of mediumship to another, acquiring power by those progressive developments, so that I now esteem her general mediumistic phase as the most precious of the times—combining, as it does physical and mental manifestations. Her control will en-trance her at any moment they desire, for the benefit of investigators, but she seems to diag-nose diseases, write prescriptions, and con-verse with and describe spirits in the normal condition, quite as well as when entranced.

One of her earliest manifestations was the producing of spirit lights in response to the mental request of the investigator. Her control assures her that this is a prelude to materializations, and that among her other rare gifts the spirits will soon he able to materialize themselves, as well as flowers and other substances, through her organism. In this phase of her mediumship I was a witness, under strict test conditions, of the following mani-

festations: Grandma Annis, an old time Spiritualist, appeared to Mrs. Mounts before she had been out of the body two hour (Mrs. M. not having heard of her death), and told her she would come the next night and give her son Paul evidence of her continued existence. The son came to receive the test, and took a seat in the circle next to the medium. His mother soon appeared, the medium seeing her enter the room, and took off and carried away the earring worn by Mrs. M. on the side where the son was sitting—the son holding himself, the medium's hand on that side, and observing the hand on the other. The spirit mother carried the ring around the table twice, and then dropped it on Paul's hand. It was a manifestation for his express benefit, and he was fully satisfied with it. Said he would not exchange the proof of immortality he had

of a mile, and laid on one of the sitter's hands, in such a way and under such test conditions that deception or collusion was impossible The spirit who brought the card was in earth-life the first husband of a married lady living in Bozeman, at whose house he claimed the card had been obtained. The writer and an other investigator immediately repaired to the lady's residence, woke her up (she had gone to bed), and asked her if she recognized the card. She snawered, "Where did'you get it? I have missed it for several days; it passed be tween me and my first husband before we were married." It was a motto card, bearing the records in a several "Pleage of friendship." the words, in a scroll, "Pledge of friendship." One of the many instances of her identifying

spirits, I will give to show her power in this phase. A Mrs. Spieth, of Bozeman, being seriously ill, and getting no relief from her physicians, requested her husband, a hard-minded ekeptic, to call in Mrs. M., told him she would die if there were not a change o treatment Solely to gratify his wife, Mr Spieth called on our medium, and for the first time in his life, heard spirit raps. A careful examination of everything in and around the house, resulted in satisfying Mr. 8. that the electric interations electric intonations were not produced by mortal power, and that they really communicated ideas. Then the medium proceeded by impression. "Dr. Kellogg," she told him, "has gone over to see your wife." And five minutes after, she continued: "Dr. Kellogg has come back; he says we can cure Mrs. Spieth; he wants me to go over home with you, and use my hands on her, and magnetize some paper for her." She went, imparted magnetism, and prescribed; and in less than forty-eight hours after the sick woman was out of bed, giving personal attention to her house-work. Then Mrs. S. insisted that Mrs. M. should go into a trance in her presence; and the medium's control consented to enand the medium's control consented to entrance her. Mrs. Spieth was born and raised in Germany, had been in America only three years, and had not a blood relative this side of the Atlantic ocean. While entranced, Mrs. Mounts accurately described and gave her the dates of the death of many of her spirit friends, Mrs. S.'s emotions causing her the while to weep convulsively; and closed her identifications with a spirit brother, even describing a tions with a spirit brother, even describing a small scar on his left fore arm, a mark well-known to the living sister, but to no one else in America. This display of spiritual power cost the Lutheran church the loss of one influential family, and gained one for Spiritualism.

Two months ago (last August), Mrs. Mounts met with an accident, which again proved in a wonderful way the power of her guides. A favorite she dog of her husband having been "strychnined" she went to secure a valued collar which was around her neck. Three pups of the dog were lying dead at her side, fatally poisoned from sucking her. Mrs. M. had, scratched, some way, her right wrist on one of the veins, and it was slightly bleeding when she removed the collar. Thoughtlessly ahe put the collar over her right hand on to the scratched wrist, and so started to the house, carelessly whirling it around as she went. From the frothings on the collar the poison was introduced into her system, and in a few minutes her right arm was so swollen that the please of her dreng and made an sleeve of her dress and under garments had to be ripped open. "Dr. Kellogg" told her to send for a quart of whisky at once, and drink all she could. She swallowed about a third of a pint, when, feeling that she was becoming intexicated, she positively refused to take any more, saying she would rather die than get unsconsciously drunk; and so the poison got into general circulation. It is needless to say that she was now beyond mortal aid, but the spirits saved her. For three days she suffered ndescribably, her tongue being of the time so she could not speak, and part of the time she was unconscious; but during these times the rappings were loud and distinct, informing the attendants what to do; and frequently when unable to speak her hand would be controlled to write directions for treatment. By means of magnetic currents the spirits eliminated the poison from her system, and it was carried off in saliva. The self-wise skeptic may smile in his ignorance at this recital, but the writer is probably as "scientific," and was once as skeptical, as he, and, being an eye witness of all the facts given, knows "there is more between heaven and earth" than some mortal philosophers "ever dreamed of," The poison was in the system, as stated—was eliminated, as stated—and the medium was restored to a vigorous physical condition. And during the spirit treatment many wonderful new manifestations were given, one of which was lifting her right up on her feet, and holding her erect several minutes, when no mortal hand was touching her, and when she was not able of her own strength to turn over. This was frequently done. Her control would tell her several minutes in advance when they intended to thus "exercise" her, and the manifestation was invariably preceded by an electric shock of her system that would shake the very timbers of the building. Her control promised her that she will yet "be able to walk on water," and I believe, and may reasonably believe from what I have already seen, that the promise will be fulfilled.

With her recovery from this dangerous crisis, inspirational power was manifested. She began writing inspirationally—unquestionably so—as soon as she got out of bed; and has promised to give the citizens of Bozeman an nspirational address at an early day, the subect to be given her by a committee selected by he audience. She often converses with the bright and intelligent spirit who will control her for this purpose, and there is no doubt that the promised address will be delivered.

A Mrs. Bell, a strict member of the Episcopal church, lost an article of value in a strip of woods near Bozeman; and, after looking for it woods near Bozeman; and, after looking for it in vain for several days, called on Mrs. Mounts. Mrs. M. said to her, "My guides do not give their attention to finding lost goods; but maybe mother will assist you in finding it. Her spirit mother then ascertained where the lost article was, and Mrs. Bell, the Orthodox lady, went to the spot indicated, and found it. She has last the honesty to come out holdly and has had the honesty to come out boldly and say she is a believer in Spiritualism.

I will close with a brief report of the last manifestation eye-witnessed through Mrs. M.'s mediumship; it was given about three weeks ago, under strict test conditions. Entering a room half-filled with skeptics, the attention of the company was directed to her ear-pendents—pearl, or imitation of pearl. After sitting a few moments in a circle, a closely fitting ring was taken from one of her fingers (the hand being held by an investigator), and carried over to a gentleman on the opposite side of the circle. Then one of her pendents, or ear-rings, was missed. A general search was made for it in the room, but without finding it. It was then proposed that she should ask the spirits to impress her where they had put it. She sat down quietly for a minute or two, and then got up, saying, "They say that they have carried that earring down to Mrs. Perkins' house, and put it in my valise" (she was then visiting with Mrs. P.) "Now," she con-tinued, "I am as anxious to know whether it

found in the valise, and in the exact place designated.

In personal appearance Mrs. Mounts is a brunette, of rather tall stature, symmetrical in her physique with large, soft and expressive black eyes; she is naturally very intelligent, but can not be considered scholastic, though possessed of a fair English education. She

will probably visit the Journal Seance Rooms this fall, or the coming winter.

As to her "mission," I am unable to come to any definite conclusion, her power being so varied that it is impossible, as yet, to fix it.
As a medical clairvoyant, I believe she stands
to day without a superior in the United States; to day without a superior in the United States; but it would seem, as manifestations through her organism are both mental and physical, that she could do the greatest good to humanity by teaching, and illustrating by actual phenomena, the truths of the spiritual philosophy. I am inclined to believe the entire spiritual movement of these modern times is controlled by the higher intelligences under a system of frequent harmony, and that new mediums are called on the stage of action to satisfy the new demands growing out of progress in spiritual demands growing out of progress in spiritual knowledge, and that our Mountain Medium will hold high rank in the new order of medi-ums that are unmistakably being ushered in.

Bozeman, Montana Ter.

Sapient Savans.

llie Apostles and Disciples of Stirpicultural Free Love at Lake Waldon Grove-Flabby Brains Evolving Flabbier Ideas.

Mores Hull and others of the same strips, Lave been holding a Camp Meeting at Lake Walden, Concord, Mass., the beauties of which are no doubt truthfully described by the able correspondent of the Boston Herald. And by the way the Herald is by far the fairest secular paper printed in Boston, towards Spirit ualism. The Spiritual Scientist of Sept. 28rd, says, "We bear testimony to the spirit of fair-ness that has characterized the Boston Herald in its treatment of Spiritualism."

The attendance to the Camp Meeting was very small. The meeting would be of no consequence except as it furnishes Secretaries of Spiritualist Societies with the names of many of the free love speakers. I hope you will print this extract from the Herald, if for no other purpose, to show our Western friends to what depths the mighty have fallen.

. M. H. PLETCHER.

THE FREE LOVERS. [From the Boston Herald.]

Moses Hull and staff spent all day yesterday at Lake Walden Grove, Concord, expounding and discussing free love or sexual science, as it is alliteratively called, and quoting the Bible backwards to support their arguments. The Prof. J. H. W. Toohey, taking the chair and calling the meeting to order, after which he explained its objects in a short speech, which he apparently would like to have made a long one; but the exigencies of the occasion called for Mr. Hull, and the ubiquitous Moses put in an appearance with his head swathed in a cotton bandage, covering the partially-healed wounds made by a New Hampshire man who recently attempted to assessinate the bright and shining light. The exponent of free love and free thought began by offering the following resolution:

MOSES HULL'S RESOLUTION. Resolved, That our present system of marriage is clavery, and that considering that idiocy, insanity, prostitution, adultery, rape, drunk enness and murder are its legitimate fruits, it is the duty of every lover of humanity to pro-

test against it. Moses spoke for about an hour, giving as usual free utterance to his free-love idiosyncrasies. The word "Miss" signified, accord ing to his dictionary, "in the market,"and the word "Mrs.," according to the same valuable reference book, meant "out of the market." One of his truly remarkable statements was that no married woman ever owned her own body. The report was then read of the committee appointed at the recent free love convention in Boston, recommending that all persons in favor of the equality of the sexes and the application of freedom in love, marriage and divorce ought to become members of the sexual science association.

WIND ON THE BRAIN AND WIND ON THE STOKACH.

The remarks of Moses evidently made the crowd hungry, and a chance was given them to get something to eat, after which Prof. Toohey, being extremely desirous of saying a little something, abandoned the chair to Moses. and drawing out a manuscript roll large enough to make a printed folio nearly as big as the Bible, he began to speak, and he never let up on the crowd for an hour and a half. He first recited his own personal history and then the personal histories of Jesus Christ, St. Paul. St. Peter and John the Baptist. Then he told his audience that he had written a book [intense silence] and he had given it an impressive title, viz: "Christianism; a Paralyzer of American Civilization—a Blind Guide in Sexual Science and Social Freedom;" and he would quote from it. Then followed a long, abstract essay on nothing at all, as nearly as it could be made out. After he had read for half an hour, his audience had dwindled down to the number of a good sized family, and the majority of them were asleep. This discouraged him, and he stopped abruptly and was going to sit down, but was finally induced to go on. His style was more abstract and incomprehensible than that of the brilliant writers of the transcendental era in our literature. He quoted Ralph Waldo Emerson, Jesus Christ, John Stuart Mill, St. Peter, and, in short, about every authority, ancient and modern, worth quoting, and it seemed as though he never would get through; but all things in this world have an end, and the time came

THE PICTURESQUE LOOKING ANTHONY MIGGINS, who evidently prides himself on his resemblance to Theodore Tilton, was standing where stood the illustrious and ill-used Too-

Mr. Higgins was the most excited and extracrdinary speaker of the day. He said he had placed himself on a platform so immuta-ble that if they kicked it from under him, or him from over it, our whole political and so-cial fabric would be smashed into smithereens. He remarked that probably some of the free-lovers were ideal and transcendental and were

TO REALIZE A UTOPIA,

but that was not wholly the mission of free thought. He then rehearsed the old arguments about free love and scientific sexual relations and said some things which were nasty to refined unbelieving ears. He produced his own child before concluding, and said that although he and his wife were married, the lit-tle one was the product of free love and was charged with the spirit and principles of that doctrine. He and his wife had torn up their

marriage bond in contempt, and were free-lovers in heart and soul. Another picture que looking individual, striped something like a lieutenant-general, and labelled the "Son of Man," was busy during the day distributing circulars and applauding the speakers. The convention broke up about 5 o'clock. The Spiritualists will continue their encampment during the coming

What Was It?

BRYAN, TEXAS.—On one of the nights during the storm an incident transpired not very important in itself, but which excited a good deal of attention at the time, and even continues to excite it. To those who believe in Spiritualism the thing is plain enough, while it taxes the ingenuity of the incredulous to account for it. It is as follows:

Mr. H. and Mr. S. occurv the same room.

Mr. H. and Mr. S. occupy the same room. Sometime after they had retired, the former waked the latter and quite excitedly told him that a certain chair had moved all round the room. Mr. 8. thoughtthis young friend feversh, and told him he had been dreaming; which Mr. H. positively denied. Again retiring, Mr. S. went to sleep, while Mr. H. remained awake. Not a great while after, the chair. again began moving round the room, and Mr. H. again called his friend, who immediately waking did actually see the chair moving round the room. Here we close the scene; and now begins the speculation.

Here is the natural solution of it, as given by here is the natural solution of it, as given by a highly intelligent gentleman and friend of our, Judge D.—, who is well known to the citizens of Bryan. The Judge is a lawyer of the old school, and must have good and true evidence for every position advanced in his presence before given in his faith. As such he is no believer in Spiritualism or any other kind of "ism" of modern manufacture, and countenances no belief in the supernatural, either in the church, State or world.

The Judge gives a plausible and philosophical solution of the little "seance" we have spoken of. Taking the properties of the magnet as an illustration, he proceeds to say that the human frame is just as susceptible of having magnetism communicated to it from the elements: that this circumstance took place during a very disturbed condition of the ele-ments; that Mr. H. is of that organization calculated to render him susceptible to the influence of electricity; that becoming charged with it, he had communicated it to the chair before retiring; that waking up during the night he placed his eyes on the chair; and hence the movement of the chair in obedience to his will, or eye as it glanced round the room. This is the substance of what the Judge says; and wnether it is true or not, it s, as we have said, both plausible and philosophical. It is but fair to say that quite a number differ from him, and while he remains perfectly inflexible, we remain on the fonce.

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Extract From a Letter From George W. Young.

Editor Journal:—I um compelled to ask space in the columns of your valuable paper, to make a brief reply to Mrs. Jennie Holmes second article of accusations against myself, published in the Banner of Light; and also to state a few facts which will give light to the public. The short statement to which Mr. Colby in his editorial aumming up refers as my "reply to Mrs. Holmes," was not my reply, but a simple synopsis of the evidence, we could and which I promised to bring against her, and my specific reply in which I produced such evidence as promised, with but the single exception of obtaining the sworn testimony or affidavits of the gentlemen who obtained the mask, for reasons which I will make apparent before I close.

In regard to Mrs. Holmes, I must eay, that the utter recklessness she displays with refer-ence to the principles of truth and honor, in concecting falsehoods does not merit any consideration, either in choice of language, or mildness of expression. Mrs. Holmes knows. that she angrily refused any test proposed by myself and others, she claiming the bag a sufficient test (because Col. Olcott was satisfied). With reference to her charges concerning Dr. Bloedie, I wish to state, that I met and asked him in presence of two intimate friends of his, and mine as well, whose affidavits I could command at any time were it necessary,— "Dr. Bloedie did I ever refuse to give you

Mrs. Holmes' address?" His answer, "No; you directed me to the house and I found it without the least diffi-

"Did I ever refuse you or any of your friends admission to the seances?"

And here it will not be out of place to say that one evening I presented the doctor a complimentary ticket, which he accepted, saying, "You are very kind." Thus you see Mrs. Holmes stands condemned by the mouth of her own witnesses. She tried to make a strong point against me, from the fact that I failed to pay her (\$45 00) forty-five dollars. In my reply to Mrs. Holmes, which the Banner edi-tor refused to publish, but which has since been printed in the Religio-Philosophical JOURNAL, I proved the utter falsity of Mrs. Holmes' charges by showing that my agreement made with her in full faith that the manifestation would be genuine, end which was kept to the letter, until I became convinced they were gross frauds, and longer than that my obligations to her could not be binding. The money was offered Mrs. H. with an additional sum, if she would only submit to the test we desired, that of being searched, and thus prove the genuineness of her manifestations. In failing to do that, as she did, Mrs. H. has no more right, to the money and my letter. no moral right to the money, and my letter which she gives publication can not be construed into a desire to make money at her expense, as any candid reader can not fail to see. The professed letter which Mrs. Holmes gives publication without a signature is in my opinion purely a fabrication, as there was no person taking such a position as the letter represents, as there was no trouble in any of the seances, to attract any one to her defense, there was no demand made upon Mrs. Holmes beyond the mere suggestion of tests (which she always snappishly refused) until the last evening, when the demand was made public for her to submit to the test of being searched by ladies, with what results the public have already been apprised, and we have proof that at the date given, July 3rd, Mrs. Holmes was not in the city nor had she any intention of coming. And if she had such a friend, and there was a real writer to that letter, why is

parties concerned, can carry any weight what-ever in the public mind. Mrs. Holmes' charges have been made as as-sertions coming from herself without a particle of proof or evidence presented to sustain them, nor is there any, as they are false and libelous and an outrage upon those who would go gladly have been her friends.

the name withheld? As a friend, incognito is seldom worthy to be styled such, ought to

know that no forth coming work written up without the evidence on both sides, and all

Mrs. Holmes' accusations against me, to the effect that the mask secured, was by me de-posited in the vault from which it was, taken, evinces a depravity to which human nature having the garb of respectability, seldom descends. I have a written statement over the signature of the two gentlemen of unimpeachable character, concerning the circumstances under which the mask was found and deposited, and furthermore Mrs. Holmes was seen to go there, enter the closet at midnight, and her actions at the time created great curiosity in the minds of those who observed it, and furthermore these gentlemen know that the mask which they found the very morning she fled her residence and the city, was in their pos-session several days before I was made aware of its being secured; and these gentlemen gave me readily a statement of facts and circumstances of the finding of the mask, over

their signatures.
Yours for the truth and against fraud,
GEO. W. Young,
142 N. Portland Avenue, Brooklyn, N. Y. Secretary of the Society of Spiritualists.

Report of Minnesota Convention.

The Minnesota State Association of Spirit ualists, met in their Eight Annual Convention in the city of St. Paul, Friday, Sept. 17th, '75, at 10 o'clock a. m. President Jenkins called the Convention to order.

Mrs. E. M. Welch, of St. Paul; Wm. Chat-field, of Minnespolis; G. H. Geer, of New London, were chosen as a nominating com-mittee. And let me say once for all, that we had an excellent organ, and that our choir were J. L. Potter and the "Jenkin's family," and that the grand songs sent their spirit echoes deep into the hearts of those who had come to break and partake of the bread of Life, and that music, singing, and conference were interspersed among the aubstantials throughout the Convention.

SECOND SESSION. Reports of State Lecturer and Treasurer were read and adopted. Evening—Lecture by G. H. Geer; Subject, "Universal Philanthropy." Saturday morning 9 o'clock, Convention called to order by Pres. Jenkins.

Mrs. Hanscom of Minneapolis gave a short spirited and rather personal address, upon the "call for the Convention," which she demounced, asserting it was keeping many from attending etc., eliciting some sharp remarks

from both sides of the subject.

Mrs. Welch requested the "call" be read. and as an invitation was extended to every one except "free lovers and their champions. she could not see why the harmony of this meeting should be disturbed. At this crisis, G. W. Sweet, of St. Paul, and W. A. Bently. Rush city, joined the Association as champ-ions, Mr. Sweet off-ring two resolutions.— RESOLVED, That the 'high-toned and elevating teaching of the New Philosophy," called Spiritualism, have abolished from among its professors all procrustesn creeds. leaving its disciples free to grow and progress onward and upward towards the truth, that shall make us free indeed.

Adopted. Second. RESOLVED, That the call for this convention made by the Secretary of the State Association prescribing a particular belief, upon a question not germane to Spiritualism, as a necessary qualification to entitle one to attend this convention, is intolerant, and in direct conflict with the spirit of the age and therefore repudiated by this Convention.

Lost by a large majority. Mr. Geer offered a resolution: RESOLVED, That we do not tolerate nor endorse intercourse between the sexes outside of

Monogamic marriage.

The resolution was adopted, eight voting against it. The contest was short and decisive. Twelve names of those who had threatened "to make it hot for us," were withdrawn from the association. Of these two had never been members, and two were withdrawn by a third party, and of the twelve only three had ever paid a cent to the Association. The rest were females.

AFTERNOON SESSION.

Report of the nominating committee read, and election of officers. For President, Jesse H. Soule, Stillwater; Vice Presidents, Mrs. E. T. Douglas, Winona; and Mrs. A. Stapleton, Aurora.

Executive Board—Hon, Mr. Adley, Osakis; L. Chandler, New London; E. P. Evans, Garden City; Mrs. Nettleton, Minneapolis; E. Ingalls, North Branch.

Treasurer—C. P. Collins, Northfield.
Secretary—Geo. Walker, Stillwater.
Committee of Arrangement—S. Jenkins,
Farmington; Mrs. E. T. Douglas, and E. P.

Lecture by Mrs. H. E. Pope. Subject— What is Right? Saturday evening was quiet and harmonious; Convention called to order by Pres. Soule. Lecture by Mrs. H. Morse. Sunday morning, 9 o'clock, lecture by Asa Warren—What is the Evidence of an After life for man? followed by Mrs. H. Morse— subject chosen by the audience: "What good is Spiritualism doing?

AFTERNOON SESSION. Lecture by Mrs. E. M. Welch. Subject—Moses the God of the Hebrews and of the Christian church; followed by Mrs. H. E. Pope. Subject—Let there be Light.

EVENING SESSION. Lecture by Asa Warren. Matines by Mrs. H. Morse. Executive Board announced. For agents, Asa Warren and J. L. Potter.

The Convention closed in the greatest har-

mony, and with good will and promises of a grand reunion in the future. GEO. WALKER, Sec.

SPIRITUALISM.

One of Its Great Professors. Interview with Foster—the Medium.

(Prom the Philadelphia Evening Day.

Yesterday afternoon a reporter of the Day made a visit to Charles Foster, the well known medium, who has fine apartments temporarily at No. 1111 Girard street. Several years ago Mr. Foster was in this city, and he astounded all who visited him by the unerring general accuracy of his teste, both as to the past and future. One great faculty possessed by Mr. Foster in his mind-reading, his answers to mental questions being wonderful. Mr. Fosmental questions being wonderful. Mr. Fos-ter has traveled extensively, and there are few civilized spots on the globe where he has not been. He has given his tests before the late. Emperor Napoleon and the Empress Eugenie, the Duka and Dutchess De Persigny, Duke D'Aumale and other French notables, Also before the King of Balgium and Queen Victoria, of England, and in all cases tuese dignitaries have yielded assent to the wonderfully mysterious nature of his work. Mr. Foster mysterious nature of his work. Mr. Foster does not hold sympathy with the hundreds of impostors who besiege all sections of the world, but unhesitatingly condemns the vast majority of them as just what they are, charlatans and humbugs. He differs with them himself, for while they are as a mass totally ignorant. Mr. Foster is agentleman of fine appearance and a learned man, capable of conversing on almost any subject, and willing to give his views on the power he possesses. Of course he is a firm Spiritualist, but he does not expect persons who meet him to admit their belief in that philosophy, merely out of politeness. He is aware that the belief in Spiritualism is confined to a few, comparatively speaking, but asserts that it is making rapid progress, and that the time will come when it will be universal, and when that time arrives he believes the world will be much better off.

The writer had a long conversation with the gentleman on the doctrine of Spiritualism and and its influences on the life to come, and found the theories quite plausible; while at the same time candidly informing Mr. Foster that he had no belief whatever in his power as derived from beings of another stage of existence, but as belonging to some inexplicable natural phenomena which he was unable to un-derstand. Mr. Foster holds in contempt all tests with machinery, or at a distance whence none can reach, or in the dark; on the contrary, he sits at an ordinary round table, with the visitors about it in any position they please.

There is rapping, quite faint, just enough audible to be heard. In the early stage of the tests the raps came from under the table. Mr. Foster had his hands on the top of the table. and the reporter thinking the raps might be made with the feet was peeping slyly under, when, without remark of this, Mr. Foster said the raps would come on top of the table, and so they did. The first step is for Mr. Foster to ask the visitor to write on separate slips of pa-per the names of as many dead persons nearly connected as he desires. These slips the visi-tor can fold or twist up as he desires. The reporter wrote several names on the papers on his knee, but then suggested that Mr. Foster had the faculty of reading what was being written, by watching the motions of the top of the pencil, waich, while in use, forms the same lines in the air as the letter or figure being written. Mr. Foster denied knowing that this could be done, and arose from his seat and looked out the window while the other names were being written. The slips were rolled up and thrown on the table.

Mr. Foster picked up, each one separately, placed it against his forehead, and when the one representing the spirit supposed to be present, was reached, threw it to the visitor. and then wrote the name on a piece of paper. Then he desired the visitor to unfold the slip thrown him, and invariably it was the name of the person Foster had written. Liberty was then given to ask any question, and every now and then Foster would announce that another spirit was present, always one, whose name on earth had been among the slips. The ages of the spirits at the time of decease were given, what caused their death, where it occurred, and very many facts that could in no way be known to Foster. Matters of the future were predicted. Of course time only will tell the truth of these. A minor accident that befell the writer some time ago, was told at his request, with the day, place, and cause and effect. The name of a person who died in Minnesota, some years ago, was written on one slip and his spirit was announced as pres.

ent. Faster described his appearance when living exactly. The person mentioned has been deceased ten years. The question was asked, "Who will be elected Governor?" The spirit wouldn't give an exact answer, as that would be interfering too much with earthly matters. Mr. Foster said he had been informed that Charlie Ross is alive and will be re turned; but where he is, the spirits refused to say. Many other matters were asked, but all questions of a public nature were declined; but where personal, ready and correct answers were given. The reporter left almost amused at the steady baffling received in his offerts to unravel the mystery. Several persons of the most respectable appearance, male and female, appeared during the afternoon, and made engagements with Mr. Foster to give them tests. He will remain in the city for several weeks, and will then travel during the winter, returning during the Centennial.

Contents of Little Bouquet for October, 1875.

Funerals, Premature Burials, and Visions of the Dying; Immortality of Animals; Bright Dreams of Babyhood, (Illus.); The Spirit in Dreamland; The little Weather-sprite; The Chost's Warning; "He shall give His Angels Charge Over Thee;" Mind of the Mother; The First Baby; A Social Blessing; "Our Baby is a Spirit Beyond the Stars," (Illus.); Powerful Mediumship of a Child; The Babies: The Happiest Period; Do Not Deceive Thom; A Bird and a Fish; Visiting the Factory; Secretary Bird; Subterranean Life; Mitty's Monkey; Items of Special Interest: The Owl that Thought He Could Sing; Sawing Aches; The Honey Eater, (Illus); The Stinging Tree; Make Companions of Your Children: A Bootblack's Ambition; A Girl of Spirit; The Discontented Bes: Infant Precocity Dangerous; The Moral of the Rosebud; Susy's Stepmother; A Bled vs. the Multiplication Table: From my Spirit Mother; Sonnet; Children's Fear: Editorial—The Philosophy of Life; Brute Intelli-

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CHICAGO, BATURDAY, OCTOBER 16. 1875.

MAGIC.

"The Devil is Still Alive."

The facts in reference to the "Bewitched Boy" at Boyertown, Pa., are furnished by the Reading Eagle, and are illustrative of a strange phase of mediumship or psychological control, which occasionally rises to the surface and attracts great attention. It appears from that paper that the boy, Henry Occar Diener, is only about ten years old, is of stout build, regular features, rosy checks, clear intelligent blue eyes and prominent forehead. His father Adam Diener, gives the following version of the affair,—" In March, one year ago, he had the first spall, and, with the exception of several months last spring, he had one, and sometimes two, every day. While the fits are on his eyes become glassy, face contorted, hands cold, and skin of a livid hue. He will spring over chairs, sit on their backs squirrel fashion, suspend himself by his hands to nails in the wall, jump out and in windows, and perform a feat which the most expert show actor would not dare to undertake, that is, of walking around the room on the surbase, the width of which is not over one inch. He at times becomes furious, and the family are obliged to keep their distance. He scratches and bites, but does not raise an arm to strike. He passes around the floor on all-fours, like a dog or any other four-footed animal. He imitates to perfection the mewing of a cat, the barking of a dog, the chiping of a bird, the neighing of a horse and the bleating of a lamb. While the spell is on he frequently breaks crockery ware and upsets the furniture, but was never known to sustain any injury to his person therefrom. The fit, or whatever it may be termed, usually lasts about half an hour, and when it leaves him he awakes as though from a dream, seemingly much refreshed. He can tell all that took place while in that state with a clearness

and minuteness most remarkable." The family; of course, after witnessing these remarkable manifestations, came to the conclusion that he had been seriously bewitched. basing their opinions on this, "That the first day he had a spell it was brought about, through him falling out with an old woman of seventy, residing with her daughter in Engleville, about one mile distant. This woman is said to be a sort of sorceress, and from some cause not explained she took a deep dislike to the boy. He passed her house daily on his way to school, and upon one occasion when he refused to accept a piece of bread from her hands, the went over a long rigmarcle of incantations, and remarked that the devil would take possession of his body for a certain time every day of his life. -Last April the old hag visited Chester county, and remained away until about two weeks ago. Most remarkable to state, the boy had no spells while she was gone, but on the very day of her return they returned also. The woman on that day was seen by the neighbors in front of the boy's residence making peculiar motions with her arms, and drawing circles in the sand."

To counteract this eccentric diabolical powor, "Mr. Diener took his son to Reading to:a witch doctor, on Neversink street, who now has his case in hand. No medicine was prescribed, the 'modus operandi' of the treatment being purely of the black art kind, and the family are forbidden to divulge the nature of the cabalistic signs and incantations they

are obliged to perform." In concluding the account the Eugle says: "Yesterday one week ago, while father and gon were sitting on a settee in a down-stairs room, the boy broke out, and; after squirming around the room, suddenly seemed to pick up something from the floor. He closed his hand and refused to open it until he returned to himself, when it was found to contain a twenty five cent note. He says he saw the money flying across the fields coming from the direction of the witch's house, and enter the window and drop to the floor. He further

says that a long red string was attached to it. which disappeared again out of the window. The father says no one in the house is known to have had a single cent of money less than a \$1 bill. The scrip was placed under a glass, and, by instructions of the doctor (?), it was torn in half last Sunday, the one part being retained, while the other was burned in a brimstone fire.

Mr. Diener, the father, is a man of ordinary caliber. His wife seems, mentally, the stronger of the two. Both are firm in their belief that the boy is bewitched. The neighbors, to a great extent, share in their opinion, and in consequence considerable excitement exists in that locality. Hundreds visit the boy daily, and the story we have related here is the one repeated by the party to all those who

We might casually observe that from a biblical point of view, there is nothing improbable in the above statements. Satan, a spirit endowed with wonderful powers and great sagacity, performed with Jesus in a way equally, if not more, mysterious-he took him on the top of a high mountain, and stood him on he pinnacle of the temple, even going so far as to enter into negotiations with him for a remarkable transfer of real estate. If the boy is a subject of black magic, so was Jeaus, and both should stand side by side in the history of the

So far as history reaches into the dim outlines of the past, it records, more or less obccurely, the wonderful achievements of demoniacal influences; of course, there was a good influence in the person of angels, that could be invoked by a system of megic, and which never failed in banishing or subduing the demone, who held infernal orgies in a family circle, or took forcible possession of one of its members. With the varied statements connected with the history of magic, there is an immense pile of rubbish that needs to be cleared away before the modicum of truth obscured by it, can be unfolded.

As is well known, among the ancient Chaldeans, Assyrians, Egyptians, Hindoos, Bactrians, Medes and Persians, there were priests who were the counselors of princes, and they were called Magi, and Magic originally signified the knowledge possessed by them alone, but was finally used to designate all occult science, or enchantment.

The Scotch Highlanders at one time were considered adepts in diabolic or black magic, and their demoniac sacrifice, called Taigheirm, seemed to combine everything that was devilish and horrible. "Black" cats were associated with their incantations, which producing offensive odors, were supposed to propitiate and please the cvil influences they were seeking. The poor black cats were slowly reasted over hot coals of fire, and it was necessary that not a second's pause should intervene between the death of each one. This flendish exercise was kept up for three days and nights.

Those dark revelries in the past, have occasionally had their counterpart in modern times. Black cats are not employed, but black men and women participate in the infernal orgies, and make the air resound with Lucir in cantations! If this is superstition, in its various phases, it has had its votaries among prominent personages of earth. Cæser crossed the Rubicon because he detected on the opposite side, a man of majestic mien; Wolsey was warned of his doom by a Crosier-head; Syanus, by a flight of crows; and it was by carefully watching what seemed to be the action of supernatural influences, that a system of black and white magic was formed, the power and influence of which has been greatly overestimated.

Many of the Negroes of the South practice the black magic, under the head of Voodooism. At one of their annual meeting, an account of which was published in the New Orleans Times, and from which it appears that Mme. Frazie, was the Voodoo Queen. She is large, and black as the ace of spades. She gazed on with indifference, and her sisters in enchantment modestly sought retirement in a rear room, the door of which was constantly closed. A second glance at this center of attraction developed a large featured woman, very muscular, with a shock head, the wool of which had been turned and twisted into a faint resemblance of a modern fashionable coiffeur. It conveyed unpleasant suggestions of a dark brownish calico dress, a garment with which Colgate or brown bar were wholly unacquainted, and one which, not to use too strong an expression, reeked with the epidermic exudation of its proprietress. A quadroon woman, petite in figure, with a bright face and apparently inexhaustible supply of vitality, and who wandered about, barefooted in a white sack and skirt, appeared to be the queen's chief maid of honor. The mistress of the robes in the parlance of Fetishdom is a griff, and three blender men of wonderful activity, but an intellectual development that would have scarcely been pronounced too heavy by Dr. Fowler, made up the royal

Stretched on the floor in the middle of the. room was a sheat, the corners of which were ornamented by bouquets in China vases. At each side and end between the bouquets, stood a lighted candle, and in the center a great nougat pyramid. The latteral intervals were furnished with plates containing cake and bonbons, and bottles of miorque, whisky, brandy, vinegar and water. Equatted around with their backs to the wall sat a row of negroes and negresses, one aged matron in a blue cottonade dress and great bandana head handkerchief, appearing to be a superior, as she occasionally nodded her approval of everything which transpired. For the first half hour, three men and as many women (the nucen among them) moved to and fro in a monotonous swaying dance, shoving their feet, which were only lifted from the floor an inch or so at a time, and twisting the muscles of the legs, arms, and body into numberless contortions. Accompanying themselves in unintelligible chant as

danced, backwards and forwards, occasionally moving entirely around the decorated square, formed by the sheet and its furniture.

The group seemed suddenly to become excited, their contortions increased, they clung to each other in a state of semi-frenzy, and one woman reeling over apparently in an epileptic fit, fell to the floor. She was speedily revived and the dance continued faster and more furlous than ever. Then was the time in quondam days when men and women both stripped themselves to a state of nudity, but the custom has been discontinued, incantation being restricted to the borders of decency. When in the opinion of all pressent this muscular struggle had reached its climax, the men of the party took up the strain. Seizing a bottle of mayorks, one of them distributed it plentifully over the room, sprinkling it upon the company, until the sufficating atmosphere was redolenwt ith its pungent odor. Seizing a lighted candle with his forefinger and thumb, the frantic man held the lighted flame in the palm of his hand until it became extinguished by his rapid movements. Another was supplied by one of the women, also extinguished, and the furious motion continued until all had been extinguished and relighted.

By this time he closed his eyes, protruded his head, and, hissing like a snake, moved about a madman. Circling the entire apart: ment, he seized each spectator by two hands, and giving them a nervous shake dropped them to clasp the hands of another. This continued until every person in the room had been visited, and returning to the sheet, he resumed his dance. The Youdon queen in the meantime visited each with a small glass anake, which, resting in an ordinary work-basket, stretched outits head in recognition to all before whom she stopped. Such is the picture drawn by the New Orleans Times.

In the practice of the Voudoos, we have an example of black magic-by many regarded as destitute of any potent influence—by others as a messenger of good or evil. In our opinion there is a vast amount of rubbish, with. perhaps, a modicum of truth, connected with what is termed magic, and the vile incantations, burning of incense, and the forming of triangles, and the sacrifice of black cats, in order to accomplish a selfish purpose; will pass away under the illuminating influence of the intelligence of the 19th century. We do not believe that grimaces, distortions, triangles, incense, incantations, or the numerous devices adopted by the devotes of magic, possess onenineteenth of the potency attributed to them. We shall, probably, in the future sometime, take this subject under careful consideration.

The Centennial and Spiritualism.

I think a word of explanation should follow your comments upon the proposal of Sath Driggs (?) in the Journal of Oct 2nd, 1875. While I can but concur with you, in thinking that an attempted exhibition of materializations of Washington, etc., at the Centen-nial, would be unwise, and though not impossible yet probably a failure; still I am not quite clear as to the force of some of your remarks; the churches, at least some of them, or members of them, are preparing for an effort at proselytizing at the Centennial. There will be "preaching tents" here and there, and you may be mistaken in saying Moody and Sankey will not preach in some of them. The Y. M. C. A. are hastening the completion of their fine building at 15th and Chestnut Sts., for Christian headquarters next year. I happen to know that a special trial is now being made by Orthodox Christians, to control or modify the management of the Exhibition, but all this is not directly to the present purpose; as I have not learned anything which discredits the action of our Christian friends, I have no complaints to make of them.

I am surprised to read in your columns that The whole scheme for making an exhibition of Spiritualism or its phenomena at the Centennial, we hold, is a fallacy which will be of as little credit to our philosophy as was the Woodhull conventions of Boston and Chicago. If a similar movement had been proposed by any religious sect, there is not a Spiritualist in America who would not have frowned upon it

as unwarranted." Christians have nothing objective to show, unless the Catholics should exhibit some of their "relics." (?) but Spiritualism has a foundation in fact, and thus comes into the domain of science, and is incapable of sectarian development. The method we use is demonstration, and not dogmatism; therein the vast difference. Of course great discretion is needed in arranging an exhibition of the objective things of Spiritualism, but there is enough of that which is certain and unobjectionable 1 am unaware what was done at Dubuque (except that I read they named a delegate to visit Philadelphia) but know what has been in Philadelphia, at least thought I did, until I read from your pen: "There has already been steps taken by a few 'social freedomites' to make an exhibition of themselves at the Centennial, in the name of Spiritualism. Any one who has watched the course of events during the last five years, knows full well that the leaders of that class of people have no character to lose, hence they straddle Spiritualism, and lable it all over—'free lovers,' and with trumpets in hand, sound the call to 'our free platform'—proclaiming that great and mar-velous things are going to be seen and done at the grand Centennial exhibition, etc."

I know of no movement by "social freedomits;" in fact know of but one movement in re-lation to the Contennial among Spiritualists, the particulars of which I thought your regular correspondent here had given you. I may blame myself, it maybe, that I did not send you before now, the MSS, of the report which appeared in the Banner of Light of the 18th inst., but the fact was I could not well get it copied, and wished to saye your compositors a trial of patience; so as a matter of etiquette. I sent it first to the oldest paper, trusting al others would copy the whole from the Ban-NER and save trouble all around. Doubtless you have read that report, and see that our proposal is not such as you criticise, nor in the interest of "a few social freedomites" or by the agency of such persons. Your own subeditor, Dr. Child, was upon the committee, and did not withdraw for reasons which discredited the committee or that credited the committee, or their work. ' As President of the Pennsylvania State Association, the Doctor heads a co-operative move ment in our direction, by vote of the Convention at Columbia; and yet many, as the matter is presented by you; will think you mean to stigmatize the work of hospitality

great city, in the welcome and care of coming friends, etc., as a sectarian folly, the work of

a few "social freedomites." I presume no such thing is intended by you and trust that to correct all misapprehension and at the same time to aid a good work, you will publish the report of the Committee on the Centennial International Convention of Spiritualists, as it appeared in the BANNER of LIGHT of Sept. 18th. 1875, and add your comments thereon. Please excuse any delay I have been compelled to make, in any way.

Ed. S. Weiteller.

Philadelphia, Pa.

REPLY.

If it be a fact that some of the "Churches, or members thereof are preparing for an effort at proselyting at the Centennial," or if there are to be tents for sectorian preaching, or if even Moody and Sankey should attempt a protracted mesting, would that be a reason why Spiritualists, in the true cense of the word, should join with them in violating an intelligent sense of propriety by parading sentiments well calculated, as all religious subjects are, to create division, strife and heartburning where naught but universal good will should prevail?

The world is invited to vicit us and witness the growth of a great nation—the growth of a century under a Republican form of govern-

Again, do the Spiritualists in the true sense of Spiritualism, desire to make an exhibition of ranting demagogues, who would be the first and last on the free platform, claiming that "free love" is germane to Spiritualism, as did the officials and ranters at Wilson's Elgin meeting.

If that class who hold that "social freedom" is germane to Spiritualism, desire to exhibit themselves and their doctrine at the Centennial, we say let them do it on their own hook. and not in the name of true Spiritualism.

That disreputable meeting recently held at Dubuque, appointed Mrs. Severance, the successor of Mrs. Woodhull, to represent them at the Centennial.

The movement is unmistakably intended by the free lovers to be led and controlled by them. True Spiritualists have nothing to make, but much to lose by uniting in such an

Such a movement is untimely, uncalled for, and out of place. If it be a fact, as Brother Wheeler intimates, that some fanatical religionists intend to put themselves and their religion on exhibition, it will be done to the disgrace of the eact to whom they belong; and history will so record it.

If, as Brother Wheeler says, "special trial is now being made by Orthodox Christians to control or modify the management of the exhibition," will it not be looked upon as an unwarranted, unjust and untimely effort, and should not Spiritualists be unanimous in condemning all religious interferance on such an occasion, instead of engaging in a like effort, so far as their ability and influence will per-

Brother Wheeler says he "happens to know that a special trial is now being made by Orthodox Christians to control or modify the management of the exhibition, but all this is not directly to the purpose as I have not learned anything which discredits the action of our Christian friends, I have no complaint to make of them."

Well, the fact that he has no complaint to make, is not evidence of the propriety of such a movement.

If it be the Catholics who "intend to control or modify the management of the exhibition," the Protestants will not certainly be so free from "complaints to make" as Brother Wheeler is. On the contrary if it be the Protestants that are so moving, the Catholics will not be likely to remain so submissive as Brother Wheeler seems to be; and no one will believe there is a united effort on the part of the Protestants and Catholics to that end.

In regard to the theory put forth by Brother Wheeler, in substance that Spiritualism reach es into the "domain of science," we concede the fact, but it is equally true that a large class called "social freedomites," have done their best to build up a sectarian organization, with a national centre, as a supreme head to which all subordinate divisions are required to pay tribute to the amount of two or three dollars a year for each member. And it is the leaders of that organization, commonly called "free lovers," who have thus far, out. side of the City of Philadelphia, been the movers of the scheme presented by Brother Sath Driggs, who is a real active man and not a myth as Brother Wheeler's interrogation point in brackets after his name, would seem to in. dicate. Brother Driggs is as earnest as Broth-Wheeler in his advocacy of a public exhibition of Spiritualism.

Hence it will be seen that "freelovers"-and they believe in spirit communion—are as capa ble of sectarian organization as Christians. And why not?

Were not the teachings of Christ, the oracle of Christians, based upon spirit communion as much as are the teachings of Spiritualists? Are not all Catholics believers in spirit communion, and yet they have a most perfect sec. tarian organization? It can not be said that Spiritualism is "incapable of sectarian development." It can be said with truth that the utility of a sectariun movement among Spiritualists, may be questioned:

Our invitation has gone out to all the world, respectfully inviting all nations, kindreds and tongues to come to Philadelphia and participate in the grand Centennial Ekchibition. Does any one suppose that the Buddhists, the Mohammedans, and the Brahmin priesthoods consider themselves invited to come for the purpose of putting their respective religious rites and ceremonies on exhibition—for instance is dreary as their motion, they glided rather than I proposed on behalf of the Spiritualists of this I side of the corpae of her husband, that she as I New York.

a spirit may accompany her lord to the spirit land. They are Spiritualists-that is, they believe in spirit communion, and that by burning the wife along with the dead body of the husband, she will continue to be his companion in the Spirit-world. Are our na. tive men of the forest expected to perform the religious rite of burning a score of captives to appease the manes of some deceased chief? They too believe in spirit communion.

In regard to that part of Bro. Wheeler's article about Philadelphia Spiritualists, nothing further need be said, than that we knew nothing of the movement there being made until his article above came to hand.

We doubt not, that such of the Spiritualists in Philadelphia as desire the proposed exhibition, will do all that propriety requires at their hands.

In conclusion we will say we doubt not that, at first blush, many might think the measure proposed by Brother Driggs would be a success, but we shall do that which we deam to be our duty, as we have heretofore done-expose all fallactes which are transparent to an investigating eye. Such is our duty regardless of policy, or blind enthusiasm devoid of reason.

The most carefully devised and perfect conditions have to be observed by the chemist to produce valuable results, not less so for spirit materialization. Hence it is a fallacy to suppose that Washington and other patriots of the Revolution will materialize and show themselves upon a pletform at the Centennial, to say nothing of their designating a candidate for the Presidency. .

A class of fanatics a few years ago assembled at Troy, and in the name of Spiritualism put forth Victoria C. Woodhull as a candidate for the Presidency. Out of and from that movement has grown all the infamy of freeloveism, which Spiritualism has had to endure —now to cap the climax, another similar gathering in Philadelphia is being urged upon Spiritualists, as if the disgrace of the first movement was not sufficiently extended, it is again to be repeated before the gaze of the enlightened world at the National Centennial Exhibition

And for what is such a gathering to be held? What is to be shown? Simply nothing but ranting fanatics. That element is always rife and boisterous at all great gatherings. The close reasoner, the man or woman of sound argument, the medium of a cultured spirit control, would be completely oversloughed and silenced at such a gathering.

Bastian and Taylor.

Bestian and Taylor, located at our old quarters, corner of Fifth Avenue and Adams street, hold seances each night during the week, except Saturday, which they have selected for recreation and rest. Mr. Bastian comes from Europe with his physical energies strengthened, winning laurels there, of which he may be well proud, having held seances in the pres ence of princes, high officers of the government, scientists and critical observers. At one of his test seances in England, a spirit materialized, and walked boldly on the platform, while he was in full view of a critical audience, as illustrated in the cut we published saveral weeks ago.

Mr. Taylor, the clairvoyant, who describes the spirits that present themselves, and gives tests, seems to have had his spiritual vision rendered clearer by his sea-voyage and contact with the savans of Europe. Together they form a most remarkable couple, their united gifts going hand-in-hand in opening the gates of the Spirit-world; and convincing skeptics of the truths of Spiritualism.

Their rooms are nicely furnished, exhibiting a high order of artistic taste, and one feels while there that he has really stepped into the home of the spirits; beautiful pictures greet him on all sides, while the cages of different birds, of choice varieties, brought from Europe, send forth their glad anthems of praise to welcome him to communion with the

Sudden Death of a Kentucky Blasphemer.

A man named Louis Burke, who lived at Burkesville, in this county, a few days ago indulged in very blasphemous language because his crops had been destroyed by high water. He cursed God for having his crops destroyed last year by heat and drouth, and for destroy-ing them this year by flood, and concluded his blasphemy of the Creator with the expression, "God damn him!" His tongue clove to the roof of his mouth, and he died the next night, never uttering another word.—Henderson (Ky.)

The only mistake in the above article is this, that Louis Burke is not dead—his tongue did not cleave to the roof of his mouth—he is alive and well; but God's lightning did strike a church in Ohio, and set it on fire, and also his apoplexy (that's his just as much as the lightning) did attack a minister in the pulpit, and kill him instantly. Thus we are, at last accounts, two ahead, with Oregon to hear

RECEIVED from Ypsilanti 50 cents for books. No name or state given.

Mrs. M. J. Wilcoxeon lectured at Geneva, O., Sunday, Oct. Ord.

Thos. Cook is about to take the lecture field again. He can be addressed at No. 50 Broomfield St., Boston, Mass., or in care of the Ruligio-Philosophical Journal, Chicago./

THE author of "Rutledge" has written an introduction to a bright little book for girls, entitled Marguerite's Journal, which G. W. Carleton & Co., will soon have ready.

"History of the Supernatural," by Frederic Lee, Vicar of All Saints, Lambeth. there to be a funeral exhibition at which a lately published in London, is now in course young widow is to be burned to ashes by the of publication, by Geo. W. Carleton & Co., of

Philadelphia Pepariment

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

Subscriptions will be received and papers may be obtained at wholesale or retail, at 624 Race St., Philadelphia.

Spiritual Clothing—The Robes of the Angels.

The investigators of spiritual phenomena, when they have arrived at a realizing sence of the truth.—

"That millions of spirits walk the air," And know that the Spirit-world is all around them, extending out into the limitless regions of space, bounded only by the power of spirit, finds many interesting questions rising up, and there is an eagerness to solve these. We have been asked, how do the spirits clothe themgalves? In this life mortals either clothe themsalves, or are clothed by others.

We select clothing for ourselves and our childran, and have them made somewhat in accordance with our tastes and inclinations, but we are not able to realize our ideals; though some approach nearer than others. Men and women are constantly engaged in procuring or fabricating garments, some devoting a great deal more attention and care to these things than others, and often making themselves unhappy because of the impossibility of attaining their ideals, while the mass of mankind are in-different and willing to take that which is most readily obtained.

The proper adornment of the body depends upon certain artistic spiritual powers which are seldom cultivated as they should be. Children are not properly taught in regard to these. Nervous and sensitive persons suffer considerably because their clothing does not suit their tastes, and many persons are made sick by being compelled to wear clothing which is re-pulsive to them. There are those who devote too much time and care to this subject, and become foppish. The proper medium is that in which there is just enough care taken to provide the clothing best adapted to our conditions, without devoting too much time or labor to their preparation and arrangement. The dress which is appropriate does not demand much attention; being properly adapted we have pleasant sensations, but our attention is not absorbed by it. Comfort, beauty and utility should be the rule.

The dress of mankind is not, as it should be. an indication of the interior condition of the soul. The mass of mankind are servile imitators, fashion rules with almost absolute sway, and too often dress is one of the means by which mankind conceal their real conditions. "Stealing the livery of heaven to serve the devil in."

In the Spirit-world all masks and shams soon fall off, and the only concealment which a spirit can find, is by getting away from the presence of others, and this can only be temporary, for they find it necessary to associate with others, who are nearly on the same plane

The clothing of spirits differ essentially from that of mortals; being an outgrowth of their interior natures, it partakes absolutely of the character of these. Spirits which have been hypocritical, and deceptive in this life must be clothed in garments, which to the more advanced spirits, reveal these character-istics; they may for a time imagine that this is

not so, but this delusion will soon pass away. The garments of spirits are of far greater importance than would be supposed from their effects upon mortals, not only as an expression of their conditions, but as a means by which they may be assisted in the great work of their

The emblem of purity is white; of love and strength is red; of use and power is blue, or green. Of each of these there are various shades, modified to suit the condition and taste of the individual. The dark colors, especially black are symbols of undevelopment. deception, fraud and crime. Spirits who by their natures are compelled to wear these dark colors, may for a time fancy that they are a covering and protection from the gaze of those around them, but this is a delusion, since the color expresses what it means. When you approach a spirit on this plane, the colors will be seen to vary according to their condition; if they are reaching after higher things, there will be times when their garments will present lighter hues, and thus spirits who are desirous of aiding such are attracted to them and perceive what they need to help them on their journey.

The subject of colors as an expression of the soul's condition, and the means by which it may be elevated is of the highest importance. All spirits when they enter Spirit-life feel that they have a need of clothing, and they generally seek for something similar to that which they had been accustomed, to have in earth life. Some will try to beg, or borrow, or even steal the garments of others, but in this they fail, and are soon impressed with the idea that they must make their own clothing, and they discover that the law is inevitable as to the character of that clothing. They can, and do receive assistance, but this must always be in accordance with the law we have stated.

Spirits are generally able to obtain garments similar to those which they were accustomed to wear in earth life, and when seen by mor-tals they present these. The Friend has his broad-brimmed hat and his drab coat; the Shaker his peculiar garb; the military man his, and the members of various secret societies often present themselves with their regalia upon them. These are sometimes only psychlogical impressions made upon the seer, but they are realities in the Spirit-life. The object of spirits in their return being to be recogniz-ed, these are very important in this connec-

Spirits coming into the atmosphere near the earth find it necessary to have their garments somewhat modified to protect them, so that they can not present the exact idea of their clothing in the higher spheres.

We have said white represents purity; red, life and strength; blue or green, use and power. In the higher life spirits combine these as an expression of their conditions so as to make exquisitely handsome and elaborate robes, precenting their ideals and not only expressing their interior conditions, but siding them in

their onward progress.

The garments of spirits are frequently changed according to the labors that they are engaged in, the law of adaptation continually oper-

There are two songs used by the Shakers that refer to freedom, and to spirit robes, as

March on, march on, Keep the way before you now, March on, march on,

Never be affrighted. Oh! go and don't be bound By a creature on the earth, Ohl go and don't be bound By a wicked nature.

There's a kingdom forever increasing

Where robes of redemption are worn; Where the sun of righteousness beaming, Createth an eternal morn.

I am winning that kingdom so holy
And weaving those garments so fair, Enshrouding my soul in bright glory
As the cross of life's burdens I bear.

J. Madmon Allen is lecturing in Vermon and Massachusetts, and will probably remain in New England, till the latter part of November. Parties desiring his services, should address him at once, care Bannus of Light, 9 Montgomery Place, Boston, or Matfield, Plymouth Co., Mass.

HENRY T. CHILD, M.D., writes: "Mr. R. D. Owen sent me a very kind letter, in which he requested me to send him ten or twelve copies of this number of the Remote-PHILOSOPHICAL JOURNAL, as he wished to send them to come of his friends, saying it contained a very good germon and an excellent article on suicide. He is much better and I think from the report of his daughter that he will soon by well. He expects to come to our house goon."

K. GRAVES, who is lecturing for the society, at Farmington, Trumbull county, Ohio, during the months of September and October, will after the close of his engagement there attend to some of the numerous calls to lecture in Ohio, Indiana, and Illinois, and requests the friends desiring his services to write to him at once, for circulars stating terms and time and the subjects he proposes to speak on. Lectures free on the conditions therein stated. A postal card notice will do. Address K. Graves, Farmington, Trumbull county, Ohio.

"About two years ago," says a correspondent, writing from Cincinnati, under date of September 28th, "Dr. N. B. Wolfe, the distinguished author of that most remarkable book, 'Startling Facts in Modern Spiritualism,' invested an hundred thousand dollars in an unimproved tract of real estate, in the Twenty-first Ward of this city. The investment has proven to be a most fortunate one to the Doctor, as he has refused a cash offer of three hundred thousand dollars for two-thirds of it. His figures are 'half a million.' And still he is not happy! Quite recently he made another investment of one hundred and twenty-five thousand dollars, in real estate near by. adjoining the first, which is likely to prove even more profitable than it, as the extension of a leading street of the city passes through the very centre of the land in the last purchase."

Words of Sympathy.

We deeply sympathize with Sister Mattie Hulett Parry in this her hour of affliction.

The darkest hours of mortal life, are those in which the loved ones are torn from our embrace by the ruthless hand of death.

Though we know that the loved one is in the charge of guardian angels, in a world all radiant with loveliness, yet earthly ties are so strongly implanted in our nature, that all philosophy fails to silence the cravings of the muterial senses for the like material presence of those we dearly love:

While Sister Parry knows that her little boy is now a happy little spirit among untold numbers of other children, all of whom are tenderly cared for, and that he will daily be present with and never forget his loving mother, yet there is an aching void, that time and sympathy of friends alone will efface.

We feel that we can assure Sister Party that many thousands will join us in tendering to her our heart felt sympathy and words of condolence.

And may loving angels continue their ministrations in her behalf, and speedily bind up her wounded, grief stricken heart, and assuage her deep sorrows.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to Spirit-life, June 23rd, 1875, EPRAM PALMIL TER, in the Bid year of his earth life, which was made useful and beautiful by noble deeds and kind words.

He was for many years a firm, intelligent Spiritualist.
He leayes an aged companion, two sons and one daughter, who do not mourn that his suferings are over, but all look to him as a guide and teacher, and ever welcome him to their homes and are made happy by the presence of his pure spirit.

Services held at his son's residence, at Fowler Station, Clinton Co., Mich. Services by Rev. Charles A. Andres

Passed on, to her beautiful home, on the Other Side, from Pine Grove, Tuscola Co., Mich., June 23rd, 1875, Miss Lepta R. Ikons, aged 24 years.

For six long years she was confined to her room near) Por six long years allo was continued to her room nearly all of the time. Her mind was cultured and well prepared to enter a world where the ills of the body disturb not the peace of the mind. During her illness she wrote and spoke many beautiful things that would cheer the friends who were her commandons. She was a firm believer in Spiritualism. From this source she derived comfort during the long was a theft to slowly masted naway. during the long years that to slowly pasted away. Services by Rev. Charles A. Andrus.

Passed to Spirit-life, March 1st, 1875, HERMAN J., in fant son of Charles A. and Louisa N. Andrus, aged 11 months and 8 days.

He found a place in our hearts and home which non but I e can fill. Though he came like a summer lly's awest perfume, that lasts but a day and by the evening breeze is borne away.

Services by Miss O. M. Johnson.

REV. C. A. Andreus.

Presed to Spirit-life, at Beloit, Wis., October 5th Prankie T. Parry, sged 5 years.

FRANKIE T. PARRY, aged 5 years.

F This is the brief record of a life, that came, like the blossoms of spring, nor waited till antumn's manhood for fruit, but instead, heard the voice and answered to its summons, as it called, "Come to the Summerland." Little Fhankie is the son of our well known and dearly loved lecturer, Mrs. Mattie Hulett Farry, whore stirring words of earnest purpose have so often electrified us, as we have listened to them; but we feel that in this hour of beleavement our faster will need to summon all her faith in the bright hereafter, to enable her to bear the sorrow stroke that has cut off the boxem from the tree—and we, in the name of the readers of the Rantero-Paulosophical Journal, tender our hearly sympathy to the mother-heart that mourns. Little Franking's last words were, "I must go, for the angels are calling me."

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THE DOMESTIC CO. K. made by Tibbals, Shirk & Whitehead, Chicago, is the best stove made for coal or wood.

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Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspond-

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing

Diagnosticating disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid:

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.-1 wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times. and more frequently darting pains from one

temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-Yours with Respect, main,

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, 774.

Mrs. Robinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mall, on receipt of \$2.00. It is warranted to cure the most involvate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antifore is made, from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Bobisson's Tobacco Anticote tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison ous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly barmless.

harmless.

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Mrs. Robinson disgnosed and prescribed for the case, and the results will be seen by the perusal of the following letters. MRS. A. H. ROBINSON: - Enclosed please find

lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing

it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I

Your Humble Servant, LEWIS C. POLLARD, Los Nietos, Cal., Dec. 9th, "74.

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

subscribe myself:
Yours with Respect; LEWIS C. POLLAND. Azusa, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, - Mrs. S. I. Prox. Topeka, Kan., April 12th, '75. Box 651.

TESTIMONIALS.

Urs. A. II. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cared me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thank gold I am now free after using the weed over thirty years.

I hereby cartify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my apposite or desire for tobacco.

DAVED O'HARA. I have used tobacco between fourteen and afteen years. About two months since, I procured a box of Errs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no decire for it.

I have used tobacco, both chewing and smoking, about tvelve years. One box of Firs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

Mr. R. T. Wymau, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobasco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a

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Of herself she claims no knowledge of the healing art, but when her spirit-guides are prought an respect with

Curing all curable cases.

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

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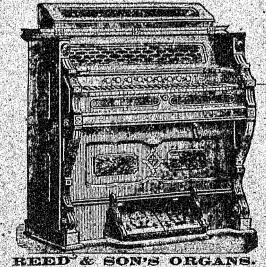
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Impending Revolutions! In the Social, Political and Religious-Institutions as they exist among the People and Nations of the Earth to day, upon the very eve of which they stand, as upon the brink of a seething crater.

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AN OPEN LETTER.

To the Pastors of all Denominations, and to the Senate and House of Mopresentatives of the United States for 1875-6.

GENTLEMEN:—One kundred years has nearly gone since our fathers declared that all men (women included) have a right to life, liberty, and the pursuit of happiness, and yet, to day, the women, and the Indian, and the ill paid working men, either by prejudice or by poverly, are debarred from the enjoy ment of these rights. This sad fact is an appeal for you to unite, as the heart of one man, to remove the obsta-cles, and thus prove by the equality of rights, instead of the partiality for riches, that our nation is worthy of the day which, for the hundredth time, we are about to celebrate, and to impress you as the national representatives of Religion and Law, with the necessity for opedial action, a statement is herewith given of what needs to be done, and the names of copresentative men (deceased and living) who have by their sympathy and pecuniary aid conclioned the subscriber in this Work: The late Archbishop Hughes,

Catholic. and Father Desmit, The late Rev. Dr. Wayland, President of Brown Uni-Baptist.

versity, The late Rev. Theodore Parker, and Thes. Starr King, The late Rev. Dr. Kirk, Presi-Unitarions dept of the American Tract Bonety Bichop Clark, Providence, R. L. Rev. H. Crosby, Chancelor of HpiccopalPresbyterian N Y. University

Rev. Dr. Abel Stevens, New Methodist Benj. Tatham, New York Orthodox Briend Delvyn Parrich, Philadelphia, Hicksite Friend Universalist Rev. Dr. Minor, Boston. Luther Colby, Editor Banner. Spiritualist of Light.

Infidel.

Horace Seaver, Editor Boston INVESTIGATOR, The late Gen. John E. Wood, Gerrit Smith, Hon. Wm. Sprague, Peter Cooper, R. T. Trall, M. D., Bronnon

Murray. Citizens. In addition to these, the subscriber has re-Transma ceived donations from the "Boston Unitarian Accordation for the spread of the gospel among the Indians, he has also spoken in scores of pulpits, and has been kindly spoken of, almost without exception, by the local Press at every place he has visited.

WHAT HAS BEEN ACCOMPLISHED.

Prior to 1860 several Indian Aid Associations were formed in the States of New York, Pennsylvania, Rhode Island and Massachu-satts, all of which did much to attract public attention to the outrages upon the Indians, which resulted in the appointment of succes Dive Commissioners of investigation—the first by President Lincoln, secretly to ascertain if the reports which he had heard were true. In due time the Commission returned, and confirmed the worst reports he had previously recoived, showing that the Minnesota Indian raid, in which hundreds of whites were killed. van occasioned by the robbery of five hundred thousand dollars of the Indian money, for the want of which they were driven by starvation and the influence of the rebels to seek redress by force of arms, the same as the whites were doing. This report could not at the time re-ceive the attention which its importance required, and since then it can not be found on the records of the Indian Bureau, although diligent nearch has been made; but the subceriber received—in regard to it—the following

note: "My Aged Friend Benson:-I have heard your statements. I have thought much though I have said little, but I assure you that as soon as the business of this war is settled, the Indians shall have my first attention, and I shall not rest until they have justice that will

1 shall not rest that and you.

"ABRAHAM LINCOLN." The second Commission was organized under President Johnson, and reported the ne-cessity of immediate radical reform in the indian Department.

The third Commission was organized as "the Indian Peace Commission," in accordance with the resolve of President Grant, "to fa-cillitate any measure for the Christian civilization of the Indians." It was composed of twenty distinguished citizens and pastors, who engaged to act without pay from the Govern-ment. Vincent Colyer and others of its members visited the various tribes, and their reports fully sustained the appropriateness of the following extract from a published appeal of the Commission, dated July 16th, 1868: "We do not deny that the Indian is an un-

civilized man, and that his practices towards his enemies are cruel and revolting, but we affirm that, to civilize and not to destroy, is the noble policy of a magnanimous mation. We. moreover, affirm that his cruelties are exaggerated by the cunning of interested whites who, themselves, with all their enlightenment, often rival the Indian in deeds of blood."... "Public opinion has been fed with falsehood, until

not only sympathy, but even common justice, has been well nigh extinguished. Taking advantage of this condition of the public mind, hordes of speculators prey upon the Indians with impunity." . . "As there is a God, this evil must be stopped, or its guilt be visited upon our land; it is dangerous, as well as mean and cowardly, to oppress the weak."

"We appeal to our fellow-citizens from Maine California, to feel their responsibility in this matter, as well as their power to reverse the sad and shameful picture. We ask them to help us by mass meetings, and by the voice of the free Press in every city and town." In behalf of the Commission.

Howard Crossy. Prest. PETER COOPER Vice Prest. Benjamin Tatham, Treas. Vincent Colver, Secy.

WHILIAM BLODGET. LE GRAND CANNON. Ex. Com.

EDWARD CROMWELL.

To this carnest appeal there has not been as yet any proper response from the pulpits, and any the Indian Ring is paramount over religion and law, the Peace Commission remains pow-orless to stop fraud and Modoc tragedies. Some of its members have resigned rather than retain a sacred office as a useless sham, but the good results of their work are apparent in a rapidly increasing interest and in the readiness of the leading newspapers to plead for the oppressed. It is also seen in the fact that the Indians, who have no faith in Government officials, still hope for justice from the people

And now, gentlemen, as you and your pred-cessors in office, from the landing of our Fathers on Plymouth Rock, until now, have had the command of the army and of the na-tional treasury, and the moral force of all the churches, and have failed to prevent Christian churches, and have failed to prevent Unristian civilization from being a blight instead of a blessing upon our Indian neighbors, and a bar against the enjoyment of equal rights of all classes. There is no faith felt by any party in your sectarianism or in your politics. You are, therefore not asked for the enactment of new

only that you will learn the lesson which was taught by the ancient version of a "great sheet let down from heaven containing all manner of living creatures," (symbolic of different creeds,) that the Indian's faith in the Great Spirit is as acceptable to God as your own, and that faith of any kind is worthless, except there is added to it virtue, knowledge, temperance, patience, godliness, brotherly kindness, and above all, "charity which thinketh no evil, is not easily provoked, and which suffereth long and is kind."

For this end, you, with all who read this are invited (in advance) to consider the decisions of a two days' meeting, which will be called as soon as representative persons (men and women) have signed their names to a call for the following purposes: 1. To ascertain the reason why Christian civ-

llization issuch a lamentable failure. 2. To adopt a platform which shall embody a provision for the enjoyment of the natural rights of all, regardless of color, grade or

3. To nominate a President of the United States, whose right-formed head and well ordered previous life shall be a sufficient guarantee of fitness for the cffice.

Gentlemen, in full confidence that to the extent of your love for God and for your neighbor, and for your country, you will contribute your money and your influence in some well-devised plan which shall actualize "Peace on earth, good-will to man," and "glad tidings of great joy unto all people" (Indians included). Those having suggestions to make touching the foregoing, will please address the subscri-

John Berson. Cooper Institute, New York. September, 15th, 1875

A WONDERFUL CHOST.

The Lake Shore Phantom Again-A Buffalo Physician's Experience.

[From the Buffalo Ledger]

I have noticed in several issues of your interesting paper statements recounting the exburg turnpike, experience indicating some-thing out of the usual order of nature and not controlled by nature's laws, and, in fact, a supernatural appearance or phantom, if you please. Had but one person passed through this strange ordeal and attempted to narrate his adventure. his adventure, we might with reason say, Munchausen has been resurrected; but can we, with the testimony of so many before us, pass the matter by, and say a disordered mind has broken loose? I think not; so much is necessary to preface what I shall now endeavor, through the medium of your columns, to lay before the public.

It was my fortune, or misfortune, to experience an effect last night, for the cause of which I have vainly searched, and I must therefore class it with the mysterious and unnatural. I had been called to visit a patient some miles from the city, a lingering and difficult case of fever, which had occupied my full attention until a late hour in the night; it was midnight before I was enabled to leave my patient and start for home. My road lay over the Hamburg turnpike, and I jogged along well pleased, as every professional man should be with the successful issue of a case of this kind. I was nearing home and had passed Tifft street, when I became aware that some thing unsually strange was affecting my nervous system. The moon had some time since gone down and the stars were shining with all the brightness of a cool September night. The air was cold, and naturally I drew the lap robe around my shoulders, as the upper part of my body seemed the most affected by its chilliness. As the cold increased I urged my horse forward, and was congratulating myself on soon being within the comfortable walls of my home, when, with a suddenness that nearly sent me over the dashboard, and with a terrific snort, my horse stopped as quickly as if an imnenetrable wall had, in a moment's space of time, been thrown in front of him.

I thought perhaps an unfilled hole or some obstruction left by the laborers had caused his abrupt halt, and was preparing to descend from my buggy to ascertain the fact, when I found, to my surprise, that I could no more leave it than if I were a part and parcel of the vehicle. I seemed to be fastened there by magnetic force, and yet the atmosphere was unusually free from electricity. What was it that was chaining me there incapable of motion, and with a wretched feeling of fear stealing over me? Was this the precursor to a complete paralysis that would reduce me to a state of helplessness, surpassing that of a newborn infant, or was I drifting into the other world, where so many had preceded me? I only knew that the nerves of motion were completely passive, and while this was so the optic nerves seemed to acquire a telescoptic power that rendered distinctly visible objects a long distance off. The sands of the road as far off as the bridge were so distinctly out-lined that I could mark their points of contrast with each other, and not even a slight discoloration in their extreme.

I became aware that a shadowy form was ap proaching me, that its pace was slow and measured, and that while my hearing was keenly sensitive, I could catch no sound of a footfall. My education had taught me to be skeptical, yet here was something that shook, my skepticism, a visible form, yet so ethereal that the atmosphere seemed to be solid in comparison with it. A form with the motions of life. but the silence of death, evidently the cause of my helplessness, and I utterly unable to re-move myself from its baleful influence.

I remember once witnessing the application of a galvanic battery to the body of an exe-cuted criminal. The subject lay before us, a fair specimen of the muscular rufflan, powerless to do any more evil in the world. The instrument was charged, and the current applied to the lifeless form, when, with a sudden-ness that appalled even the operator, the corpse started to a string posture, the muscles quiv-ered and knotled, the arms sprang out, as if seeking to deal destruction on all around, and the fingers closed on the palms of the hands, until the nails were forced deep into the bloodless flesh. But the face was most horrible, the mouth opened wide, allowing the swollen tongue to protrude fer out, then shut with a crush that sent the teeth through that member, completely severing it in twain, the eyes glared from beneath the beetling, corrugated brow with a bloodshot ferocity that was rendered still more appalling by the violent contortions of the facial muscles.

Rome of my companions shouted with terror. others fainted away, the Professor sprang back from his instrument as if was a Pandora's box, while I was rooted to the spot, with, as near as I can recollect, the same dreadful feeling and the same paralytic imbecility that I now experienced. It seemed to me then, as if the angry spirit of the murderer by the wonderly provided the control of electricity, had been called derful power of electricity had been called back to its earthly shell that we might read in the contortions of the body before us the tor-

that had been soiled by human blood. There was no escape, and I expected annihilation from its approaching touch, every moment lessened the distance between us until it seemed to absorb me in its icy embrace. There was a sound of reahing waters in my head, a fluttering of the pulse, my heart seemed to collapse, and I became unconscious. I must have reached home in this state, for

when I could realize my situation I was in my own bed and my wife was bending over me with solicitude. She had expected me home earlier, and was sitting up awaiting my return. She had heard the rapidly approaching steps of my horse and on going down had found me lying in the buggy motionless and like one me lying in the buggy motioniess and like one in a trance. There were great beads of perspiration starting from every pour in my body, and the horse was flecked with foam and trembling. She had called for help to remove me to my bed, and with a skill peculiarly her own had applied restoratives until I was restored to conscious

stored to consciousness. This was a supernatural visitation I am fully convinced. It is true that in the one case, the semblance of a spirit recalled by artificial means from beyond the dark valley had produced much the same sensation, but in this case there were no appliances and co confederates. There could be no inducements for them. It was on a piece of road where no one could approach within many feet of me with out being seen, and at the time I was in a remarkable healthy state of mind and body, and with all my skeptic sm, I must acknowledge that there are things passing the comprehen-

Such, Mr. Editor, was my experience during a midnight ride over the Hamburg turnpike, an experience that not even the demands of science would tempt me to go through

SUNDAY SOHOOL THEOLOGY again.

of The Pious Person 99 to T. W. Andersom.

You think I lack "data," and I do on average Sunday School Instruction." You "should get some data" yourself; you need it badly, as you seem to have the word only on the brain. I will help you all I can as fol-

'A short Catechism for young children, published in Philadelphia, as appearing in the Journal of last month, has been used in New England since 1864, by popular Sabbath Schools, and "committed to memory by every pupil, adult, and infant, "as says the Gospet Banner of Me. As to "average instruction," the best I can do for you, is to quote from a sermon of the most eminent divine of the Wes tern Continent, whom I understand. you reverence and adore, and whose name I am ready to give; in which sermon, he said, about three years since, that the food now-a-days given to young minds in Sabbath Schools, he denominated "Theological Swill." How is that for high—church or low or "average," "data"

You exhort me to "join a Sunday School, and to begin in an infant class." By the way, who are you, to command or exhort a person old enough to be your parent, to join an ."infant class?" Your ignorance and bigoted pomposity are greatly to be pitled. You think our fathers and mothers, trained up in the old and well-settled doctrines of the Blessed Bible and the ages, "proved a noble generation." fear "we may not have their equal again," yet you seem ashamed of those doctrines, as smelling too strongly of sulphur for your refined sense, and are willing to to generation" thus raised up, and not "have their equal again," under the teachings of your, and the present milk and water Theology. You would make the strong Bible teaching, a kind of "soft sodder," and risk the consequences. You speak by authority, as though you run the Evangelical Alliance and the National Sunday School Convention. Show young and wise men, as they grow older, generally know less, and it is a great kindness to take the conceit out of them. What have you said, what have you written, or what have you done? that should give you any influence in Theology or authority in Sunday School or Theological matters?

You quite cunningly insinuate that, I am a child of the devil, by the use of the following

"Those who are large enough to read news papers, will, since your articles, begin to inquire if the devil does not really have some children in the world," and because I set forth in my last article, the doctrines believed by the church, and taught by the greatest divines for centuries past. I believe this is not the first time the good have said, "he hath a dev-Such expressions are amiable, are they not, T. W. A? I am seriously thinking of what you suppose will be the fate of the millions, who have opened their Bibles and read its plain and simple language, without calling figurative, " or "done away," or "only in the Old Testament; " and who have honestly believed and taught that Catechism, and the sound old doctrines of the past. They, of course, as you have it, must be children of the devil, and eventually go to enjoy the warm home of the old man. What a comfortable thought it is, and it must warm your heart to think of it!

I have no controversy with you, whether the doctrine of infant damnation originated when Bibles were few and most of them chained up in monasteries," or in the Philadelphia "Catechism for young children"—you not being very well posted—the doctrine being equal-

ly damnable in either case.

You think I am a "decided fogy." The term is not elegant with Christians or gentlemen, yet I accept it pleasantly, as a good joke,

men, yet I accept it pleasantly, as a good joke, and your serious expression.

You consider me "sadly out of date." Willyou have the kindness to let me know when you were dated? You wish to know "how long I have been sleeping." I will answer you most kindly. I have been sleeping, reading, thinking and reasoning, now over 60 years. May I venture to ask how long you have been sleeping? I guess, from what I hear, about half as long. What a wise instructor I have in Theology! Theology!

I have, in a former article, called you brother. I reluctantly withdraw the appellation for the present. A Christian or a gentleman never directly or indirectly calls a brother in the church or by nature, a child of the devil. How blessed is that "charity that thinketh no evil" and forgiveth it! You are a child of God by nature, perhaps more than by grace, and I most devoutly forgive you.
"The Prous Person."

Berrien Springs, Mich.

P. S. I ask pardon. On reflection, I find that I misconceived the truth, by stating in my last letter, that those who have received the most religious instruction in their child-hood "never commit crime." I should have said—"if they do commit crime, the grace and blood of our Lord and Savior Jesus Christ is classes. There is no mann felt by any party in your sectarianism or in your politics. You are, therefore not asked for the ensemble of new laws, or for fresh messages on the old plan, but demaed to tread again and again the ground paper.

| As one of the blessed illustrations of this truth. I would note the case of the old plan, but demaed to tread again and again the ground paper.

| Sufficient for them." As one of the blessed illustrations of this truth. I would note the case of the old plan, but demaed to tread again and again the ground paper.

| Paper | P

white men and more niggers, and ingens than he could remember) who had been convicted of murder, and were executed at Fort Smith, Ark., on the 31, Sept. inst., on the gallows, they all joined with the clergy, in singing the sweet hymns of their youth such as "Let us join our Friends Above," "Nearer My God to Thee" etc.; and in a short time, no doubt, they appeared with their passports at the Pearly

Gate. Such is saving grace!

2d, P. S. B Gridley, a profane reasoner at my side, suggests as follows: "What a pity it is," says he, "that the victims of these desperadoes, could not have had as long and cortain notice of the time of their death, that they might have applied for saving grace, and gone to Heaven with their murders, and sung together the song of Moses and the Lambi"

A Fan Talled Pigeon.

Bro. Jones:-I desire to record a remarka ble spirit phenomens which occurred partly in A recent number of the Banner contained a letter from Col. O'cott, giving an account of several seances held by that renowned medium, Mrs. M. B. Thayer, of Boston, Mass. Col. Olcott states that at the seance held on the 21st of July, a fan tail pig-eon was brought into the room by spirits.

In Washington City resides a family by the name of McCallum, at 938 East Street, N. W., who are not Spiritualists. A gentleman by the name of Theo. Ditterlien, a Spiritualist boards in the family. The family owned a pair of fan tail pigeons; on the night of July the 21st, the male bird became missing. When Mr. Ditterlien read the account in the \emph{Banner} and that the dates agreed between the lost pigeon and the one received at the Boston seance concluded to open up correspondence with Mrs Theyer on the subject,—when that lady generously consented to forward the bird to W—. for identification. Another fau tail pigeon had been brought to a previous seance held by Mrs. Theyer, who had put both birds into the same cage, so that she was unable to select the one which came to ber on the night of Tair one which came to her on the night of July 21st, so on yesterday, both birds were brought by express to this city. During the six weeks caparation the female bird here had mated again to a common pigeon from a neighboring yard, so it has become an Enoch Arden affair. The family and Mr. D. identified the returned male bird. I saw the two old mates turned out together in a room on yesterday. What will be the result when all three of the birds come together, remains to be seen.

The distance between Washington and Bos ton on an air line, is about four hundred miles. The query often arises, how do the spirits mana je to get a bird, a materialized substance, into a closed room?

It is mere speculation, but I a a of the opinion that these materialized substances are passed in when the doors or windows are open, out that the spirits possess the power to hide them from mortal eyes, by spiritual aura. J. Edwards.

Washington, D. C.

poices pour the

ELMYRA, N. Y.-Judson E. Brown writes.-My spirit sister comes and shows herself to me in a flood of light.

VASSAR, MICH-T. Banghart writes.-The JOURNAL is almost indispensable with me. May it ever live to speak the truth boldly.

LAPLATTE, MO.—M.A.Webber writes.—By the kindness of Dr. A. T. Still, of Kirkaville, Mo., I was induced to read the Journal. It is a source of great joy to me, and I should be lost without it. WAUTOMA, WIS.-Mrs. E E. Benjamin writes.

—The Journal has been a weekly visitor to us ever since its birth, and many, very many clouds has it scattered from my sick room. I have been an invalid for the past ten years. WATSEKA, ILL,-Wm. F. Miller writes.-The

good old Journal I have had regularly every week for one year and a half. I can not do without it, for it is a lamp to my feet and a light to my path, to light me through my pilgrimage to my home in the Spirit-land. MINDORA, WIS .- R. Tower writes .- I have

taken the Journal ever since the dawn of its bright light upon our dark world, and have seen its glorious effect in opening the eyes of Christian bigots and many others under their influence, and still intend to take it.

GRAND RAPIDS.—Isaac Tomlinson writes.—It does me good to see how you handle false doctrines, superstitions, fraud and deception, and especially in exposing false mediums, and the accursed Woodhull doctrine. Keep on, friend Jones, and so long as you do as well as you have done, I will try and help support you. BRATTLEBORO, VT. - William Denton writes. -

I am lecturing here nightly to crowded houses, and the prospect seems favorable for a strong advance along the whole liberal line in New England. I along the whole liberal line in New England. I have been recently experimenting with Mrs. Hardy, of Boston, and Mrs. Weston of the East, and have obtained in daylight and under strict test conditions # * * casts of fingers, toes and whole hands to the wrist, with all the lines of the skin as perfect as those upon the ordinary corporeal hands, without the slightest contact with the material employed by any human hairs. Saint material employed by any human being. Spiritualism will be shortly demonstrated to every soul desirous of knowing the truth and able to appreciate it, and that terrible nightmare of the ages, the fear of death, will depart from humanity, and life, eternal life, will triumph over all.

WASHINGTON, KAN.-L. J. Williams writes. We are having some demonstrations in the way of rapping and table tipping, that is very interesting to us. About three months ago, we commenced holding circles with very satisfactory results. We have learned through our spirit friends, that there are several different phases of mediumship among us. Mrs. Seymore is the rapping medium. Through her mediumship we are told that there are others in this vicinity that are destined to make good mediums, which is proving to be true. There is a young girl fourteen years old that is being developed into a materializing medium. There are two young men that are being entranced and are to be used as musical mediums. They are making very good progress in that direction. It is turning out just as we were told it would by our spirit friends. Nothing of interest has as yet been done, except last evening one of the young men, when entranced, was controlled by a spirit

SMYRNA, MICH.—M. J. H. writes.—I send two short sketches, cut from the Ionia Sentinel, concerning a young man of this place who has been made to appear in a ridiculous light, to people who are not acquainted with him or the circumstances of the case. I can assure you the provocation was very great, when this young self-made man was provoked to swear, and who was then arrested and fined one dollar. Left an orphan-at an early age, he has always bore a good character, studying hard for an education and a profession, working at all kinds of honorable labor, to pay for the same! He has the good wishes of all honorable and right thinking men of this place; but he has committed a crime. This Spiritualist has sworn at an Orthodox, and must pay for it. Ah! you orthodox, you have shown your disposition, but your Gud is not in the Constitution, and I can tell you that it takes just such self-made men to keep him out; these are the men that form the solid rock of our liberlies. solid rock of our liberties.

JOLIET. ILL.-Francis Kelly, of State Peniten-

Being raised a Catholic, I always was taught to believe all other creeds excepting that to be utterly false. Since reading your valuable JOURNAL, I am raise. Since reading your valuable Journal, I am inclined to think differently. Dear Editor, I am going to ask a favor of you. Will you be so kind as to send me some reading matter on Spiritualism, or ask some one of the societies to do so. I would send you the money to buy what I desire, but I have none. I have a brother in Cincinnati, Ohio I wrote to him shout all weeks are for Ohlo. I wrote to him about six weeks ago, for some instructive reading on Spiritualism, but the answer I received was, that if I ever asked again for such false stuff, that he would cease writing to me. I don't want to lose his friendship; he is the only brother I have. Poor mother died since I came here. The thought just now came to my mind (you say in your Journal that the spirits of the other world watch over those they love in this world) that, maybe, mother's gentle spirit put it into my mind to write to you this afternoon.

REMARKS —If there is any faith under heaven well adapted to reclaim the fallen, it is that doctring which teaches the certainty, absolute certainty, that the ways of the transgressor is hard, and the utter impossibility of escaping the penalty of wrong doing. A further knowledge which Spiritualism imparts, is that the eyes of spirit friends are ever upon us, and that our every transgression causes them great sorrow. Hence a realizing sense of that fact operates as a most salutary restraint to those tempted to crime.

The further consciousness that happiness hereafter, as here, is the result of virtuous conduct, will operate most salutarily in restoring the already fallen, to the plane of moral rectitude of conduct.

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of hell. What wonder if the Catholics, overawed by such a tremendous power, rather sacrifice the welfare of their children than incur the displeasure of their ghostly fathers, and consequently the wrath of heaven.

The Catholic press is also very outspoken in its denunciations of the public schools, and uncessing in its attacks upon it and its demands for the division of the school funds, and the consequent overthrow of the principle which guided us in the establishment of our edmirable system. The more devoted a son of the church, an editor of a Catholic paper is the more virulent, his attacks are the more determined, his demands for the suppression and overthrow of the system. And the church has not contented itself with a war of words against it, but shrowd and able wire pullers as the leaders are they have restored to open hos-tilities, where it was deemed safe and advisable, and I have the very best reason to know

that they expect to open the attack at no dis-tent day along the whole front.

The amiable Archbishop Wood told me re-peatedly that the fight of the church against the liberties of the country would open with an attack on the schools. When the parade of the T. A. B societies on St. Patrick's Day cook place, he exultingly pointed to the num-ber of voters represented by the long columns and eventually of fighting material if the op-portunity should arrive and the demands of the church in regard to the schools should be re-

All bishops are not as longheaded as Bishop Wood, and in the zeal of youthful enthusiasm precipitate matters. The young boyish Bishop of Newark, N. J., gave a striking example. The people of that State were called out to vote on certain amendments to the Constitution and organic laws of the Commonwealth. Some of those amendments decreed and carried out the fundamental principles of our libties, and provided that the state was supreme in its own sphere, that the government was the general and equal good of all; that the state and church must remain separated and strictly confined to their respective spheres. Those amendments therefore provided that no church or sect should be directly or indirectly assisted by the state and determined against any taxation for sectarian purposes.

These amendments did not meet the approval of the olshops and priests, as they precluded all fond hopes of ever getting their hands into the pockets of the State Treasurer. So all the machinery of the church was set in motion. The bishops commanded, the priests presched and exhorted, and the prominent laity spread broadcast the ecclesiastical tickets. I am exceedingly happy that they showed their hands so openly. The New Constitution, with all its amendments, so vigorously opposed by the church, was triumphantly carried by the votes of an overwhelming majority. But not all bishops are so "green," if I may use the expression, as Corrigan, of New Jer-

In Ohio they have worked with more prudence and caution. In several cities of Missouri. Kentucky and other Western States, they have succeeded in getting control of the publie schools. Catholics generally claim that the clergy do not interfere with politics and politicians. Indeed, they don't! Father Wachter, when pastor of Haycock, Bucks County, Was urged in several letters by Bishop Wood, to assist by all means in his power the elec-tion of a Democratic candidate who was pledged to the support of Catholic interest. The man was not elected, and poor Father Wachter never regained the Bishop's favor, on account of his failure in getting the Bishop's candidate elected.

When I was on that celebrated confirmation tour in September last to Schuylkill county, one of the candidates who had in vain tried to reconcile the priests, prostrated himself at the Bishop's feet and kiesed his ring. But it was

Bishop's feet and kissed his ring. But it was labor lost. When the Bishop was informed that he was not a great friend of the pricat's and especially rather unsound on the school question, the Bishop gave the command to oppose his election by all means.

Let me give you an instance how careful the bishops are to keep the good graces of our legislators. A member of our legislature from Schuylkill county was granted a dispensation to marry his first cousin, whilst at almost the same time it was persistently denied to a citiname time it was persistently denied to a citizen of Pottsville. The reason given for granting to the representative what was refused to the citizen was that the former could be made very useful in the halls of the capitol when the church would be a petitioner for State fa-

I am glad that the citizen, in regard to his personal rights, was as much as the officeholder, what the bishop refused to do for him, a Protestant minister did, and I have not heard that his marriage proved less happy than the other one. There is no doubt, therefore, that the church tries to influence the politics of this

Ttrust, the leaders of that party will turn a deaf ear to the invendoes of Rome's hirelings. For they must know that the people would crush any party out of existence, that would try to make the interests and power of the state subservient to the Roman church, or for that matter to any church. It is comprised that matter, to any church. It is sometimes said, that the priests have as good right, to instruct their people on political affairs, as the press or Protestant pulpit.

As private citizens they undoubtedly enjoy the priviledge of expressing their private opinions openly and freely. But as public teachers they have not—as such their relations to the people are widely different from the relations of the editor to his reader, or the minister to his hearers. The priest's advice and direction does not derive its influence. rection does not derive its influence from the

rection does not derive its influence from the intrinsic value of his arguments, but from the high spiritual authority he professes to hold. His words do not simply have the weight of cound reasoning, but carry I ather the sanction of Heaven, and in reality are not merely advisory, but covering and binding.

In conclusion, allow me to ask two questions: How is it that we find so many Catholics engaged as teachers in our public schools when, at the same time, they are forbidden as inimporal, dangerous, godless to Catholic pupills. Who can answer: It would seem as bad to act as teachers in a bad system as to be training under it as pupil. Secondly, how is bad to act as teachers in a bad system as to be training under it as pupil. Secondly, how is it that so many protestants persist to trust their children to the academies and colleges in charge of sisters? They undoubtedly are aware that to a great extent those institutions owe their existence to Protestant patronage. They are aware that the sisters, all their profession to the contrary, notwithstanding, try everything to imbue the mind of the Protestant pupil with Romish superstition, and many parents experienced to their sorrow what successful proselyzers those sisters are. Although the teaching and training in colleges is more thorough and complete than in the parochial schools, still it is by no means so very excellent.

of our intelligence, the corner stone of our lib-

Our land is so fair, so rich, so broad, our people are prosperous, free and happy; the sun never shines on a brighter land, on a freer people. Shall it always shine on a happy land, on a free people? I know your answer, and therefore let us be vigilant, let us watch the crafty enemy of human liberty and progress, let us oppose his movements, let every man and party, that dares to lay unholy hands on our free schools, our free press, our free conscience, perish that the nation may live, free, happy and advancing.

Leona.

Competent literary critics have pronounced the following poem unsurpassed by any other production of its class in our language. It is perfect in rhyme, beautiful in figure and expression:

Leona, the hour draws nigh,
The hour we've waited so long,
For the angel to open a door through the aky
That my spirit may break from its prison and

try Its voice in an infinite cong.

Just now, as the slumbers of night Came o'er me with peace giving breath, The curtain, half lifted, revealed to my sight Thore windows which look on the kingdom of

light, That borders the river of death.

And a vision fell colemn and sweet Bringing gleams of a morning-lit land; I pay the white shore which the pale waters And I heard the low full as they broke at their

Who walked on the beautiful strand.

And I wondered why spirits could cling To their clay with a struggle and sigh, When life's purple autumn is better than spring,
And the soul flies away, like a sparrow, to

ging In a climate where leaves never die. Leona, come close to my bed, And lay your dear hand on my brow; The same touch that thrilled me in days that are fled, .

And raised the lost roses of youth from the dend, Can brighten the brief moments now.

We have lived from the cold world apart And your trust was too generous and For their hate to o'erthrow; when the slan-

derer's dart Was rankling deep in my desolate heart, I was dearer than ever to you.

I thank the Great Father for this, That our love is not lavished in vain: Each germ in the future will blossom to bliss And the forms that we love, and the lips that

Never shrink at the shadow of pain.

By the light of this faith am I taught That my labor is only begun: In the strength of this hope have I struggled and fought With the legions of wrong, till my armor has

The gleam of Evernity's oun. Leons, look forth and behold

From headland, from hillside, and deep, The day king surrenders his banners of gold, The twilight advances through woodland and And the dews are beginning to weep.

The moon's silver hair lies uncurled Down the broad breasted mountains

away;
The sunset's red glory again shall be furled
On the walls of the West, o'er the plains of
the world, And shall rise in a limitless way.

Oh! come not in tears to my tomb, Nor plant with frail flowers the sod; There is rest among roses too sweet for its

gloom. And life where the lilies eternally bloom, In the balm-breathing gardens of God. Yet deeply those memories burn

Which bind me to you and to earth, And I sometimes have thought that my being would yearn
In the bowers of the beautiful home, to return

And visit the home of its birth. Twould even be pleasant to stay And walk by your side to the last; But the land-breeze of heaven is beginning to

play— Life-shadows are meeting Eternity's day, And its tumult is hushed in the past.

Leona, good bye; should the grief
That is gathering now, ever be
Too dark for your faith, you will long for relief, And remember, the journey,though lonesome,

is brief, O'er lowland and river to me. James G. Clark.

The Archbishop of Toulouse on Spiritualism.

The Paris correspondent of the Pall Mall Gazette, writes as follows of Archbishop of Toulousa:

"The Archbishop of Toulouse has just written a kind of pastoral directed against the Spiritualists; not that it is likely to do the sect much harm, for the prelate acknowledges the existence of spirits, but there are good and bad ones. "Far be it from us to deny them," he writes. "The Holy Scriptures and the history of the Church teaches us that God has often spoken by the voice of his angels and his saints, but it was under conditions in conformity with the teachings of the Catholic faith and saints, but it was under conditions in conformity with the teachings of the Catholic faith and guarantied by the infallible control of the Church. Therefore those revelations, under the foam of public or private revelations, under the foam of public or private revelations, under the foam of public or private revelation, have become the compass of the human reason. Spiritism, on the contrary, converses with the invisible world in contempt of Divine injunctions and the authority of the Church. Therefore their revelations are chaos," etc. The Archbishop admits the power of a medium to converse with spirits, but merely calls in question the character of the spirits raised, and declares they are of Satan. What the prelate desires to establish is that there is nothing aston sires to establish is that there is nothing astonishing in the Virgin appearing at Lourdes, at La Salette, and at other places, and conversing with children about potato disease and other matters, and that, in fact, there is a communilent.

Why then do Protestants insist on furthering Roman influence and endangering the pure faith of their children? Who sgain will answer? I shall consider myself fortunate indeed if by to-night's remarks I have contributed even so little in confirming your resolution of maintaining the school system with which svery true and loyal American is so well satisfied, which we know to be the source in matters, and that, in fact, there is a communication going on between this world and the world of spirits. But what does the Archbish-op mean about the infallible control of the Church after the event? For two or three cheef by to-night's remarks I have contributed as an imposture by the Archbishop of Lyons. It was only when public opinion grew too strong for the Church that the Church gave in.

A Curious Case.

It appears from the Free Press that Moncure D. Conway, in his London correspondence, tells of a Creole prisoner, Julia St. Clair Newman, who has been giving the keepers of the Millbank Prison no end of trouble. Her hands were so small that no handcuffs could hold them. They sent her to a dark cell and she refused to eat; she was so near death that the keepers had to yield. They sent her to Bedlam, but the physicians there discovered that she was feigning, and she had to be sent back to Millbank. She perpetually tore up her clothes, and to keep her from parading in puris naturalibus whole wardrobes of clothes had to be sacrificed. Surgical instrument makers took her exact measure to devise some contrivances that would hold her; she beat them all. The greatest manufacturer of restraints for the insane "made a pair of leather sleeves of extra strength, and fitted them himself. They came up to her shoulders, were strapped across, then also strapped around her waist and again below, fastening her hands close to her side. Next morning the task-mistress took the eleaves to the Governor. In the night Julia had extricated herself from them and cut them into ribbons, using a piece of glass she had escreted." A yet more powerful straight-waistcoat was devised, and a collar put around her neck to keep her from biting it with her teeth. Next morning she was free, as usual. Finally the authorities of the prison notified the government that they had not the power to restrain or rule this Creole girl, and that she kept the whole establishment in a panic. So she was cant on the Nautiluo to Van Diemen's Land.

The Silent Priests.

"The Philadelphia Bulletin says that the se. vere order of Trappiet monks has sent en agent to this country in the person of Brother Francis de Sales, who has been commissioned to purchase property in the State of Maryland, where it is proposed to erect a monastery and furnish it with grounds sufficiently extensive for the pursuit of agriculture, which is an important industry among the monks of La Trappe. Two hundred monks, taken from monasteries in Ireland, France, and Turkey, will occupy a house which Brother Francis de Sales will temporarily rent, so that during the erection of the monastery and the laying out of the grounds the newly-arrived monks may make themselves familiar with the customs of the country. They are expected to arrive about Dec. 1.

"The rules which bind the Trapplets are very stringent. Constant silence is one of their yows. They are permitted to eat no other food than vegetables and bread, water alone being allowed for drink. They sleep in their habit, or gown, on a low pallet, and their bedroom is a small, square inclosure, formed by curtains. The bell-ringer arouses them at 2 o'clock every morning, and, after a few minutes allowed for their prayers at waking, another bell bids them fall into line and move in solemu silence to their chapel. They toil unremittingly throughout the hours when prayers and other devotions are not in progress. All the branches of this brotherhood are selfsupporting, and sufficient funds will be at hand to aid Brother Francis de Sales in his new enterprise. He is very hopeful of the success of his undertaking."

Fight to the End.

The Jackson Sun gives the following report of a remarkable sermon given by a colored minister at a revival meeting. It is equally as eloquent and forcible as any of the sermons of Moody's:

"Now, my mournin' frens, you comes head an' you mouns, an' rolls, an' habs a mighty struggle wid de Debbil, night arter night, an' when you's might near loose you gits right up an' goes right back into the Debble's arms agin. Now, I tells you, my frens, dat won't do; you never get away from the Debbil dat way. You's jis like de lightnin' bug! When you git down an' moan, an' roll, an holler, you shows your light, like delightnin' bug do when he raise his tail an' spread his wings. When you gits up an' goes roun' laughin' an' talkin' an' foolin' wid the Debbil you puts your light under the bushel, an' you jis' like de lightnin' bug when he shuts down his wings. Den he ain't no mo' like a lightnin' bug dan any odder bug, an' you knows it. Now, let's not hab any mo' ob dis lightnin' bug business, but git down to work agin de Debbil in yearnest."

Spain and the Pope.

The arrival of the London papers throws some additional light upon the recent extraordinary circular addressed by the Papal Nuncio to the Spanish Bishops which the telegraph did not clearly present. The cause of the cir-cular was a clause in the new Constitution which says no one shall be interfered with on account of his religious opinions, nor in the exercise of his religious worship, save as regards respect due to Christian morality. In response to this, the Vatican calls for the main-tenance of the first clause of the concordat of

1851, which reads as follows:

"The Catholic Apostolic Roman religion, which, to the exclusion of every other creed, continues to be the sole religion of the Spanish na: tion, shall always be maintained in the States of Her Catholic Majesty with all the rights and prerogatives which it ought to possess according to the law of God and the clauses of the

holy canons."

The second clause of the concordat provides that "all instruction in public or private schools shall be in conformity with the Catholic faith, and the Bishop is charged with watching over the purity of faith and morals in schools." The third clause promises the Bishops "the help of the secular power every time they shall have either to oppose the malignity of men who may try to pervert the souls and corrupt the morals of the faithful; or to stop the printing, introduction, and circulation of bad and perverted books." The most significant passage in the circular is the following:

following: "It should not be forgotten that one of the causes of the civil war which still continues in certain provinces has been miguaders od by previous Governments. By all these reasons, and in view of these ead consequences, the Holy see believes itself strictly obliged to present these observations to the Spanish Govern-

The collision between the circular and the Constitution is apparent. The former would prevent every creed but the Catholic from being exercised, while the latter guarantees toleration and puts an end to Catholic monopoly and unity. How far the new Constitution, by a Liberal Ministry, may be set aside at the demands of the Nuncio, even though that de-mand is accompanied with the threat that the blessing of the Church may be transferred to Don Carlos, may be inferred from an incident in the recent surrender of the fortress See de Urgel to the Alfonsists. Among the prisoners surrendered was an Ul

tramontane Bishop who had been giving aid and comfort to the Carlists, and had made himself specially conspicuous in his hostility to the Alfonsists by departing from the strict line of his religious duties. Notwithstanding the fact that the whole Ultramontane party of Spain, acting under instructions from the Nuncio and the Vatican, endeavored to get him removed to Rome under pretext of having him tried there ecclesiastically, the Madrid Government shipped him off to Alicante, where he will be tried under the sixth clause of the Capitulation act, which reads as follows: Prisoners accused of common crimes shall be delivered up to justice for the same." The incident is significant as forshadowing the policy of the Madrid Government with reference to the audscious demands of the Vatican. It shows that the Church has lost its political grasp in the only country where it had a foothold of secular power. At last the threat of the Nuncio that the Bishops shall have the secular power to aid them is an empty one. Liberal Spain is coming to the front, and in their resistance to priestcraft is the first gleam of hope for that distracted country. —Tribune

A CLERGYMAN FOR SING SING.

Recorder Hackett on the Rev. Thomas J. Weeks of Jersey City.

Yesterday. Recorder Hackett sentenced Thomas J Weeks, a Baptist clergyman, of Jer-sey City, to three years at hard labor in State prison. He had been indicted for grand lar-cany and receiving stolen goods. The test-mony showed that he conspired with one Henry Zimber, a clerk for Joseph D. West of 40 Cortlandt street, to sell the prisoner lightning rods at a less price than he had been accustomed to pay West. He tried first to get them of West, with whom he had been dealing, at a lower figure than usual, and upon being re-fused, approached Zember with the proposition to buy sith a reduced price, at the same time telling him that, as the clerk of West, he ought. to get more pay for his services. Z mber took the hint, and sold him 750 feet of rods, and omitted to report the transaction to his employer. The goods were traced to the clergy-man at 213 Pearl Street. The prisonersaid he was in want, and his family sick. He knew it was wrong, but intended, when he got mon-ey enough, to make it good to West. Record-er Hackett told the jury that the prisoner at the bar was an ordained Baptist minister and that he had debugged the honesty of the man that he had debauched the honesty of the man Zimber by his unclerical proposal. The jury rendered a verdic: of "guiky of receiving stolon goods, knowing the same to be stolen."— New York Sun.

DR MAXWEEL is still lecturing at Grow's Opera Hall He gives most excellent satisfac-

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