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ROMANCE AND GENERAL REFORM

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

VOL. XIX

S. B. JONES, Editor,
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NO. 5

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 Schools; shall they remain free or become sectarian." A number of various Protestant organizations attended the lecture in a body. Amongst them were the Pioneer corps in their brilliant uniforms, Prince of Orange, Waldessa, Minnehaha, Oriental Taylor, Mt. Sinai Lodge, A. P. A., and No. Surrender Lodge L. O. L. 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 one square distant from the ever to be remembered St. Bonifacius R. C. Church. The lecturer 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 personal, 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 shamelessly 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 sectarian?

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 devolves 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, Sparta 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 duty to decide in what manner and by whom the affairs 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 off 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 peace? The question is easily answered. You find the answer in the school-houses with which our cities abound, and 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 wandering 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," "that 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 and the man 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 varieties of a church which would willingly overthrow our liberties to rear its own bloody throne 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 Pontiff 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.

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, 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 us look at it closely. The Catholic church is, emphatically, the church of ignorance. No doubt within the church there have been at all times and are to-day men of great ability and vast learning, and but for these men the Papacy, that combination of fraud and tyranny, would not have existed 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 papacy 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, Rome would exterminate us to save the faithful 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 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 country.

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 printed.

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 blessing 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 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 people, 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 by free contributions all over the land; and yet we are a sacrificing people, responding 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 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 his noisy answer in return, "By their fruits ye shall know them." And how pray, would the pope make them less Godless? By the simple manipulation 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 followed 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 enlightenment 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 auncio, with its impudent demands made in the hour of the nation's need, at the North Pole. As it is, whether Alfonso 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 majority of her children were taught in schools under the management of the brothers and sisters. Certainly the French people are an exquisite material to mould in any teacher's hands. They have shown it on many a battlefield. They have shown it also by their wonderful power of recovery after their late disasters. 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 controls 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. So there is very little encouragement indeed in the sad 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 alone.

Really, it would be a question whether the people of this country are not already too magnanimous. In other words, it is a question 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 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 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 importance.

Every steamer lands on our shores, immigrants to whom everything is new and novel. They bring with them all their peculiar notions 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 men and women must certainly be left themselves, 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 above 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 schools. If we were to judge the interest of bishops and priests in their parochial schools by their public declarations 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.

But this is far from being the case. On the contrary, all their care for seeming to be to entice 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 commencement 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 heads, they knew almost nothing, and could be managed with admirable ease by the priests.

charge of a great many schools, which is peculiarly 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 acquainted 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 know their catechism, beads, feast, and fast days, etc., much valuable opportunity is lost.

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 schools. 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 is in favor of the classes taught by the lay teachers.

And here comes to appear the only good Catholic school of the kind. 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 God-fearing (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 favor Rome in its attacks upon our schools, I feel 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, contemplating 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 utterances 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 bishops. 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 admonitions. 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 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

(Continued on page 249)

THE MOUNTAIN MEDIUM.

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

We present our readers in this issue a portrait of Mrs. Emma Mounts, nee Hoffbeaur, who is spoken of by those who have investigated her mediumship as being unrivaled for varied power.

She is of German parentage; was born in Janesville, Wis., on the Wisconsin River, on the 1st day of April, A. D., 1835, and is therefore but little over 40 years of age.

From Janesville, when she was a mere infant, her parents removed to Walcott, Scott County, Iowa; thence they removed to Davenport; 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.

My reason for thus detailing the events of Mrs. Mounts' past life, is to give the investigator data upon which to speculate in regard to the causative principle 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.

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 breakfast and drank her tea.

She has been from the beginning passing 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.

One of her earliest manifestations was the producing of spirit lights in response to the mental request of the investigator.

Grandma Annie, an old time Spiritualist, appeared to Mrs. Mounts before she had been out of the body two hours (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 next night, while the medium and three others were sitting in a circle, a card was brought by the spirits a distance of a quarter

of a mile, and laid on one of the sitters' hands, in such a way and under such test conditions, that deception or collusion was impossible.

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 severely ill, and getting no relief from her physicians, requested her husband, a hard-minded skeptic to call in Mrs. M., to tell him she would die if there were not a change of treatment.

Two months ago (last August), Mrs. Mounts met with an accident, which again proved in a wonderful way the power of her guides.

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.

With her recovery from this dangerous crisis, inspirational power was manifested. She began writing inspirationally—unquestionably so—so soon as she got out of bed, and has promised to give the citizens of Bozeman an inspirational address at an early day.

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 in vain for several days, called on Mrs. Mounts.

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.

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 unbelievers ears.

found in the wall, 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.

As to her "mission," I am unable to come to any definite conclusion, her power being so varied that it is impossible, at yet, to fix it. As a mental clairvoyant, I believe she stands today 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.

The Apostles and Disciples of Strip-cultural Free Love at Lake Walden Grove—Fiably Brains Evolving Fleebler Ideas.

Moses Hull and others of the same stripe, have 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.

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 alternately called, and quoting the Bible backwards to support their arguments.

Resolved, That our present system of marriage is slavery, and that considering that idiosyncrasy, insanity, prostitution, adultery, rape, drunkenness and murder are its legitimate fruits, it is the duty of every lover of humanity to protest against it.

The remarks of Moses evidently made the crowd hungry, and a chance was given them to get something to eat, after which Prof. Tooley, 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.

THE PICTUREQUE LOOKING ANTHONY HIGGINS, who evidently prides himself on his resemblance to Theodore Tilton, was standing where stood the illustrious and ill-used Tooley.

Mr. Higgins was the most excited and extraordinary speaker of the day. He said he had placed himself on a platform so immutable that if he kicked it from under him, or him from over it, our whole political and social fabric would be smashed into smithereens.

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 unbelievers ears.

marriage bond in contempt, and were free-lovers in heart and soul. Another pictureque-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.

What Was It?

BRVAN, 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.

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.

This is the substance of what the Judge says; and whether it is true or not, it is, 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 fence.

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

BANNER OF LIGHT for sale at the office of this paper.

THE Lyceum Stage. A collection of contributed, compiled and original.

Recitations, Dialogues, Fairy Plays (With Full Musical Notes, &c.) Adapted for Lyceum and School Exhibitions.

E. D. Babbitt, D. M. PSYCHOMIST AND ELECTRICIAN.

Heals Nervous, Paralytic, Rheumatic, Female and Blood Diseases delightfully and powerfully by Electricity, Vapor Baths and especially Vital Magnesium.

WIND ON THE BRAIN AND WIND ON THE STOMACH.

The remarks of Moses evidently made the crowd hungry, and a chance was given them to get something to eat, after which Prof. Tooley, 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.

Would You Know Yourself? Consult with A. B. SEVERANCE, the well known PSYCHOMETRIST and CLAIRVOYANT.

Come in person, or send by letter a lock of your Hair, or Hand Writing, or a Photograph; he will give you a correct delineation of Character, giving instructions for self improvement, by telling what faculties to cultivate and what to restrain, giving your present Physical, Mental and Spiritual condition, giving Past and Future Events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters; also, advice in reference to marriage, the adaptation of one to the other, and, whether you are those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patient follows, will improve their health and condition—every time, if it does not affect a cure.

DELINEATIONS. He also treats diseases MAGNETICALLY, and otherwise. TUNER: Brief Delineation, \$1.00; Full and Complete Delineation, \$3.00; Diagnosis of Disease, \$1.00; Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00.

Address: A. B. SEVERANCE, 417 Milwaukee Ave., Milwaukee, Wis. \$1.65 cents renews trial subscriptions one year.

Extract From a Letter From George W. Young.

EDITOR JOURNAL.—I am compelled to ask space in the columns of your valuable paper, to make a brief reply to Mrs. Jenkie 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 summing up refers as my "reply to Mrs. Holmes," was not my reply, but a simple synopsis of the evidence, which I promised to bring against her, and my specific reply in which I produced such evidence as promised, with the single exception of obtaining the sworn testimony of affidavits of the gentlemen who obtained the mask, for reasons which I will make apparent before I close.

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.

ent. Foster described his appearance when living exactly. The person mentioned has been deceased ten years. The question was asked, "What will be elected Governor?" The spirit would not 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 returned; but where he is, the spirits will be asked. 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 efforts to unravel the mystery.

Try Dobbin's Electric Soap. Books exchanged. Furnish all new. Want old. Write. Name this paper. American Book Exchange, N. Y.

Medium's Column. HENRY SLADE, Clairvoyant, No. 18 West Twenty-Ninth St., New York.

Report of Minnesota Convention.

SPIRITUALISM

Special Notices

SPRITUALIS;

AGENTS WANTED

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CHICAGO, SATURDAY, 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...

The family, of course, after witnessing these remarkable manifestations, came to the conclusion that he had been seriously bewitched, hearing 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 Engle-ville, about one mile distant..."

To counteract this eccentric diabolical power, "Mr. Diener took his son to Reading to a witch doctor, on Neverlink 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..."

In concluding the account the Eagle says: "Yesterday one week ago, while father and son 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 strongest of the two. Both are firm in their belief that the boy is bewitched. The neighbor, 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 call."

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 the pinnacles 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 Jesus, and both should stand side by side in the history of the future.

So far as history reaches into the dim outlines of the past, it records, more or less obscurely, 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 magic, and which never failed in banishing or subduing the demons, 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 sacrifices, called Taighetna, 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 evil influences they were seeking. The poor black cats were slowly roasted over hot coals of fire, and it was necessary that not a second's pause should intervene between the death of each one. This diabolical exercise was kept up for three days and nights.

Those dark revelations 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 their incantations! If this is superstition, in its various phases, it has had its votaries among prominent personages of earth. Caesar crossed the Rubicon because he detected on the opposite side, a man of majestic mien; Wolsey was warned of his doom by a Crossed-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 meetings, an account of which was published in the New Orleans Times, and from which it appears that Mme. Frazier, 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 tured and twisted into a faint resemblance of a modern fashionable coiffure. 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 epidemic exudation of its proprietress. A quadrum 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 Pettibond is a griff, and three slender men of wonderful activity, but an intellectual development that would have scarcely been pronounced too heavy by Dr. Fowler, made up the royal party.

Stretched on the floor in the middle of the room was a sheet, 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 lateral intervals were furnished with plates containing cake and buns, and bottles of mirique, whiskey, brandy, vinegar and water. Squatted around with their backs to the wall sat a row of negroes and negroes, 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 queen among them) moved to and fro in a monotonous swaying dance, showing 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 dreary as their motion, they glided rather than

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 elung 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 furious 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 present this muscular struggle had reached its climax, the men of the party took up the strain. Seizing a bottle of myrrour, one of them distributed it plentifully over the room, sprinkling it upon the company, until the suffocating atmosphere was redolent with 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 relaxed.

By this time he closed his eyes, protruded his head, and hissing like a snake, moved about a madman. Circling the entire apartment, 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 Voodoo queen in the meantime visited each with a small glass snake, which, resting in an ordinary work-basket, stretched out its head in recognition to all before whom she stopped. Such is the picture drawn by the New Orleans Times.

In the practice of the Voodoos, 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 devotees of magic, possess one-nineteenth 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 Seth 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 Centennial, 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 a 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 objectionable 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 a common-sense, and not dogmatical, therein the great 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. I 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 label it all over—'free-lovers,' and with trumpets in hand, sound the call to 'our free platform'—proclaiming that great and marvelous things are going to be seen and done at the grand Centennial exhibition, etc."

I know of no movement by "social freedomites" in fact know of but one movement in relation to the Centennial 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 save your compositors a trial of patience; so as a matter of etiquette, I sent it first to the oldest paper, trusting all others would copy the whole from the BANNER, and save trouble all around. Doubtless you have read that report, and see that our proposal is not such as you criticize, nor in the interest of "a few social freedomites" or by the agency of such persons. Your own sub-editor, Dr. Child, was upon the committee, and did not withdraw for reasons which discredited the committee, or their work. As President of the Pennsylvania State Association, the Doctor heads a co-operative movement in that direction, and yet many, as the matter is presented by you, will think you mean to stigmatize the work of hospitality proposed on behalf of the Spiritualists of this

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 the 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. WHEELER.

Philadelphia, Pa.

REPLY.

If it be a fact that some of the "Churches, or members thereof are preparing for an effort at proselytizing at the Centennial," or if there are to be tents for sectarian preaching, or if even Moody and Sankey should attempt a protracted meeting, would that be a reason why Spiritualists, in the true sense 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 visit us and witness the growth of a great nation—the growth of a century under a Republican form of government.

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 effort.

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 sect 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 interference on such an occasion, instead of engaging in a like effort, so far as their ability and influence will permit?

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 reaches 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 Seth 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 indicate. Brother Driggs is as earnest as Brother Wheeler in his advocacy of a public exhibition of Spiritualism.

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

Were not the teachings of Christ, the oracles of Christians, based upon spirit communion as such as are the teachings of Spiritualists? Are not all Catholics believers in spirit communion, and yet they have a most perfect sectarian organization? It can not be said that Spiritualism is "incapable of sectarian development." It can be said with truth that the utility of a sectarian 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 Exhibition. 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 there to be a funeral exhibition at which a young widow is to be burned to ashes by the side of the corpse of her husband, that she as

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 native 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 of 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 deem to be our duty, as we have heretofore done—propose all fallacies 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 platform at the Centennial, to any notion 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 free-loveism, 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 bolstered at all great gatherings. The close reasoner, the man or woman of sound argument, the medium of a cultured spirit control, would be completely overvalued and silenced at such a gathering.

Bastian and Taylor.

Bastian 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 presence 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 several 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 angels.

Sudden Death of a Kentucky Blasphemer.

A man named Louis Burke, who lived at Burkeville, 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 drought, and for destroying 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.) Republican.

The only mistake in the above article is this, that Louis Burke is not dead—his tongue did not clove 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 from.

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

Mrs. M. J. WILCOXON lectured at Geneva, O., Sunday, Oct. 3rd.

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 Religio-Philosophical Journal, Chicago.

The author of "Rattles" 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, lately published in London, is now in course of publication, by Geo. W. Carleton & Co., of New York.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

Spiritual Clothing—The Robes of the Angels.

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

"That millions of spirits walk the air," And know that the Spirit-world is all around them...

We select clothing for ourselves and our children, and have them made somewhat in accordance with our tastes and inclinations...

The dress of mankind is not, as it should be, an indication of the interior condition of the soul...

In the Spirit-world all masks and shams soon fall off, and the only concealment which a spirit can find...

The clothing of spirits differs essentially from that of mortals; being an outgrowth of their interior natures...

The garment of spirits are of far greater importance than would be supposed from their effects upon mortals...

The emblem of purity is white; of love and strength is red; of use and power is blue, or green...

While Sister Parry knows that her little boy is now a happy little spirit among untold numbers of other children...

The subject of colors as an expression of the soul's condition, and the means by which it may be elevated to the highest importance...

Passed to Spirit-life, June 23rd, 1875, EMMA PALM, who, in the 57th year of her earth life, which was made useful and beautiful by noble deeds and kind words...

Passed on, to her beautiful home, on the Other Side, from Pine Grove, Tuscola Co., Mich., June 23rd, 1875, Miss LUTIA R. MOON, aged 34 years...

Passed to Spirit-life, March 1st, 1875, HENRIETTA J., infant son of Charles A. and Louisa M. Andrews, aged 11 months and 8 days...

Passed to Spirit-life, at Beloit, Wis., October 6th, FRANKIE T. PARRY, aged 5 years...

March on, march on, Keep the way before you now, March on, march on, Never be affrighted...

There's a kingdom forever increasing

Where robes of redemption are worn; Where the sun of righteousness beams, Creating an eternal morn.

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

J. MADISON ALLEN is lecturing in Vermont and Massachusetts, and will probably remain in New England, till the latter part of November...

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 Religio-Philosophical Journal..."

K. GRAVES, who is lecturing for the society, at Farmington, Trumbull county, Ohio, during the months of September and October...

"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...'"

Words of Sympathy.

We deeply sympathize with Sister Mattie Eulott 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...

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...

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 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.

Passed to Spirit-life, June 23rd, 1875, EMMA PALM, who, in the 57th year of her earth life, which was made useful and beautiful by noble deeds and kind words...

Passed on, to her beautiful home, on the Other Side, from Pine Grove, Tuscola Co., Mich., June 23rd, 1875, Miss LUTIA R. MOON, aged 34 years...

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Passed to Spirit-life, at Beloit, Wis., October 6th, FRANKIE T. PARRY, aged 5 years...

This is the brief record of a life, that came like the blossoms of spring, nor waited till autumn's mellowed fruit...

There's a kingdom forever increasing

Business Notices.

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

On a trial of Dobbin's Electric Soap, (made by Oring & Co., Philadelphia,) will satisfy the most doubting of its great merit.

The noted Medium and Healer, Dumont C. Dale, M. D., with Dr. C. A. Barnes, will heal at the Maitson House, Chicago, Saturday, Sunday, and Monday, Oct. 9th, 10th, and 11th...

Clairvoyant Wanted. A well developed and expert clairvoyant of good address and attractive manners, can learn of a good paying and permanent situation...

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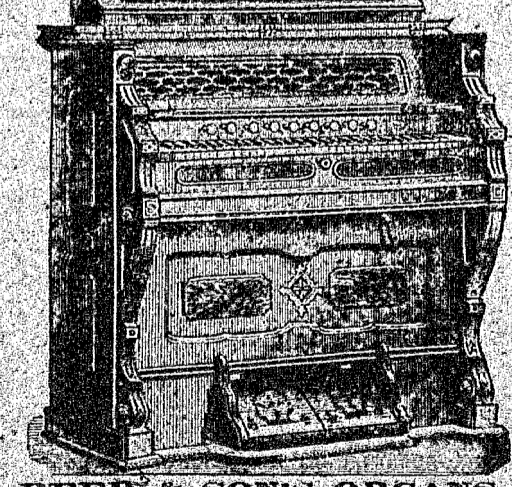
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