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

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IMPORTANT LECTURE.

Delivered by Rev. John W. Gerde-
mann, at Philadelphia, September
28th, 1875.

Our Public Schools. They Must Be Pro- tected!

Sept. 28th, a brilliant assemblage greeted the Rev. John W. Gerde-
mann at the Academy of Music, to hear his lecture on "Our Public
Schools; shall they remain free or become sec-
tarian?" A number of various Protestant or-
ganizations attended the lecture in a body.
Amongst them were the Pioneer corps in their
brilliant uniforms, Prince of Orange, Wal-
dense, 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
one square distant from the ever to be remem-
bered B. B. Van Hook Church. The lectur-
er 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 ad-
dressing you at Horticultural Hall, I took oc-
casion to preface my remarks by saying that I
would strictly and conscientiously adhere to
the truth. I beg leave to give the same assur-
ance 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, with-
out coloring or exaggeration. Many others, in
fact, of sworn affidavits in support of my as-
sertions 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-
sonal, but then experience has taught all of us
the impossibility of pleasing everybody. Fur-
thermore, I considered it a duty to show
who the men were that had so shamefully and
maliciously persecuted and vilified me. Al-
though 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. Im-
portant 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 af-
fairs on a chosen few of the privileged classes.
A vast majority of the people have no voice
whatever in the management of public af-
fairs, 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, 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 neces-
sary 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 de-
monstrated 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 need-
ed only the battle cry of the leaders to trans-
form 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 sur-
vived, 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 promi-
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 thor-
oughly 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
of the manor born and the child of the immi-
grant of yesterday enjoy the same advantage
of acquiring all necessary and useful knowl-
edge. 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, mis-
ery and death, so this land of ours contains vic-
taries of a Church which would willingly over-
throw 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 acknowl-
edged 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 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 origi-
nated the public school; that was done in
spite of it, and willingly it would close it to-
morrow. 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 power-
ful for it. But yet it is not willing that its
followers shall know more than possible 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 pa-
pacy 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 se-
cure 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 un-
willing to accept salvation through her hands,
Rome 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 In-
quisition, 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 impossibil-
ity 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 ob-
ject to the Bible. Really, if we did not object
to 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 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 fear-
fully afraid that the people will read 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, pur-
gatory, 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 de-
mands of the Pope and expel the Bible, that
would never satisfy him. Indeed, his cry now
already is that our schools are godless. God-
less indeed! Why, if that cry of the Pope is
correct, we must be a very bad, Godless peo-
ple, 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 humani-
ty. And yet we are a Christian people, build-
ing 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 wo-
men, 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 cer-
tainly 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 sleep
in our error. "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 na-
tions. Let us see what success attended their ef-
forts; 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 power-
ful, 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 came 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 Eu-
rope. And poor, unhappy Spain! It is divid-
ed, torn, saturated with the blood of its sons
for many long years. A poorer, more igno-
rant 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
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 un-
der 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 battle-
field. They have shown it also by their won-
derful 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
Christia, 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 tri-
umphant 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. Ignor-
ance 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 deter-
mine 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 ques-
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 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 im-
migration, this assumes a far greater impor-
tance.

Every steamer lands on our shores, immi-
grants 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 con-
glomeration 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 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 chil-
dren. 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 compul-
sory education in the public schools would, I
think, have very good ground to stand on.
Still, I hope that always the freest scope, con-
sistent 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, not-
withstanding all the exertions of the bishops
and priests. The reason for this is very obvi-
ous 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 noth-
ing 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 thus far from being the case. On the
contrary, all they care for seems to be to en-
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 commence-
ments 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 su-
perficial performances of the school.

The whole management of the schools is en-
tirely 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.

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 exami-
nation 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 edu-
cation is often transformed within a year to a
sister and teacher. There is one order of sis-
ters in this and neighboring dioceses having

charge of a great many schools, which is pecu-
liarly 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 ac-
quainted with the most cursory knowledge of
history and geography. No wonder that under
such circumstances the poor children
learn so very little in these schools. Besides
the incompetency of the teachers, they labor
under other great disadvantages.

We are taught that there is a time for every-
thing, 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 de-
voted to prayer and religious teaching, and by
the time children get through with their pray-
ers 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 illus-
trated 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 dif-
ference invariably is in favor of the classes
taught by the lay teachers.

And here comes to appear the only good
Catholic schools do. They alienate the chil-
dren 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. Af-
ter the school years have passed, the stern re-
alities 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 hood-
wink 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 su-
perior 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 Catho-
lic 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 soul the Pope's word
for it, and the good old soul being infallible,
we as well may accept it without further dis-
pute, that this Protestant country treats him
and his church better than any other, and
that he is more Pope in America than any-
where else.

God knows, neither our people nor our gov-
ernment are exceedingly fond of him or his
church. He can not brag of any special fa-
vors, 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 Ro-
man coat 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 aver-
sion 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 tramp-
led under foot.

And here I come to the question of the pres-
ent 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 ex-
ample 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 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 great-
er portion of the priesthood refused abso-
lution if they send their child to the public
school, and the power thus wielded in the
confessional is a tremendous one. The poor pen-
itent believers that the priest represents God's
omnipotent power; that the few words of
priestly absolution cleanse and purify the sin-
ful 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 148)

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 Hoffbeur, 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. 1855, and is therefore but little over 20 years of age. Her mother, the writer has ascertained from those who knew her in earth-life, was a person of extraordinary spiritual power, by which she often saved the result of battles during the civil conflict before Despatches had been received through the ordinary channels, correctly reporting who from her neighborhood had been killed or wounded. Mrs. Hoffbeur was a very devout member of the Lutheran Church, and the cramping influence of creodism 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 nature 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 during her young life, all of which the writer believes to have been means of development under the supervision of invisible friends.

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, 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 ministering angel across the wide wilderness. From Carlin, Utah, to Bozeman, in Montana 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 vitilizing 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 child and pet of an indulgent father, 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 Bozeman 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 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. Mounts' 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 print.

OPENING OF HER SPIRITUAL POWERS. Last winter Mrs. Mounts was suddenly taken ill, and all the physicians of the village were 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 Bozeman (John L. Harlowe, Amle 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 settled in the minds of her friends and acquaintances that her case was hopeless—the physicians themselves expressed great doubt of her recovery. At this juncture it was that Mr. Malin (undoubtedly an impressionable medium) called his fellow investigators together to hold a circle for Mrs. Mounts' special benefit. Up to this time she knew nothing of the spiritual philosophy, and supposed its phenomena was never tried. 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 subjected 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 taken up by the spirits to be scribbled upon and declared by the spirits to be "a pencil," and, beginning on the right side of the sheet, and writing backwards (the writing could only be read by reading through the paper, or holding it before a mirror) very hurriedly and plainly, and in a hand not his own, wrote the following words: "May heaven bless this paper, and may it be the means of curing Mrs. Mounts. Apply it to the parts affected." The three friends then visited the sick 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 passed away, and she saw and conversed with her spirit mother; and within two hours from the application, her spirit sight and spirit hearing were fully unfolded, and she was freely conversing with a really powerful and intelligent band of eight spirits—"Dr. Kellogg," a skillful physician in earth life, be-

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 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 declaring that continued life depended upon taking his nostrums; while the latter asserted that death would be 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 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 impressionable medium of extraordinary power, we may believe the rapping phase is retained for the express benefit of investigators.

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 "teething" 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 about three weeks, and no external mark indicated its locality. "Dr. 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 rehearsed Miles Grant's calumnies and superstitious, 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 emergence of the pin. When this spot was touched the child would flinch, and cry out with pain. Maturation ensued—At 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 power 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 prescribe for patients, they even being able to impress her how to spell the names of medicines she had never before heard of. Wonderful 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. Presenting 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 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. Her control will entrance her at any moment they desire, for the benefit of investigators, but she seems to diagnose diseases, write prescriptions, and converse 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 be able to materialize themselves, as well as flowers and other substances, through her organism. In this phase of her mediumship she was a witness, under strict test conditions, of the following manifestations:

Grandma Anna, 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 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 ear-ring 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 received on that occasion for all the gold in the mines of Montana Territory.

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'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 another 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 answered, "Where did you get it? I have missed it for several days; it passed between me and my first husband before we were married." It was a motto card, bearing 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 skeptic, to call in Mrs. M., to tell him she would die if there were not a change of 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. S. that the 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 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 small scar on his left forearm, 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 she 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 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 intoxicated, she positively refused to take any more, saying she would rather die than get unconsciously 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 indescribably, her tongue being paralyzed part 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 that 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 inspirational address at an early day, the subject to be given her by a committee selected by the audience. She often converses with the bright and intelligent spirit who will control her fee 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 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 may be 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 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-pendants—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 pendants, or earrings, 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 the ring down to Mrs. Perkins' house, and put it in my valise" (she was then visiting with Mrs. P.). "Now," she continued, "I am as anxious to know whether it is there as any of you; appoint a committee of ladies, if you wish, to examine the valise." They say it is in the lower right-hand corner, as you enter the room, and on the bottom, under everything." The piece of jewelry was

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; 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 knowledge, and that our Mountain Medium will hold high rank in the new order of mediums that are unmistakably being ushered in.

Bozeman, Montana Ter.

SAPIENT SAVANS.

The Apostles and Disciples of Scriptural Free Love at Lake Walden Grove—Flabby Brains Evolving Flabbier 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. And by the way the Herald is by far the fairest secular paper printed in Boston, towards Spiritualism. The Spiritual Scientist of Sept. 23rd, says, "We bear testimony to the spirit of fairness 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. FLETCHER.

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 show began at 11 o'clock in the morning by Prof. J. H. W. Toohy, 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 assassinate the bright and shining light. The exponent of free love and free thought began by offering the following resolution:

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

Moses spoke for about an hour, giving as usual free utterance to his free-love idiosyncrasies. The word "Miss" signified, according 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 STOMACH.

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

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

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

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 unbelievers ears. He produced his own child before concluding, and said that although he and his wife were married, the little 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 week.

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. occupy the same room. Some time 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. S. thought his young friend feverish, 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 waked 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 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 elements; 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 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 indestructible, we remain on the fence.

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\$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. 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 summing 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 of 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 say, that the utter recklessness she displays with reference to the principles of truth and honor, in concocting falsehoods does not merit any consideration, either in choice of language, or mildness of expression.

Mrs. Holmes knows that she has 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 difficulty."

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

"No."

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 ed. 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, and 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 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 the name withheld? As a friend, incoherence 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 parties concerned, can carry any weight whatever in the public mind.

Mrs. Holmes' charges have been made as assertions 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 so gladly have been her friends.

Mrs. Holmes' accusations against me, to the effect that the mask secured, was by me deposited 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 possession 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 Spiritualists, met at 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. Chatfield, of Minneapolis; G. H. Geer, of New London, were chosen as a nominating committee. And let me say once for all, that we had an excellent organ, and that our choir were J. L. Potter and the "Jenkins 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 substantial 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. Hanson of Minneapolis gave a short spirited and rather personal address, upon the "call for the Convention," which she denounced, 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. Bentley, Rush city, joined the Association as champions. Mr. Sweet offering two resolutions:—

Resolved, That the "high-toned and elevating teaching of the New Philosophy," called Spiritualism, have abolished from among its professors all procrustean 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—B. Jenkins, Farmington; Mrs. E. T. Douglas, and E. P. Evans.

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 Mrs. H. Morse—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—Is there a Light.

EVENING SESSION. Lecture by Mrs. H. E. Pope. Subject—Mittie by Mrs. H. Morse. Executive Board announced. For agents, Mrs. Warren and J. L. Potter.

The Convention closed in the greatest harmony, 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.

(From 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 tests, 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. Foster 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 Duke and Duchess De Prasigny, Duke D'Aumale and other French nobles. Also before the King of Belgium and Queen Victoria, of England, and in all cases these dignitaries have yielded assent to the wonderfully 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 gentleman 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 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 understand. 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 slightly 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 paper the names of as many dead persons nearly connected as he desires. These slips the visitor 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, which, 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. Foster 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 Charles Ross is alive and will be returned; 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 billing received in his efforts 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 Ghost'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 Them; A Bird and a Fish; Visiting the Factory; Secretary Bird; Subterranean Life; Mittie's Monkey; Items of Special Interest; The Owl that Thought He Could Sing; Sewing Aches; The Honey Eater, (Illus.); The Singing Tree; Make Companions of Your Children; A Book-bird's Ambition; A Girl of Spirit; The Discontented Bee; Infant Precocity (Dangerous); The Moral of the Rosebud; Susy's Stepmother; A Sled vs. the Multiplication Table; From my Spirit Mother; Sonnet; Children's Fears; Editorial—The Philosophy of Life; Wise Intelligence

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MAGIC.

"The Devil is Still Alive."

The facts in reference to the "Bewitched Boy" at Boyertown, Pa., are furnished by the Reading Eagle...

The family, of course, after witnessing these remarkable manifestations, came to the conclusion that he had been seriously bewitched...

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."

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.

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 pinnacle of the temple, even going so far as to enter into negotiations with him for a remarkable transfer of real-estate.

So far as history reaches into the dim outlines of the past, it records, more or less obscurely, the wonderful achievements of demagogical 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.

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 demonic sacrifice, called Talghelrm, 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.

Those dark reveries 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. This is superstition, in its various phases, it has had its votaries among prominent personages of earth. Cæsar crossed the Rubicon because he detected on the opposite side, a man of majestic mien; Wolsey was warned of his doom by a Crowsier-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. 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 epidemic 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 Fetichdom 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 bonbons, and bottles of miorque, whiskey, brandy, vinegar and water. Squatted around with their backs to the wall sat a row of negroes and negresses, one aged matron in a blue cotton 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 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 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 masculine struggle had reached its climax, the men of the party took up the strain. Seizing a bottle of mayonnaise, 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 movement. 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 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 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 unquestionable. I am unaware what was done at Dabucque (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 MS. of the report which appeared in the BANNER or LIGHT of the 18th inst., but the fact was I could not 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 your criticism, 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 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 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 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.

HENRY.

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 Dabucque, 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, outside 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 "freelovers"—and they believe in spirit communion—are as capable 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 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 priesthods 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 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 deem to be our duty, as we have heretofore done—expose 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 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 free-lovelism, 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 bolsterous at all great gatherings. The close reasoner, the man or woman of sound argument, the medium of a cultured spirit control, would be completely overlaughed 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 swarms 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 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 from.

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

Mrs. M. J. WILCOXSON 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 "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, 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.

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, extending out into the limitless regions of space...

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

The proper adornment of the body depends upon certain artistic spiritual powers which are seldom cultivated as they should be.

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, is by getting away from the presence of others...

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.

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

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.

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

I am winning that kingdom so holy And weaving those garments so fair, Ensuring 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 the number of the RELIGIO-PHILOSOPHICAL JOURNAL, as he wished to send them to some of his friends..."

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...

"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..."

Words of Sympathy.

We deeply sympathize with Sister Mattie Hulet 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 love, yet earthly ties are so strongly implanted in our nature...

We feel that we can assure Sister Parry that many thousands will join us in tending 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.

Passed to Spirit-life, June 23rd, 1875, ERMAN ERLW. T. in the 63rd 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 leaves an aged companion, two sons and one daughter, who do not regret that his sufferings are over, but all look to him as a guide and teacher, and ever welcome him to their benighted and sad, 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. Andrus.

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

For six long years she was confined to her room nearly all the time. Her mind was cultured and well prepared to enter a world where the life of the body disturbs not the peace of the mind.

He found a place in our hearts and home which none but I can fill. Though he came like a summer's breeze, his perfume, that lasts but a day and by the evening breeze is borne away.

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

This is the brief record of a life, that came like the Rosebud of spring, and with it fell autumn's mellow fruit, but lingered, heard the voice and obeyed the summons, as it called: "Come to the Summer-land."

Business Notices.

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

ONE trial of Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia,) will satisfy the most doubting of its great merit.

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

A well developed and expert clairvoyant of good address and attractive manners, can learn of a good paying and permanent situation, by addressing with full particulars, Dr. Talcott, care RELIGIO-PHILOSOPHICAL JOURNAL, Chicago.

A Card. Upon application to me, I will treat one respectable person in each state in the Union, who is afflicted with epilepsy, or epileptic fits, and furnish my specific for epilepsy free of charge.

"This celebrated Medium is the instrument or organism used by the invisible for the benefit of humanity. The giving of her name before the public is by request of her Controlling Spirit. They, through her organism, treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed."

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person.

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.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case.

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

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

A. H. ROBINSON—MEDIUM—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief.

Enclosed please find three dollars with lock of my hair. If there is anything 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 remain,

Yours with Respect, LEWIS C. POLLARD. Los Nietos, Cal., Oct. 3rd, '74.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent in any part of the country by mail, on receipt of \$3.00.

This House will pay any chemist one thousand dollars, who will, upon analyzing this remedy, find one particle of opium root, or any other poisonous drug in it.

Mrs. Robinson diagnosed 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.

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 hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again.

Yours with Respect, LEWIS C. POLLARD. 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.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use.

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

Mrs. R. T. WYMAN, of Waukegan, informs me that he had used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed.

For sale at this office, \$3.00 per box. Sent free of postage by mail. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

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

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the case, age, leading symptoms, and the length of time the patient has been sick.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplishes the same, is done as well when the application is by mail, as when the patient is present.

Diagnosis and first prescription, \$3.00; each subsequent one, \$1.00. Psychometric diagnosis, of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Herewith, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

Mrs. ROBINSON will hereafter give no private sessions to any one. If privacy is required, it must be by letter, accompanied with the usual fee, and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

AGENTS WANTED FOR OUR NEW BOOK, "PLAIN HOME TALK"

About the Human System, the Habits of Men and Women, the Social Relations, and the Principles of a MEDICAL COMMON SENSE for every one.

By HENRY T. CHILD, M.D., with illustrations by Mrs. A. H. ROBINSON. Address for full descriptive circular and terms, H. H. NUTT & CO., Publishers, Chicago, Ill., 119-514.

BANGS CHILDREN. PHYSICAL MEDIUMS.

435 W. VAN BUREN ST., CHICAGO. HANCEN—Sunday, Wednesday, and Friday evenings, 8 o'clock. Private Sittings, when desired, at 10 o'clock.



REED & SON'S ORGANS. New and important improvements. Simplicity of construction, least liable to get out of order.

REED'S TEMPLE OF MUSIC, 92 Van Buren St., CHICAGO, ILL. N.B.—Cut this out and enclose in your letter. R. J. 119514

PRICES REDUCED OF THE Averill Chemical Paint.

Send for new Price List and Sample Card of Colors, with Testimonials, etc. GEO. W. PIRKIN, 85 and 87 Market St., Chicago.

THE ANCIENT BANDS.

Their Work Inaugurated. THE ANCIENT SPIRITS, whose advent was first made known to the people of the earth...

Began their Work! By the aid of these Bands, the wonderful aspect of the MOVEMENT has been inaugurated, as never before by public aid.

Impending Revolutions! In the Social, Political and Religious Kingdoms of the earth, a great and glorious Revolution is being inaugurated.

THESE ANCIENT BANDS, Associated together under the Chiefly of N. B. BENNETT, the Atlantic Coast of

THE ATLANTIAN, who lived in 10,000 years ago, with other 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

THE DHALLAHAM, of whom Moses is King and Priest, with Moses, Aaron, and the other great spirits, who lived in the last 100,000 years of the Atlantean Epoch.

THE NORTH AMERICAN INDIANS, who lived in the Western Slopes of the Sierra Nevada Mountains 100 years ago.

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D. M. BENNETT, 335 Broadway, New York. Reader, will you encourage this Enterprise?

AN OPEN LETTER.

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

GENTLEMEN:—One hundred 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 poverty, are debarred from the enjoyment of these rights. This sad fact is an appeal for you to unite, as the heart of one man, to remove the obstacles, and thus prove by the quality 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 upon the national representatives of Religion and Law, with the necessity for special action, a statement is herewith given of what needs to be done, and the names of representative men (deceased and living) who have by their sympathy and pecuniary aid sanctioned the subscriber in this work:

- The late Archbishop Hughes, Catholic
The late Rev. Dr. Wayland, Baptist
The late Rev. Theodore Parker, Unitarians
The late Rev. Dr. Kirk, President of the American Tract Society, Episcopal
The late Rev. Dr. Crosey, Chancellor of N Y University, Presbyterian
Rev. Dr. Abel Stevens, New York, Methodist
Benj. Tatham, New York, O. Quaker Friend
Delwyn Parrish, Philadelphia, Hicksite Friend
Rev. Dr. Minor, Boston, Universalist
Luther Colby, Editor BANNER OF LIGHT, Spiritualist
Horace Seaver, Editor BOSTON INVESTIGATOR, Infidel
The late Gen John E. Wood, Gerrit Smith, Hon. Wm. Sprague, Peter Cooper, R. T. Hall, M. D., Bronson Murray, Citizens.

In addition to these, the subscriber has received donations from the "Boston Unitarian Association 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 1869 several Indian Aid Associations were formed in the States of New York, Pennsylvania, Rhode Island and Massachusetts, all of which did much to attract public attention to the outrages upon the Indians, which resulted in the appointment of successive 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 received, showing that the Minnesota Indian raid, in which hundreds of whites were killed, was 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 receive the attention which its importance required, and since then it can not be found on the records of the Indian Bureau, although diligent search has been made; but the subscriber 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 satisfy both them and you.

"ABRAHAM LINCOLN."

The second Commission was organized under President Johnson, and reported the necessity 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 facilitate 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 Government. 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 uncivilized 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 nation. 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 to 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 CROSBY, Pres. PETER COOPER, Vice Pres. BENJAMIN TATHAM, Treas. VINCENT COLYER, Secy. WILLIAM BLODGET, LE GRAND CANNON, Ex. Com. EDWARD CHAMWELL.

To this earnest appeal there has not been as yet any proper response from the pulpits, and as the Indian Ring is paramount over religion and law, the Peace Commission remains powerless 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 at large.

And now, gentlemen, as you and your predecessors in office, from the landing of our Fathers on Plymouth Rock, until now, have had the command of the army and of the national treasury, and the moral force of all the churches, and have failed to prevent Christian 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 laws, or for fresh measures on the old plan, but

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 civilization is such 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 sex.
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 office.

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 subscriber.

JOHN BENSON, Cooper Institute, New York. September, 15th, 1875

A WONDERFUL GHOST.

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 experience of various persons on the old Hamburg turnpike, experience indicating something 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, 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 Tipt street, when I became aware that something unusually 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 impenetrable 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 telescopic power that rendered distinctly visible objects a long distance off. The sands of the road as far off as the bridge were so distinctly outlined 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 approaching me, that its pace was slow and measured, and that while my hearing was keenly sensitive, I could catch no sound of a foot-fall. 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 remove myself from its baleful influence.

I remember once witnessing the application of a galvanic battery to the body of an executed criminal. The subject lay before us, a fair specimen of the muscular ruffian, powerless to do any more evil in the world. The instrument was charged, and the current applied to the lifeless form, when, with a suddenness that startled even the operator, the corpse started to a sitting posture, the muscles quivered and knotted, 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 far out, then shut with a crash 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.

Some of my companions shouted with terror, others fainted away, the Professor sprang back from his instrument as if 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 wonderful power of electricity had been called back to its earthly abode that we might read in the contortions of the body before us the tortures the condemned soul was already suffering, and it seemed to me now that the approaching phantom was another lost soul condemned to tread again and again the ground

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 rushing 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 in a trance. There were great beads of perspiration starting from every pore 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 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 no 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 without being seen, and at the time I was in a remarkable healthy state of mind and body, and with all my skepticism, I must acknowledge that there are things passing the comprehension of man.

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 again.

SUNDAY SCHOOL THEOLOGY. AGAIN.

"The Pious Person" to T. W. Anderson.

You think I lack "data," and I do not "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 follows:

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 Gospel 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 Western 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" etc?

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 pitied. 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." You 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 forgo "a noble 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 soder," and risk the consequences. You speak by authority, as though you ran 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 words:

"Those who are large enough to read newspapers, 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 devil." 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 it "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 equally damnable in either case.

You think I am a "decided fog." The term is not elegant with Christians or gentlemen, yet I accept it pleasantly, as a good joke, and your serious expression. You consider me "sandy out of date." Will you have the kindness to let me know when you were "sandy"? 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!

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 which 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.

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 childhood "never commit crime." I should have said—"If they do commit crime, the grace and blood of our Lord and Savior Jesus Christ is sufficient for them." As one of the blessed illustrations of this truth, I would note the case of the five desperadoes, (one of whom by the name of Moore boasted that he had killed 8

white men and more biggers, 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 presorts at the Pearly Gate. Such is saving grace!

33, 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 certain 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 Lamb!"

A Fan Tailed Pigeon.

BRO JONES—I desire to record a remarkable spirit phenomena which occurred partly in this city. 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. O'cott states that at the seance held on the 21st of July, a fan tail pigeon was brought into the room by spirits.

In Washington City resides a family by the name of McCullum, 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 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 Thayer on the subject,—when that lady generously consented to forward the bird to Washington for identification. Another fan tail pigeon had been brought to a previous seance held by Mrs. Thayer, who had put both birds into the same cage, so that she was unable to select the 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 separation 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 Boston on an air line, is about four hundred miles. The query often arises, how do the spirits manage to get a bird, a materialized substance, into a closed room?

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

Washington, D. C. J. EDWARDS.

Voices from the People.

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.

LAPLATE, MO.—M. A. Webber writes.—By the kindness of Dr. A. T. Hull, of Kirksville, 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 I still intend to take it.

GRAND RAPIDS.—Isaac Tomlinson writes.—It does me good to see how you haply 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 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 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. 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 hipirit phrenologist.

SMYRNA, MICH.—M. J. H. writes.—I send two short sketches, cut from the Iowa 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 God 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 liberties.

JOLIET, ILL.—Francis Kelly, of State Penitentiary, writes.—Please excuse me for intruding on your valuable time, but the reason I do so, is simply this: I have never read anything on Spiritualism in my life, until about two weeks ago.

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 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 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 doctrine which teaches the certainty, absolute certainty, that the ways of the transgressor are 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.

Such is the teachings of the RELIGIO-PHILOSOPHICAL JOURNAL, hence it should go into the hands of every convict, now confined, in the prisons throughout the world. We freely give it to all who ask for it.

Who those who have old books to spare send them to Mr. Kelley, who will doubtless distribute them throughout the prison, for the reformation of many.—[ED. JOURNAL.]

Newspapers and Magazines

For sale at the Office of this Paper: Banner of Light. Boston. 8 Cents. Spiritual Magazine. Memphis. 15 "

Origin of the Trinity.

The Fall of Man, showing it to have been the rise of man. The Deluge Reviewed, giving the Gentle origins of the H. brew tradition. These three pamphlets sent postpaid to those enclosing ten cents to the author, M. B. CRAVEN, Richboro, Bucks Co., Pa. vtr4025

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CONTENTS: PART I. Introductory: Man's First Wants; Man's First Tools: Fire; Cooking and Pottery; Dwellings; Use of Metals; Man's Great Age on the Earth; Man-kind as Shepherd, Farmer, and Trader; Language; Writing; Counting; Man's Wanderings from his first Home; Man's Progress in all Things; Decay of Peoples.

Introductory: Man's First Questions; Myths: Myths about Sun and Moon; Myths about Eclipses; Myths about Stars; Myths about the Earth and Man; Man's Ideas about the Soul; Belief in Magic and Witchcraft; Man's Awe of the Unknown; Fetish-Worship; Idolatry; Nature-Worship; 1.—Water-Worship; 2.—Tree-Worship; 3.—Animal-Worship; Polytheism; or Belief in Many Gods; Dualism; or Belief in Two Gods; Prayer; Sacrifice; Monotheism; or Belief in One God; Three Stories about Abraham; Man's Belief in a Future Life; Sacred Books; Conclusion.

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Concluded from First Page.

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

The Catholic press is also very outspoken in its denunciations of the public schools, and unceasing 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 admirable 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 shrewd and able wire pullers as the leaders are they have restored to open hostilities, 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 distant day along the whole front.

The amiable Archbishop Wood told me repeatedly 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 took place, he exultingly pointed to the number of voters represented by the long columns and eventually of fighting material if the opportunity should arise and the demands of the church in regard to the schools should be resisted.

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 liberties, and provided that the state was supreme in its own sphere, and 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 bishops 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 preached 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, was 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 Jersey.

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 public 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 election 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 kissed his ring. But it was labor lost. When the Bishop was informed that he was not a great friend of the priests' and especially rather unkind to 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 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 favors.

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 country.

I trust, the leaders of that party will turn a deaf ear to the insinuations 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 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 privilege 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 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 sound reasoning, but carry 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 immoral, dangerous, godless to Catholic pupils? Who can answer? It would seem as bad to get 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 these 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 proselyters 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.

Why then do Protestants insist on furthering Roman influence and endangering the pure faith of their children? Who again 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 every true and loyal American is so well satisfied, which we know to be the source

of our intelligence, the corner-stone of our liberty.

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 sky
That my spirit may break from its prison and try
Its voice in an infinite song.

Just now, as the slumbers of night
Came o'er me with peace-giving breath,
The curtain, half lifted, revealed to my sight
Those windows which look on the kingdom of light
That borders the river of death.

And a vision fell solemn and sweet,
Bringing gleams of a morning lit land;
I saw the white shore which the pale waters beat,
And I heard the low lull as they broke at their feet
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 sing
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 dead,
Can brighten the brief moments now.

We have lived from the cold world apart
And your trust was too generous and true
For their hate to o'erthrow; when the slanderer's dart
Was ranking 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 we kiss
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 caught
The gleam of Eternity's sun.

Leona, look forth and behold
From headland, from hillside, and deep,
The day king surrenders his banner of gold,
The twilight advances through woodland and dale,
And the dew 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.

'T would even be pleasant to stay
And walk by your side to the last;
But the land-breezes 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 Toulouse:

"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 guaranteed by the infallible control of the Church. Therefore those revelations, under the form of public or private revelation, have become the compass of the human reason. Spiritualism, 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 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 communication going on between this world and the world of spirits. But what does the Archbishop mean about the infallible control of the Church after the event? For two or three years the clergy of Grenoble refused to admit the miracle of La Salette, which was condemned 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 *paris naturalibus* whole wardrobes of clothes had to be sacrificed. Surgical instrument makers took her exact measure to devise some contrivance 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 sleeves to the Governor. In the night Julia had extricated herself from them and cut them into ribbons, using a piece of glass she had secreted." 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 sent on the Nautilus to Van Diemen's Land.

The Silent Priests.

The Philadelphia Bulletin says that the severe order of Trappist monks has sent an 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 parent 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 Trappists are very stringent. Constant silence is one of their vows. 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 solemn silence to their chapel. They toil unremittently throughout the hours when prayers and other devotions are not in progress. All the branches of this brotherhood are self-supporting, 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 heah an' you mourns, 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 Debbil'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 lightning' bug! When you git down an' moan, an' roll, an' holler, you shows your light, like de lightning' bug do when he raises 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 lightning' bug when he shuts down his wings. Den he ain't no mo' like a lightning' bug dan any odder bug, an' you knows it. Now, let's not hab any mo' ob dis lightning' 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 Papi Nuncio to the Spanish Bishops which the telegraph did not clearly present. The cause of the circular 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 maintenance 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 nation, 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: "It should not be forgotten that one of the causes of the civil war which still continues in certain provinces has been the way in which religious unity has been misunderstood by previous Governments. By all these reasons, and in view of these sad consequences, the Holy See believes itself strictly obliged to present

these observations to the Spanish Government."

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 utility. How far the new Constitution, by a Liberal Ministry, may be set aside at the demands of the Nuncio, even though that demand 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 Soc de Urgel to the Alfonsists.

Among the prisoners surrendered was an Ultramontane 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 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 foreshadowing the policy of the Madrid Government with reference to the audacious 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 Jersey City, to three years at hard labor in State prison. He had been indicted for grand larceny and receiving stolen goods. The testimony showed that he conspired with one Henry Z. member, a clerk for Joseph D. West of Cortland 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 refused, approached Z. member with the proposition to buy at the reduced price, at the same time telling him that, as the clerk of West, he ought to get more pay for his services. Z. member 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 clergyman at 213 Pearl Street. The prisoner said he was in want, and his family sick. He knew it was wrong, but intended, when he got money enough, to make it good to West. Recorder Hackett told the jury that the prisoner at the bar was an ordained Baptist minister and that he had debauched the honesty of the man Z. member by his clerical proposal. The jury rendered a verdict of "guilty of receiving stolen goods, knowing the same to be stolen." —New York Sun

DR. MAXWELL is still lecturing at Grow's Opera Hall. He gives most excellent satisfaction.

KINGSTON, IOWA.—L. Lopez speaks in highest terms of a lecture by Chauncey Barnes at his town, of his phase of test mediumship, and says he is to visit Des Moines and Omaha, and hopes he will receive a welcome.

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