

"Thou shalt not suffer a witch to live." And lest you might make some important distinction between spiritualism and witchcraft, God says, in so many words, "There shall not be among you a consulter of familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord." And he says again, "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." The Lord Almighty, in a score of passages which I have not now time to quote, utters his indignation against all this great family of delusions. After that be a spiritualist if you dare!

Still further, we learn from this text *how it is that people come to fall into spiritualism*. Saul had enough trouble to kill ten men. He did not know where to go for relief. After a while he resolved to go and see the Witch of Endor. He expected that somehow she would afford him relief. It was his trouble that drove him there.

And I have to tell you now that spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to the fortune-teller to find where it is. You are sick with a strange disease, and you go to a clairvoyant to find out by a lock of hair what is the matter with you. You lose a friend, you want the spiritual world opened, so that you may have communication with him. In a highly wrought, nervous, and diseased state of mind, you go and put yourself in that communication. That is why I hate spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen, sharp, suffocating, almost maddening. If we could marshal a host, and storm the eternal world, and recapture our loved one the host would soon be marshalled. The house is so lonely. The world is so dark. The separation is so insufferable. But spiritualism says, "We will open the future world, and your loved one can come back and talk to you."

## Notice.

HON. CHARLES J. E. MONDELET.

Charles Joseph Elzear Mondelet, a Judge of the Court of Queen's Bench, is the son of Jean Marie Mondelet, notary, and was born at St. Charles, River Chambly, 27th December, 1801. He was educated at the Roman Catholic Colleges at Nicolet and Montreal, finishing his education at the latter in 1819. He was then immediately employed as an assistant to the Astronomical Commission appointed to define the position of the boundary line between the United States and Canada, under the treaty of Ghent. He studied law first under Mr. O'Sullivan, who afterwards was appointed Chief Justice of the Court of King's Bench, and completed his legal education under his brother, Dominique Mondelet, who was appointed Judge of the Superior Court. He was admitted to the bar in 1822, and after practising before the bar for

twenty years was appointed District Judge for Terrebonne, L'Assomption and Berthier. In 1844 he was appointed Judge of the Circuit Court at Montreal; in 1849, Judge of the Superior Court; in 1855, Judge of the Seigniorial Court, and in 1858, Assistant Judge in Appeals in the Court of Queen's Bench.

From his admission to the bar till his appointment to the Bench he took an active part in politics, and was twice arrested for political offences, but never put on trial. He published his *Lettres sur l'Education* in 1840, the suggestions contained in which are said to have been embodied in the school law passed in the first session after the Union in 1841. Mr. Justice Mondelet bears a very high character for his legal learning and judicial fairness. He was the judge whose decision in the Guibord case was endorsed by the Privy Council.